

# DISCOURSES

*of*

**MAULANA MASEEULLAH KHAN  
SAHIB (RA)**

*Compiled by:*

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## BIOGRAPHICAL NOTE

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه was born in Sarai Barlah in the district of Aligarh in the year 1329 or 1330 Hijrī. Hadhrat's رحمه الله عليه lineage is linked to the noble Sharwání family of landed nobility Sayyid Hussain Ghaurí رحمه الله عليه. Being linked to him, Hadhrat's رحمه الله عليه lineage is also Sayyid. Hadhrat رحمه الله عليه attended the local government school up to standard six, but did not continue with his secular education, rather preferring to study Dín which he studied initially in his hometown and, thereafter, completing his studies in Deoband. Hadhrat رحمه الله عليه became bai'at to Hadhrat Ashraf Alí Thánwí رحمه الله عليه, from whom Hadhrat رحمه الله عليه received his Khiláfat. This was in the same year that Hadhrat رحمه الله عليه qualified from Deoband. Hadhrat Ashraf Alí Thánwí رحمه الله عليه stationed Hadhrat رحمه الله عليه in Jalálábád, where Hadhrat رحمه الله عليه established the madrasah, Miftáhul-Ulúm, and a khánqáh where sálíkin stayed for their self-rectification. Hadhrat رحمه الله عليه passed away in Jalálábád on the 17th Jamádu'l-Ulá 1413 A.H., corresponding to the 14th November 1992.



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## CONTENTS FOR FRIENDS VOLUME ONE

BIOGRAPHICAL NOTE .....	2
FOREWORD TO THE PRESENT BOOK: FOR FRIENDS, VOLUME ONE .....	17
The benefits of the books of Súfís .....	17
Acknowledgements .....	18
A note on the translation from the Urdú to English .....	19
A note on the transliteration of non-English words .....	19
BOOKLET NUMBER ONE .....	21
INTRODUCTION .....	22
The subject of a majlis .....	22
Method .....	23
Who will benefit? .....	23
Preparation .....	24
TARTÍB OF SULÚK .....	25
Our objective: Tijárat for the ákhirat .....	25
The place of commerce, industry, agriculture, and so forth .....	25
The place of good morals .....	26
Khushú' and khudhú' .....	26
Place of 'ilm .....	28
Akhláqe-razíláh .....	29
Difference between the character of a káfir and that of a mu'mín .....	30
Examples of being connected with Alláh Ta'álá .....	31
Istighfár (repentance) and huqúqulláh .....	32
Performance of qadhá namáz .....	33
Keeping qadhá rozah .....	34
Payment of zakát .....	34
Performance of hajj .....	35
Istighfár and huqúqul-'ibád .....	35
Further explanation of ghíbat .....	37
A qissah of Junaid Baghdádí رحمه الله عليه concerning ghíbat .....	38
Ranks of the sahábah رضى الله تعالى عنهم .....	40
Huqúqul-'ibád and wealth: settling debts and returning illegal gains .....	42
A qissah of a thief who repented .....	42
Hadhrat Junaid Baghdádí's رحمه الله عليه treatment of Hadhrat Shiblí .....	44

Testing the muríd before bai'at .....	45
Qissah concerning Ghulám Yahyá wanting to become bai'at .....	45
Mu'ásharat: social etiquettes are part of our Dín.....	46
The three faculties of Man .....	49
Kaifiyát – spiritual states – are part of huzúz.....	50
Nafl 'ibádat fall in the category of huzúz .....	51
The isláh of the ra'ís requesting to become bai'at .....	52
Some acts of mubáh become prohibited when harmful effects set in.....	53
When faced with two approaches .....	53
Faná is the first step .....	55
Summary and du'á .....	57
CLARIFICATION .....	57
NOTE:.....	57
BOOKLET NUMBER TWO .....	59
INTRODUCTION.....	59
WÁQI'AH: THE JUSTICE SYSTEM IN ISLÁM .....	60
Personalities involved:.....	60
ILM, JIHÁD, THE MADRASAH AND THE KHÁNQÁH.....	63
Who is an 'álim? .....	63
Purpose of jihád is to remove obstacles that prevent íshá'at-e-nas .....	64
Two necessities for jihád: a markaz and taqwá .....	67
Support from outside lends added strength.....	67
The importance of 'ilm over jihád.....	68
Meaning of 'ilm is knowledge of Dín .....	69
The qualities of a tálibul-'ilm.....	70
Suffah and the As-Hábas-Suffah .....	72
The madrasah – some important points .....	72
Ikhtiláf – a difference of opinion – bound to appear.....	73
'Ulemá of old had ta'lím and tarbiyet.....	75
The need for kitábs.....	75
The role of the khánqáh .....	76
Muhásabah – stock-taking .....	79
Ta'lím on zikr .....	79
Hadíth-e-Hadhrat Jibríl عليه السلام – Muráqabah explained .....	81

Shaghá – the desired state in namáz .....	83
Presence of munáfiqín in the khánqáh .....	84
Taqwá – qissah of Mauláná Muzaffar Husain Sáhib .....	85
'Ilm & jihád: a comparison .....	87
The four trials in jihád .....	87
The difference between a karámat (miracle) & istidráj (deception) .....	88
Every obedient servant of Alláh is a zákir .....	92
Summary & du'á .....	93
QISSAH: THE KHAUF OF ALLÁH TA'ÁLÁ OF A TÁLIBUL-'ILM .....	93
BOOKLET NUMBER THREE .....	95
FOREWORD .....	95
FRIENDS AND FRIENDSHIP; PRAISE AND CENSURE. ....	96
Respect and honour among the sahábah رضى الله تعالى عنهم .....	96
Love and affection for the progeny of Rasúlulláh صلى الله عليه وسلم .....	97
Josh is nothing; hosh is something .....	99
Real and false friends and friendship .....	101
Exchanging sand for silver .....	103
Ask from a bádsháh or a walí .....	106
Hypocrites are of two types: i'tiqádí and amalí .....	107
Two qissas related to Sir Sayyid Ahmed Khán .....	109
The first qissah: person posing as his son-in-law .....	110
The second qissah: Sir Sayyid Ahmed Khán and the beggar .....	111
Praise and censure should be equal .....	113
Qissah of the laundí and Baqíbilláh رحمه الله عليه .....	114
Do not expect praise from wives .....	118
Qissah of Abúl-Hasan Núrí and his wife .....	119
Reality of zuhd (asceticism) .....	119
Ikhtiyárí and ghair-ikhtiyárí – qissah of 'Abdul Karím Jailí .....	122
Understanding zikr and kaifiyát .....	123
In summary .....	130
Du'á .....	131
BOOKLET NUMBER FOUR .....	132
FOREWORD .....	132
RUSHING HEADLONG .....	134

Qurbe-Iláhí – Closeness to Alláh; & a qissah of Ayyáz .....	135
Háfiz – real and Ramadhání .....	137
Assábiqún – Those in front. Qissah of the sahábí staying behind .....	138
Kindness to parents .....	142
The four questions of Bábá Faríd Shakr Ganj رحمه الله عليه .....	144
The first question: Who is an áqil? .....	144
The second question: Who is called húshyár? .....	145
A boy showing húshyárí when facing an elephant .....	147
Defeat turning to victory at the Battle of Uhud .....	149
The power of thought .....	151
Qissah one: a personal experience .....	151
Qissah two: the farmer bitten by a snake .....	152
Qissah three: the effect of Súrah Yásín .....	153
The third question: Who is one who is ghaní (rich)? .....	154
The fourth question: Who is one who is gharíb (poor)? .....	154
The position of siyásit (politics) .....	156
Coming back to the rights of parents .....	157
The rights of relatives .....	157
The rights of orphans .....	157
Rights of the poverty stricken, the misákín and faqír .....	158
Rights of neighbours close-by .....	158
Qissah concerning Hadhratwálá seeing to the neighbour's need .....	158
Hadhratwálá had hiddat, but not shiddat .....	159
Rights of neighbours at a distance .....	162
A personal incident: Hadhratwálá visiting Hadhrat when ill .....	162
Mauláná Qásim's رحمه الله عليه treatment of a bhanghí from Thánah Bhawan .....	165
Another qissah: Hajísáhib رحمه الله عليه and the gift from Thánah Bhawan....	166
Rights of those sitting close by .....	167
Rights of the wayfarer .....	168
Hadhrat's "mazhab" during travels .....	168
The social environment is determined by oneself .....	170
An incident showing the effect of good manners .....	171
Rights of animals .....	172

Rights of non-Muslims .....	172
'Ibádat and 'abdiyet .....	174
Islámic mu'ásharat is 'ibádat.....	174
To offend a person is nothing compared to offending the Dín.....	175
A qissah: the Tehsildár comes to visit Hadhratwálá .....	176
Du'á.....	178
MALFÚZÁT.....	178
BOOKLET NUMBER FIVE.....	181
FOREWORD .....	181
TIJÁRAT – TRADE AND COMMERCE.....	182
Guidance (hidáyet) and deviation (dhalálat) .....	183
Looking at Qur'ánic translations and an overseas letter.....	184
The confidence trickster appearing pious .....	185
A parable about a person heading for a well .....	186
There is a difference between nafse-ímán and kámil-ímán.....	188
Iktisábe-dunyá – a misconception clarified .....	188
Television spreads shamelessness and reinforces the roots of apostasy .....	190
Spread out to seek the fadhl of Alláh Ta'álá .....	191
Possessing excellence is from Alláh Ta'álá.....	192
Hadhratwálá's mind going blank.....	193
Wrong practices in regard to mangní, khatnah and 'aqíqah.....	194
Álime-asbáb – success depends on using the correct means.....	196
Fanáyet and faná-al-faná explained .....	197
Answer to a criticism that molvís want us to stay put in a masjid.....	198
Each individual will be rewarded according to his niyet .....	199
The essence of wazkurulláha-kathíran.....	200
Deeper aspects of namáz: namáz is zikr from beginning to end .....	201
Some points with regard to the use of “we” .....	202
The request .....	203
Wehm – unnecessary doubts.....	204
Alláh Ta'álá's mercy on the ummat .....	205
Haqíqat of ikhlás and riyá .....	207
Attaining one's objective .....	209
Walí-e-kámil, walí-e-náqis; ímán-e-kámil, ímán-e-náqis; and success ....	210

The Qur'án Sharíf is a “Zikr” .....	213
The Qur'án Sharíf is a miracle .....	214
Firstly: the role of Hadíth Sharíf .....	215
Secondly: the role of fiqah .....	215
Munkare-Hadíth & fiqah – those who reject Hadíth Sharíf & fiqh.....	216
Summary and du'á .....	217
BOOKLET NUMBER SIX.....	219
FOREWORD .....	219
'IBÁDAT – WORSHIP .....	220
Sleep: set aside six to seven hours.....	220
Eat to fill your stomach and not your desires.....	221
Mix with others to the degree of necessity .....	221
Speak to others to the extent of necessity .....	221
Purpose of man's creation is to make the 'ibádat of Alláh Ta'álá.....	222
Three categories of insán: useless, useful, neither useless nor useful....	223
The place of 'ilm and qabúliyet with regard to 'ibádat .....	224
Sleep is also 'ibádat.....	226
Misconceptions about 'ibádat removed .....	226
Health should not be compromised at the cost of nafl 'ibádat .....	227
True 'ibádat brings about humility .....	228
The importance of understanding usúls .....	228
Truthfulness leads to salvation and lies lead to destruction.....	229
The beneficial effect of sohbat.....	230
Breaking promises is breaking tenets and breaking hearts.....	231
Consideration for your sheikh, whether present or absent.....	234
Mas'alah of hádhir-názir .....	234
Corollaries drawn from the principle .....	235
Firstly: importance of having a muslih. ....	235
Leaving off sin is 'ibádat .....	235
Secondly: Mixing with others brings about weakness.....	237
Effort and results: the focus of one's gaze is Alláh Ta'álá.....	238
The different meanings of the word “jihád” .....	239
'Ilm and not kitábs will be with the student all the time .....	242
Imám Ghazálí's رحمه الله عليه encounter with a gang of robbers .....	242

Ta'lím of the sheikh: from qál to hál .....	243
Different forms of nazare-bid.....	244
The formula for enjoying life.....	246
In conclusion.....	246
A LESSON IN SPEAKING.....	247
WASÍYET .....	248
In conclusion: .....	251
BOOKLET NUMBER SEVEN .....	252
FOREWORD .....	252
THE NAFS.....	253
Basírat (clarity of understanding) – the first step.....	253
Hidáyet (guidance) – the second step.....	254
Qurb-wa-qabúl (closeness and acceptance) – the third step .....	255
The nafs has three states .....	256
Nafse-ammárah-bis-sú' .....	257
Nafse-lowwámah .....	259
The smell of shierk .....	260
'Ibádat and taqwá.....	261
The harm of imitation of others.....	263
Refinement and culture in one's ímán .....	266
Company & friendship are to attain the muhabbat of Alláh Ta'álá .....	267
The stage of nafse-mutma'innah .....	269
Remaining silent is also 'ibádat and kaláme-khair is also zikrulláh .....	269
Zikr and tranquillity .....	272
Return to your origin .....	274
Son of Hadhrat Ádam عليه السلام .....	275
Do you now understand and recognise what is tranquillity of the heart (tamániyete-qalb)? If perchance, incidentally, a contrary action has taken place, then immediately the heart turns towards Alláh Ta'álá. This person is remorseful. He feels terribly ashamed. Even if his eyes shed no tears, his heart is weeping .....	275
In conclusion: Nafse-mutma'innah – the goal.....	276
Du'á.....	276
NAFSE-AMMÁRAH .....	278

Qualities and special features of nafse-ammárah .....	278
The effects of nafse-ammárah.....	278
Method of rectification of nafse-ammárah .....	278
Warning .....	279
NAFSE-LOWWÁMAH.....	279
Qualities and special features of nafse-lowwámah.....	279
The difference between ammárah and lowwámah.....	279
Method of release.....	280
Method of progress.....	280
NAFSE-MUTMA'INNAH .....	281
Qualities and special features of mutma'innah.....	281
Effects of the high stages of nafse-mutma'innah .....	282
Warning .....	282
Essence of the special effects of nafse-mutma'innah.....	282
Effects of nafse-mutma'innah .....	283
ESSENCE OF THE RÚH OF SULÚK .....	284
BOOKLET NUMBER EIGHT .....	286
FOREWORD .....	286
MEMBERS OF THE HOUSEHOLD .....	287
Ithár – to take on taklíf to bring ráhat to others.....	287
Do not incline towards those who have made zulm .....	288
A touch of the fire.....	289
The difference between mán-ná and ján-ná.....	290
The example of uniforms.....	291
Signs of true muhabbat.....	294
Civility and courteousness in the Sharí'ah .....	294
Examples of ithár .....	296
Ihtimám – observing necessary care and vigilance.....	296
Ahlulláh – members of the household of Alláh .....	297
The ankles should not be covered.....	298
Eating with the left hand is not permissible .....	299
Not reciting “Bismilláh” when eating.....	299
Laughing audibly and uninhibitedly is forbidden .....	300
Certain utensils should also be different .....	301

Give a finger and Shaitán will grab the whole hand.....	302
Being in the wrong company .....	304
People in the house know what is poisonous and what is not .....	305
External and internal harmful items .....	306
Passing with first, second and third grades .....	307
What is husne-khulq – good character?.....	308
The quality of hilm .....	309
The quality zulm .....	309
Remorse and taubah .....	312
Saving one's own life takes priority.....	313
'Adl (justice) and fadhl (bounty/ mercy) .....	314
The creation and nature of woman.....	314
Dunyá in the guise of a woman presenting to Hadhrat Ísá عليه السلام.....	315
Intelligence ('aql) and cleverness (húshyárf).....	316
Advice on getting married.....	317
Qissah concerning Hadhrat 'Umar Fárúq رضى الله تعالى عنه.....	319
An ahlulláh is one who has annihilated his or her nafs.....	320
The illustration of circus animals.....	321
Qissas concerning Imám Abú Hanífah رحمه الله عليه.....	323
A person throwing abuse at Imámsáhib رحمه الله عليه.....	323
Answering the question: “What is the taste of faeces?” .....	324
Summary and du'á .....	326
A NOTE FROM THE TRANSLATOR .....	326
BOOKLET NUMBER NINE .....	328
FOREWORD .....	328
'ADL, FADHL AND ZULM.....	329
Present, past and future of a neglectful mu'min .....	330
Having just ímán and Islam are not the same .....	330
Some rules regarding the recitation of Durúd Sharíf .....	331
Istighfár is a cleansing .....	332
The maqám of sabr has three aspects .....	335
Qissah of Hadhrat Músá عليه السلام and Hadhrat Khidr عليه السلام.....	336
Qissah by Imám Ghazálí رحمه الله عليه.....	339
Occasions for sabr and shukr .....	341

Taqwá and tawádhu.....	343
Núr and faiz .....	343
Jinn can adopt different forms .....	345
A qissah illustrating the changing of form of a buzurg .....	345
Shah Hadhrat 'Abdul-Quddus رحمه الله عليه and the jogí.....	346
The humility of Rasúlulláh صلى الله عليه وسلم.....	349
Samá' and qawálí.....	350
Mianjí Núr-Muhammad رحمه الله عليه and qawálí.....	350
Rules governing samá' (qawálí) .....	351
Samá' and Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه.....	351
Hál (ecstasy / rapture) .....	352
Tawajjuh – focusing of spiritual attention.....	355
Samá' and Hadhrat Sultánjí Nizámuddín Auliya رحمه الله عليه.....	356
Dialogue with Sháh Abdur-Rahím Sáhib .....	357
“Feelings” – an important principle in sulúk.....	359
Conclusion .....	361
Du'á.....	362
BOOKLET NUMBER TEN.....	363
FOREWORD .....	363
NISBAT – AFFILIATION/ CONNECTION.....	364
THE FIRST MAJLIS .....	364
Sir Sayyid Ahmed Khán Sáhib and the beggar.....	365
Intiqál honá – to be transposed: Hají Imdádulláh رحمه الله عليه and his sheikh .....	367
Mauláná Ilyás رحمه الله عليه and the Tablígh Jamá'at .....	370
Methods of advertising.....	371
Collection of funds.....	371
Husne-zin (nék-gumání) and sú-e-zin (bid-gumání) .....	372
Hadhrat 'Alí رضي الله تعالى عنه making salám to Hadhrat Abúbakr رضي الله تعالى عنه first .....	372
Shun what is useless and futile – lá-yání.....	374
Zikr lisání and zikr qalbí and the aspect of riyá.....	376
Thawáb of initiating salám is greater .....	377
Nisbat and Hadhrat Abúbakr رضي الله تعالى عنه.....	378

Nisbat and the sahábah رضى الله تعالى عنهم.....	380
Reasons for disunity .....	383
Wisdom behind Rasúlulláh صلى الله عليه وسلم not having sons.....	384
Marrying a second wife not advocated .....	385
THE SECOND MAJLIS .....	385
Effects of nisbat .....	386
Uniforms are distinctive to various ranks .....	387
We have been made responsible for the full and complete Tashrí.....	388
Recognising kámil wiláyet .....	390
Levels of nisbat differ: weak, strong and very strong.....	391
Intoxicants: khamr and kibr.....	391
A lesson from Shaitán .....	393
The rights of muhabbat and khauf .....	393
The qissah of the two watermelons brought by a villager .....	395
The qissah of the wife of a sahábí رضى الله تعالى عنه not leaving her house.....	397
The garments of taqwá are best of all.....	399
THE THIRD MAJLIS.....	401
Who should one listen to? .....	402
Worldly friends will be enemies .....	404
A qissah of a real muttaqí friend.....	405
The qissah of Hadhrat Gangohí's رحمه الله عليه fine sense .....	406
Punishment is for the sake of rectification .....	407
The difference between hilm and tahallum.....	409
Is hráfe-nafs – a mas'alah of Sulúk.....	411
Is hráfe-nafs – a qissah of a student bringing food for his ustád .....	411
Concern for the muríd is a special quality of a sheikh .....	412
A qissah of a youngster's friend and his father's friend .....	413
Another qissah: a buzurg lends his friend some money .....	414
Seeking protection from deceitful friends.....	415
The qissah of the kafan-chor .....	416
The qissah of the mulláhjí whose beard was mocked.....	417
Conclusion .....	420
A LETTER CONCERNING NISBAT .....	421
The reality of nisbat .....	421

Signs of nisbat .....	421
Fruits (effects) of nisbat-m'Alláh.....	422
Pre-condition for attainment of nisbat .....	422
The example of incomplete ridhá .....	422
Details of this procedure for attaining nisbat .....	423
In essence .....	423
The distinctive feature of nisbat .....	424
Baqá (permanence) of nisbat.....	424
Incidental lapse into sin.....	424
An illustration of temporary lapse.....	424
BOOKLET NUMBER ELEVEN .....	426
FOREWORD .....	426
DIL-JO'Í – MAKING HEARTS HAPPY.....	428
An important principle: bring cheer to another .....	428
An incident concerning Hajísáhib having guests from Rámpúr.....	428
Apologising unnecessarily is a superfluous custom .....	429
A misconception that only zikr is 'ibádat .....	429
Sunnat-e-Rasúl ﷺ .....	430
Testing the faith and confidence of the sálik.....	431
It is also Sunnat-e-Iláhí .....	431
Increase in ímán & removal of negligence .....	432
Basháshat of ímán .....	434
One should not laugh aloud .....	435
Rasúlulláh's ﷺ khauf .....	436
Two methods of correction .....	437
Alláh Ta'álá's love & compassion.....	438
Subtleties of Qur'ánic language .....	441
Indebtedness: saying jazákalláh or shukriah.....	444
Attempting and achieving .....	445
A sinner enters a masjid .....	446
Behaviour in the toilet .....	448
Alláh Ta'álá is appreciative.....	450
Places of evil .....	451
A person's temperament: an important mas'alah .....	452

Hayá – and what people think.....	453
Humour in Islám.....	455
A mas’alah of Sulúk .....	457
Du’á.....	458
APPENDIX .....	458
Extracted from SAHÍH BUKHÁRÍ Sharíf, Volume: 1.....	458
Abú Sufyán bin Harb's response to Heraclius' questions .....	458
BOOKLET NUMBER TWELVE .....	463
INTRODUCTION TO THE ORIGINAL BOOKLET .....	463
An introduction to Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت برکاته .....	464
Connection with Hadhrat Mauláná Masíhulláh Khán Sáhíb رحمه الله عليه .....	465
FOREWORD .....	465
AT-TAUHÍD-UL-HAQÍQÍ – THE REALITY OF TAUHÍD .....	466
The basic pillars of Islám .....	466
The basic principle.....	468
The status of Islám and ímán.....	469
Islám and ímán and unitarianism .....	470
The appropriateness between crime and punishment .....	471
First answer: conformity does not mean equal in time-periods .....	471
Second answer: the rights of Alláh Ta’álá are unlimited .....	472
Third answer: the crime of treason deserves maximum punishment.....	472
Lawázim-e-Muhaqqiqiyet.....	474
Treason with regard to risálat .....	474
The status of ’aqá’id & a’mál (beliefs & deeds) .....	475
Answer to this criticism.....	476
The wealth of Islám .....	479
The status of fardh relative to nafl .....	480
Audacity to commit crime .....	481
An incident demonstrating taqwá.....	482
An example that an exception does not make the rule .....	484
Special forgiveness.....	485
Definite forgiveness .....	486
Conditional forgiveness.....	487
The effects of refuting risálat .....	489

The difference between 'ibádat (worship) and itá'at (obedience) .....	490
Basis of salvation.....	492
The barkat of the Kalimah-Tayyibah .....	493
A qissah concerning Fir'oun.....	493
Another qissah concerning Fir'oun.....	495
The elevated status of the Kalimah.....	496
The anwár of the Kalimah-Tayyibah.....	498
Barakát of zikr-e-Iláhí .....	499
Subtle points of the Kalimah.....	500
An incident: the pilgrim & the pebbles.....	501
The Kalimah & forgiveness: a few incidents.....	502
Tauhíd-e-khális – pure tauhíd.....	504
The importance of the Kalimah.....	505
A qissah: the “insane” princess & her father.....	505
Another qissah of an “insane” princess .....	506
The focus of nazar-e-Iláhí (Alláh's gaze).....	508
An incident: the priest turning away from the cross .....	509
Another incident: a pious person refuses a gift.....	510
The difference between “Sanam” & “Samad” .....	510
Sacrifices for the sake of preserving ímán .....	511
A qissah of a believer being thrown into a cauldron of oil .....	512
The steadfastness of the Asháb-e-Khahf – Companions of the cave .....	513
The manner of isále-thawáb – reward for the deceased .....	516
The responsibilities of the reciters of the Kalimah.....	517
The Kalimah and shahádate-a'dá (proof from the enemies of Islám).....	519
Qissah: a priest puts a number of questions to a Muslim .....	519
One question for the priest .....	521
The consoling friend of a Muslim .....	522
The provision for Jannat is this Kalimah “Lá-iláha-illalláh” .....	522
The taubah of a fire-worshipper.....	522
The blessing of Islám: the story of two Majúsí (fire-worshippers).....	523
The special qualities of the Kalimah.....	524
Pre-requisite of ímán.....	526
A few virtues of the Kalimah .....	527

CONTENTS FOR FRIENDS VOLUME TWO

FOREWORD TO THE PRESENT BOOK: FOR FRIENDS, VOLUME TWO

BOOKLET NUMBER THIRTEEN

FOREWORD .....	16
Effect of the Qur'án Sharíf .....	17
Importance of taubah & istighfár (repentance) .....	18
Alláh Ta'álá has created poisons & antidotes .....	19
Not everybody will make taubah.....	20
Committing sin is not for everybody.....	20
Having mèlán is not a sin – inappropriate use of mèlán is! .....	21
Mèlán and a nabí.....	21
Ploy of Shaitán is to disturb the mind .....	23
Do not debate with two types.....	23
Dá'wah: learn the rules .....	24
The best of scholars.....	27
Mèlán and nature – mèlán and the Sharí'ah .....	27
Being a son and being one's ahl .....	28
Limits of ghussah .....	29
Some mu'mínín will enter Jahannam .....	30
Example of the dhobí washing clothes.....	32
Entrusting oneself to one's sheikh.....	33
The example of a glow-worm.....	34
Attaining perfection (kamál).....	35
Tolerating abuse: become sábir and subúr .....	36
Two types of taqwá.....	39
Combating Shaitán.....	40
Issues pertaining to pákí and ná-pákí .....	43
Aman (peace and order) and bid-amaní (anarchy and chaos).....	44
Elections entail animosity.....	47
General peace and order – aman-e-ám.....	47
Deception – an incident concerning looking after another's parcel .....	49
How should students behave?.....	51
How should muridín behave?.....	52
The example of the sahábah رضى الله تعالى عنهم .....	53

Du'á.....	55
-----------	----

### BOOKLET NUMBER FOURTEEN

FOREWORD .....	55
----------------	----

#### TAQWÁ

Tazkíyah and tazakká – purification .....	56
Ikhlás and nifáq – sincerity hypocrisy .....	57
Some are C.I.Ds. ....	57
An incident showing wisdom distorted by the munáfiqín.....	58
Three activities required for tazkíyah: tiláwat, zikr & salát .....	59
Ímán and its demands .....	60
The reality of taqwá .....	61
Zikr – direct and indirect.....	62
Zikr – setting priorities .....	63
Zikr – little equated to a lot.....	65
Consultation: a rule of Taríqat .....	67
Loving one's wife is a sign of wiláyet .....	69
The interconnection of the Kalimah, zikr, taqwá and ímán .....	70
Methodology for an increase in ímán.....	71
Importance of knowing masá'il .....	73
Importance of asking. Some examples .....	74
The majlis of the sheikh is a majlis of 'ilm.....	75
Qissas concerning ittibá-e-sheikh.....	76
Qissah one: The wazír from Bhúpál visits Sháhsáhib:.....	76
Qissah two: Sháhsáhib and the muríd who refused to leave .....	77
Creating sakínah – calmness/ tranquillity.....	78
Conclusion and du'á .....	80

### BOOKLET NUMBER FIFTEEN

FOREWORD .....	81
Clarification:.....	81

#### FOOD, DRINK, CLOTHES & HOMES

Reality of wudhú .....	82
Qissah concerning Khwájah Mu'ínuddín Chistí رحمه الله عليه.....	83
Eat what is pure, delicious and of high quality .....	84
Duties of a slave.....	86

The rúh was in musháhadah-e-Haqq .....	89
The progress of ímán is dependent on deeds.....	91
Eating & drinking what is delicious is not contrary to zuhd .....	93
Eating halál and tayyib produces rúháníyet and núráníyet .....	95
Virtues of an honest trader .....	97
The status of the neighbour of Hadhrat Junaid Baghdádí رحمه الله عليه.....	98
Rahá'ish, ásá'ish, zíba'ish, numá'ish.....	100
Necessities of life: to have food, clothes and a house to stay in.....	101
Qissah of the honest bamboo-seller .....	103
Imám Abú Hanífah رحمه الله عليه and the roll of faulty cloth .....	104
The status of tawakkul is higher .....	106
Lesson from a dog on tawakkul .....	107
Each according to his status.....	108
Abdul Qádir Jilání رحمه الله عليه buys an expensive material.....	110
The piety of Hadhrat Ashraf Alí Thánwí رحمه الله عليه .....	112
His fairness and justice – qissah of the two melons .....	113
Sháh Abdul-Quddus Gangohí رحمه الله عليه and the ta'wíz of barkat .....	115
Mauláná Rashíd Ahmed Gangohí رحمه الله عليه is given a kímíyá .....	116
Sháh Álimgír رحمه الله عليه and his brother, Dára Shiku.....	116
Sháh Abdul Azíz رحمه الله عليه and the English Governor .....	118
Sháh Abdul Qádir Sáhíb رحمه الله عليه refuses a gift.....	118
A sincere student's arrangements for food .....	119
In conclusion.....	120

### BOOKLET NUMBER SIXTEEN

FOREWORD .....	122
----------------	-----

### ENTER INTO ISLÁM FULLY

Fulfilling promises .....	124
Istinjá – its method.....	125
Punishment in the grave.....	125
Tale-bearing – definition and a qissah .....	126
Flowers on graves.....	130
Medical benefit of using mud-clods .....	131
Promises of the heart we have to fulfil as well.....	132
Do not ignore the 'khatak' in the heart: a qissah.....	133

Importance of sincerity of intention .....	133
Not honouring a promise.....	134
Adl and fadhl: Justice and bounty of Alláh Ta'álá .....	134
Rahá'ish, árá'ish, zíbá'ish and numá'ish.....	136
Women and beautification.....	137
Beards of men and tresses of women .....	138
Imitating others: a qissah concerning transposition of bodies.....	139
Not observing purdah is imitating others .....	142
An incident from days gone by indicating the high degree of hayá.....	143
Nisbat with Alláh Ta'álá and with Rasúlulláh ﷺ .....	144
Qissah of Hadhrat Shiblí رحمه الله عليه going to the masjid .....	145
A lesson to be learnt from imitation fruit.....	146
Hadhrat Músá عليهم السلام and the magicians.....	147
The mysteries and secrets of Alláh Ta'álá.....	149
The mysteries behind the death of a káfir and a mu'min.....	152
Marrying a second wife.....	154
Women created from the left rib of the left side. ....	155
A unique way of creating peace.....	156
The position of the husband is the head of the family .....	157
Obedience to the husband: qissah of the wife of a sahábí رضي الله تعالى عنه.....	157
Not covering the hair: what happened in the grave.....	159
The importance of taubah .....	161
Concluding the topic of tashabbah .....	161
Enter into Islám fully .....	162
Dealing with one's enemy.....	164
Importance of Mondays and Thursdays .....	164
Du'á.....	167

### BOOKLET NUMBER SEVENTEEN

FOREWORD .....	167
----------------	-----

### ROSHNÍ & INDHERÁ – LIGHT & DARKNESS

Adl (justice) and be-adlí (injustice).....	170
Tawádhu (humility) and takabbur (arrogance).....	171
Honour and disgrace.....	171
A qissah about simplicity and muhabbat.....	173

Mauláná Abdur-Rabb Sáhíb's encounter with Nawáb-sáhíb's security guard .....	175
The tawádhu of Hadhrat Mauláná Mahmúdul-Hasan Sáhíb .....	176
Sháh Ismá'íl Shahíd رحمه الله عليه replies while swimming.....	177
The nafse-mutma'innah .....	180
A youth avoids Shaitán's net by an amazing strategy .....	180
Status of the 'ulemá and politics .....	183
The status of 'ilm cannot tolerate hirs and tama' .....	185
Qissah: the humility of Mauláná Muzaffar Husain Sáhíb .....	185
Istigná (independence) and its opposite – be-istigná: .....	187
Repetition is beneficial.....	189
A qissah: Hadhrat Alí رضي الله تعالى عنه reacting to being spat in the face.....	190
The importance of turning to a sheikh.....	190
A qissah: Mauláná Khairábádí Sáhíb answering a student.....	190
A qissah of Mulláh Jámí looking for a sheikh .....	192
The responsibilities of a sheikh .....	193
Explaining laghú – absurd/nonsensical.....	195
Isráf – wastefulness/extravagance .....	197
A Qissah: Isráf related to lighting.....	198
Different methods to stop the carrying of tales .....	199
A qissah: Hadhrat Mauláná Ilyás Sáhíb in Thánah Bhawan.....	200
Some rules for staying in the khánqáh .....	202
Du'á.....	204

### BOOKLET NUMBER EIGHTEEN

FOREWORD .....	205
----------------	-----

### ENSLAVEMENT – GHULÁMÍ & 'ABDIYET

The núr of ímán .....	208
The qualities of a khalífah .....	209
Difference between the duties of a slave and an employee.....	210
The true meaning of 'ibádat.....	211
Seeking 'ilm is fardh .....	212
Two tasks cannot be performed simultaneously .....	212
'Ilm and tablígh .....	214
Protecting Islam requires all-encompassing knowledge.....	215

The slave has multiple tasks: acquiring 'ilm of mu'ámulát, tahárat, etc. ....	216
The taufíq of taubah can disappear .....	218
The importance of adopting taqwá.....	219
Alláh Ta'álá's promise to the sáhib-e-taqwá .....	220
Protection from sins is the benefit for the hereafter .....	222
Removing hirs and tama' – greed and avarice .....	223
Bátiní rizq: rizq of the muhabbat of Alláh Ta'álá .....	225
Muráqabah-e-maut & muhásabah-e-a'mál.....	226
A qissah of the king taking a buzurg's vitamin tablet.....	227
Marital Relations should be subject to the Sharí'ah .....	230
Ta'lím and debating .....	231
Summary of the majlis and du'á .....	234
<b>MALFÚZÁT OF HADHRAT MAULÁNÁ MUHAMMAD MASÍHULLÁH KHÁN</b>	

**SÁHIB 234** رحمه الله عليه؛

#### **APPENDIX**

#### **“AL-HIDÁYAH”**

Historical background – The English East India Company.....	238
Warren Hastings (1732-1818).....	239
Warren Hastings and “Al-Hidáyah” .....	239
Introductory address to the “Al-Hidáyah” .....	240
Dedication.....	240
Advertisement to the Second Edition .....	241

#### **BOOKLET NUMBER NINETEEN**

FOREWORD .....	242
Blessings of the Qurán Sharíf.....	244
Differences in status .....	245
Dunyá likened to carrion .....	246
Munásabat leads to bonding .....	247
The Kalimah Sharíf & ma'múr-bihá and manhí-anhá.....	248
Nafí-ithbát – negation & affirmation.....	249
Importance of parhez – dietary restriction .....	251
Some etiquettes of eating .....	252
Taqwá and 'ibádat .....	253

Qualities to seek in companionship .....	254
Some etiquettes of a gathering.....	255
A humorous incident and another serious one.....	256
The Sharwán-Sayyid lineage of Hadhratjí رحمه الله عليه .....	257
Explaining who is an 'ábid?.....	259
Remedy for grief.....	260
A qissah: a tragic event of the boy with an eye illness .....	260
Important rules with regard to nafl 'ibádat .....	261
Material progress and Díní progress.....	262
The 'ulemá are Ná'ib-e-Rasúl صلى الله عليه وسلم .....	263
The difference between a tárikad-dunyá and a matrúkad-dunyá .....	264
Our pious predecessors .....	266
Others have taken our teachings.....	266
Taqwá comes first and then 'ibádat .....	270
Recite the Qur'án Sharíf in the correct manner.....	270
'Ulemá' should set the example.....	271
Nafl 'ibádat – further explanation regarding health.....	272
The wisdom behind two opposing advices .....	273
'Ishq – passionate love .....	275
The demand of 'ishq is to be obedient .....	276
Manhí-anhá and ma'múr-bihá – further elucidation .....	277
A qissah of the taubah of the peasant taking heroin.....	277
Nafí-ithbát – negation & affirmation – explained further .....	279
Abstain from that which is doubtful.....	279
The grace and muhabbat of Alláh Ta'álá – a qissah .....	282
“You are not my Lord and I am not your bondsman.” – a qissah.....	285
The real culprit is nafs and not Shaitán.....	285
To beg is disgraceful .....	286
Physical illnesses and illnesses of the nafs.....	287
Reaching Alláh Ta'álá – a qissah.....	289
Hurting others and zikr are contradictory .....	292
In quest of dunyá and earning a living.....	293
Fazá'il and masá'il .....	294
It is not permissible to belittle one's 'ibádat.....	296

Takabbur – and a warning .....	297
The difference between a lecture and a majlis .....	298
Summary and du'á .....	299

#### **A BRIEF NOTE ON BROTHER HASSIM BULBULIA** رحمه الله عليه 300

#### **BOOKLET NUMBER TWENTY**

FOREWORD .....	302
Postscript .....	303

#### **THE FIRST MAJLIS IN THIS ISSUE**

The need for a tálíb to disclose his condition .....	304
Independence from the creation, not from the Creator .....	305
Qabúle-du'á has two meanings: The first meaning: .....	306
The second meaning – when, where & how? .....	307
Tafwídh & taslím explained .....	308
Three ways of manifestations of du'á .....	308
Sihhat (health) and sahúlat (ease/convenience) .....	311
'Ibádát are of various types .....	312
Perpetual zikr and nisbat .....	312
Reciting Durúd Sharíf .....	313
Importance of Tahajjud .....	314
What is the quality of our namáz? .....	316
Sulúk is a very important part of Dín – Hadíthe-Jibríl عليه السلام .....	317
The third question – What is ihsán? .....	318
The danger of not having ihsán .....	319
Qissah concerning Khwájah Báqíbilláh رحمه الله عليه .....	319
Some couplets of Sarmad رحمه الله عليه .....	321
Acting on rukhsat (latitude) is also 'ibádát .....	321
Namáz may be m'áf but not zikr .....	322
The reality of dunyá is to be in ghaflat .....	323
The four bequests of Hadhrat Khwájah Bakhtiyár Kákí رحمه الله عليه .....	324
The role of the Qur'án Sharíf for the 'áshiq .....	326
Summary of the majlis .....	327
Du'á .....	328

#### **THE SECOND MAJLIS IN THIS ISSUE**

Nafse-ammárah, nafse-lowwámah & nafse-mutma'innah .....	329
---	-----

The difference between 'ujub (conceit) and takabbur (arrogance) .....	331
The state of true taubah .....	332
Shaitán's tricks and how to combat him.....	334
Making qadr and having talab and the ákhirat .....	335
Latitude (rukhsat) and loftiness ('azímat).....	336
Why is the ákhirat worthy of being valued? .....	337
In the formula for success initially there is fatigue.....	338
Three things commanded by Alláh Ta'álá .....	339
Tahsíle-hásil (superfluity) explained.....	340
Maintaining youth and honouring parents .....	343
The second factor leading to success .....	344
Wisdom from a villager.....	347
The third item – salát .....	350
The journey of Me'ráj.....	352
Faná – Annihilation/ Non-existence .....	355
Faná and wahdatul-wujúd.....	356
Summary of the majlis .....	356
Du'á.....	357

### BOOKLET NUMBER TWENTY ONE

FOREWORD .....	357
----------------	-----

### THE BASES FOR ACCEPTANCE – MAQBÚLIYET

Introduction .....	359
Advice on corresponding.....	359
Ikhtiyári & ghair-ikhtiyári.....	360
Faculty of resolve – qúwate-ikhtiyári-irádí.....	361
'Aqá'id, niyet & a'mál in relation to maqbúliyet.....	363
The fundamental importance of a correct niyet .....	363
The four bases of every action.....	365
Záte-Bárá Ta'álá is pure of illate-gá'iyah .....	366
Aman & bid-amaní and making zulm on oneself .....	367
Tashíhe-a'mál.....	369
Tashíhe-'aqá'id.....	370
The importance of 'ilm of the Sharí'at.....	371
Elevating every deed to the level of maqbúliyet .....	375

Danger of wehm and a sálik's correct attitude .....	376
Qur'ánic proof for all three aspects .....	377
To summarise and re-emphasise the reason for your presence here .....	378
Summary of the majlis .....	380
Du'á .....	380
MALFÚZ .....	381
The fear of Alláh Ta'álá is a great instrument of protection .....	381

### BOOKLET NUMBER TWENTY TWO

FOREWORD .....	381
Obituary .....	382

### HARMS OF WASÁWIS AND THE REMEDY

The wisdom behind women outnumbering men .....	384
The reason for mustahabát (optional 'ibádat) .....	385
The whisperings of Shaitán .....	387
The role of the sheikh .....	388
The reality of zuhd (abstinence) .....	388
The objective is to be tárikud-dunyá and not matrúkid-dunyá .....	388
Perfection in 'abdiyet (bondsmanship) .....	389
The sálik should display joy and enthusiasm .....	390
The remedy for wasáwis .....	391
Sabr is also 'ibádat .....	392
The cause of grief: ghair-ikhtiyári wasáwis & dreams .....	392
When seeing fearful dreams .....	393
The condition of some sahábah رضى الله تعالى عنهم .....	394
Importance of i'timád and i'tiqád .....	394
Qissah: the maqám of tawakkul .....	394
The importance of the sheikh's teachings .....	395
A qissah concerning an 'álim acting on his dream .....	396
Shaitán's ploy is to divert from a greater task to a lesser one .....	397
A qissah about a buzurg's repeated urge to go for jihád .....	398
Differentiating between good and evil .....	398
Dreams and their interpretation can be very tricky .....	399
The mind and heart are being invited to sukún .....	400
The position of the tafsír of Abdullah Ibn Abbás رضى الله تعالى عنهم .....	402

This talk is directed to the tálibe-sádiq .....	403
A qissah of how harmony came to a home .....	404
The noble and dignified status of a kámil mu'min.....	405
The basis of entering Jannat at the first instance .....	406
A letter and its reply: the status of Tahajjud .....	407
In summary & Du'á .....	408

### BOOKLET NUMBER TWENTY THREE

FOREWORD .....	408
Passing away of Hadhrat Mauláná Safiyulláh Khán Sáhib رحمه الله عليه (Bháján) .....	409

### IKHLÁS AND SIDQ – SINCERITY AND VERACITY

Be indebted to the beggar .....	410
The bounty of being able to breathe .....	412
Negating the creation and instilling love for Alláh Ta'álá .....	413
Minor occasional lapses are overlooked.....	414
Ridhá – the pleasure of Alláh Ta'álá – is a stipulation .....	415
Namáz in solitude versus namáz with jamá'at.....	416
Qissah – the Sháhsáhib of Patyálah .....	416
Hadhrat Sheikh Abdul-Quddús Gangohí رحمه الله عليه acquiring 'ilm .....	417
Difference between knowing (ján-ná) and believing (mán-ná) .....	418
The difference between a sheikh and a mere pír .....	419
Defining sidq & ikhlás .....	421
Qissah of a sahábí رضى الله تعالى عنه told to repeat his namáz .....	422
Method of preforming namáz: khushú', khudhú' and sidq.....	423
The written word commenced from early times .....	426
The difference between “talab” and “kasab” .....	426
Honour and disgrace for dunyá and for Dín.....	428
Qissah of the person not performing namáz in the train .....	428
Khushú and the demands of khashiyet .....	430
Summary & du'á .....	433
Ghaibat .....	433
Istigráq .....	434
Sukr .....	434
Using taqdír as an excuse is unbecoming.....	435

Essence of Tasawwuf and Tasawwuf made easy.....	436
Conditions for a chillah to be of benefit .....	437
Method of making the zikr of “Lá-iláha-illalláh” .....	438
Contaminating effects of association (ikhtilát) .....	439
Qissah: The taste of rawness in the tea of Mauláná Gangohí رحمه الله عليه ....	440
One method for avoiding ikhtilát .....	441
Having proper faith and confidence in a sheikh .....	442
The status of an ‘álim is very elevated .....	444
The ‘álim should recognise himself .....	445
Some etiquettes of sitting in a majlis .....	445
Mas’alah of standing behind the imám and equal saffs .....	446
Remaining silent for fear of fitnah .....	447
Proper study of kitábs. The status of “Al-Hidáyah” .....	447
Visits to the universities in England and Cairo .....	448
Lesson to be learnt: the importance of being cultured .....	450
Entering homes without permission.....	453
Qissah one: punctuality .....	453
Qissah two: adhering to the rules and regulations .....	454
Qissah three: technology is for use and not for show .....	455
Personal experiences in England.....	455
The entertainer beats the drum and the monkey dances on cue!.....	456
The strict observance of purdah previously.....	458
The misconception of equal wealth for everybody .....	459
The cultured manners of the nobility .....	460
At times it is best to remain silent .....	461
Tahzīb – to be cultured .....	462
The holistic teachings in the madáris .....	463
Etiquettes of entering a house and a madrasah .....	465
Cleanliness and tidiness is our teaching .....	466
Qissah of the Muslim Englishman coming to India.....	467
Cleansing the rúh is Tasawwuf .....	470
The tálibe-’ilm is a sháhe-Dín – king of Dín.....	470
The first requirement is ímán.....	471
In summary .....	472

Du'á.....	473
MALFÚZ.....	474
A tremendous need for sohbat .....	474

#### BOOKLET NUMBER TWENTY FOUR

FOREWORD .....	475
Hadhrat Mauláná Dr. Háfiz Tanweer Ahmed Khán Sáhib رحمه الله عليه .....	476

#### MAQSÚD AND GHAIR-MAQSÚD – OBJECTIVES AND NON-OBJECTIVES

Existence requires food, clothing and having habitation.....	478
The example of namáz and wudhú .....	479
Using thirst as an example of maqsúd and ghair-maqsúd.....	480
Discarding the means is only for the few elite .....	482
To live is an objective.....	482
Ghair-maqsúd is of two types .....	483
The shán of a mu'min is to avoid laghú.....	484
Plain ímán and sweet ímán .....	485
Warning against stupidity.....	486
Truth leads to salvation & lies lead to destruction.....	486
The qissah of a truthful bamboo seller .....	487
Nikáh is half of Dín and is matlúb .....	490
More aspects concerning wudhú and tahárat .....	491
Rasúlulláh's صلى الله عليه وسلم action in staying with tahárat.....	492
What is the purpose (maqsúd) of our life? .....	493
The position of 'ilm.....	495
The purpose of “travelling through the earth” .....	497
The position of physical health and undertaking treatment .....	498
Some actions of Nabí صلى الله عليه وسلم were for our benefit.....	498
Qissah of the nikáh of a buzurg in the middle of the night.....	499
The istighfár of Rasúlulláh صلى الله عليه وسلم .....	502
One should be careful of one's statements .....	502
Summary of the majlis .....	503
Du'á.....	504

#### SPECIAL ISSUE

FOREWORD .....	504
----------------	-----

#### THE BENEFITS OF SOHBAT

Ramadhán is a special month .....	506
Shayátín flee from the ahlulláh .....	507
Hadhrat Mauláná Anwar Sháh Kashmiri رحمه الله عليه and Dr. Iqbál Sáhíb.....	508
Adab and muhabbat for one's sheikh .....	511
Another episode: .....	512
Another episode: .....	513
Qissah concerning Hadhrat Mauláná Kifáyatulláh رحمه الله عليه.....	514
Problem solving through sohbat .....	517
Faiz: transmission and obstacles.....	518
<b>AN OVERVIEW OF THE LIFE OF HADHRAT MUFTÍ SÁHIB رحمه الله عليه 521</b>	
Hadhrat Mufti Sáhíb's رحمه الله عليه life of Sunnah and abstention from the dunyá .....	522
Hadhrat Mufti Sáhíb's رحمه الله عليه last days .....	523
<b>MALFÚZÁT OF HADHRAT MUFTÍ MAHMÚD SÁHIB رحمه الله عليه 525</b>	

# CONTENTS

BIOGRAPHICAL NOTE .....	1
FOREWORD .....	3
BEING AN ÁDMÍ AND BEING AN 'ABID .....	4
The effects on a tálibe-sádiq on listening to discourses .....	4
To be an 'ábíd is one thing and to be an ádmí is another.....	6
The statements of Hadhrat 'Abdulláh bin Mubárák رحمه الله عليه .....	7
The “court” held by Hadhratwálá رحمه الله عليه .....	9
The methodology of Hadhratwálá رحمه الله عليه in matters of isláh .....	10
Values have been overturned.....	13
Issues pertaining to external aspects: dress and speech .....	14
Issues pertaining to internal aspects: takabbur.....	15
Namáz teaches humility.....	16
Rules pertaining to retaliation.....	22
Attending a majlis is for the sake of one's isláh.....	23
Advice on correcting oneself without causing vexation to one's sheikh .....	25
For illness to come is ghair-ikhtiyárí; Steps for removal are ikhtiyárí.....	26
There is a famous saying: One parhez is equivalent to 100 medicines.....	27
Treating the illness of bid-nigáh .....	28
Alláh Ta'álá is most merciful.....	30
The purpose for searching for a sheikh is to attain rúháníyet.....	32
Summary.....	34
Final advice – the importance of ihtisáb (stocktaking).....	34
Du'á.....	35
A MUSLIM IS ONE WHO DOES NOT HARM OTHERS .....	36
The seven aims and objectives of those attending the majlis.....	37
The seventh aim and objective is the correct one .....	38
Trials and tests are to be expected .....	39
The responsibility of the mu'min is to make an effort.....	40
Recognising an item by its attributes. The position of women. ....	43
Detailed explanation of the Hadíth Sharíf .....	44
Non-Muslims also should not be oppressed .....	47
Different ways in which others are oppressed.....	49
There is no escaping the justice in the ákhirat .....	52
Rights of children/parents/ustád/sheikh .....	53
Rights and privileges of one's wife .....	55
More on the rights of children .....	58
Precautionary methods to be employed to avoid oppressing others .....	60
Greater zulm is caused by the tongue.....	62
Remedy for avoiding sins committed by the tongue and the hand .....	63
Du'á.....	65

## CONTENTS

BIOGRAPHICAL NOTE .....	1
FOREWORD .....	4
The purpose and etiquette of sitting in a majlis .....	6
External features may be deceptive .....	7
The qissah of the bear trained to fan and chase away flies.....	7
Isláh is not possible without removing takabbur .....	8
Explaining when a topic is “old” and when it is “new” .....	9
Everything is proven with its essential requisites.....	11
Testing the muríd.....	12
Lawázim (essential requisites) of ’Álame-ákhírat & dunyá, .....	13
Lawázim (essential requisites) of belief.....	15
“Kalimah” and “taqwá” are separate, but still united .....	17
Perfection in the Kalimah is only attained if taqwá is attached .....	17
Kalimah and taqwá are located in the heart .....	18
Abstinence, justice, generosity, honesty, etc. without ímán .....	20
“Khair” (best) is that which has no “shar” (evil) in it.....	21
Du’á.....	23
Wáqi’ah 1: Forbearance shown by Rasúlulláh صلى الله عليه وسلم when a creditor demands repayment.....	24
Wáqi’ah 2: Returning evil with good – Rasúlulláh صلى الله عليه وسلم not taking revenge .....	24
Wáqi’ah 3: Forbearance in his relationship with his wife .....	25
Wáqi’ah 4: An incident where Hadhrat Alí رضي الله تعالى عنه released a káfir who spat on him.....	26
Wáqi’ah 5: A buzurg’s compassion for an ant .....	26
Wáqi’ah 6: Not causing the slightest inconvenience to others .....	27
Wáqi’ah 7: Refusing to give taláq because of concern for others.....	28
Wáqi’ah 8: Asking forgiveness from an ant .....	29
Wáqi’ah 9: Hadhrat Alí رضي الله تعالى عنه explaining taqdír.....	30
Wáqi’ah 10: Honouring one’s parents .....	30
Wáqi’ah 11: Gross insolence to the father .....	31
Wáqi’ah 12: Do not inconvenience others.....	32
Wáqi’ah 13: Suspensions about Imám Sháfi’í’s رحمه الله عليه piety .....	34

Wáqi'ah 14: Hurting the heart of Rasúlulláh صلى الله عليه وسلم .....	35
Wáqi'ah 15: (a) The status of Mílád Sharíf. ....	36
Wáqi'ah 15: (b) The beard – a symbol of Islám & of manliness .....	38
The dictates of muhabbat are to obey.....	39
Wáqi'ah 16: Truth changes affection & esteem into anger & hatred.....	42
Du'á.....	43
MALFÚZ.....	43
The reality of 'abdiyet and the effects of 'abdiyet.....	43



## CONTENTS

BIOGRAPHICAL NOTE .....	2
FOREWORD .....	3
The virtues of Durúd Sharíf .....	5
Virtues extol special qualities .....	6
Obstructing factors are major and minor .....	7
Ímán does not depart at the time of death, but long before.....	9
Qissah concerning Sher Muhammad Khán .....	9
The difference between talqín and ta'lim.....	11
Qissah of bodies being transposed from one place to another .....	12
Involuntary thoughts and deliberate thoughts (wasáwis).....	14
How Mauláná Ya'qúb Sáhib رحمه الله عليه overcame waswasah.....	15
Examples: Elimination of effects and weakening of effects .....	17
Respect for the month of Ramadhán shown by a Hindu.....	19
A humorous anecdote of a jester whitening his beard .....	21
Importance of making taubah before sleeping .....	22
Taubah of a sinner in the time of Hadhrat Músá عليه السلام .....	23
Hadhrat Junaid Baghdádí رحمه الله عليه going into a hál.....	25
Hadhrat Mauláná Thánwí رحمه الله عليه treating his wives equally.....	26
Qissah of the two melons.....	27
Qissah of the lotá being replaced .....	27
The qissah of the áshiq poet who was clean-shaven .....	29
Qawálí and samá' are forbidden .....	32
Samá' had conditions attached .....	33
Sheikh Abdul-Quddus Gangohí رحمه الله عليه and the muhtasib.....	34
Hadhrat Junaid Baghdádí رحمه الله عليه and the dogs .....	35
Summary.....	38
Du'á.....	40
<b>THE SAINT OF JALALABAD.....</b>	<b>41</b>
Preface.....	41
INTRODUCTION.....	43
PREPARATIONS.....	47

## CONTENTS

BIOGRAPHICAL NOTE.....	2
FOREWORD .....	3
Requirement of Dín is Diyánat, not Khiyánat.....	5
Who is better than one who fasts daily and prays every night? .....	7
The respect and honour of the heart of a mu'min.....	9
Qissah of Zun-nún Misrī رحمه الله عليه going to the masjid .....	10
Expelling a muríd as part of tarbiyet .....	13
A qissah regarding Hadhratwálá's compassion .....	15
A fallen chaná is retrieved.....	17
Qissah of the fallen lotá .....	18
Eating at venues where harám takes place.....	19
The humility of Sayed Suliman Nadwí Sáhíb رحمه الله عليه.....	20
Ghulám 'Alí Sháh's fanning of Mirzá Ján-Jánán رحمه الله عليه.....	23
Hadhrat Mauláná Rashíd Ahmed Ghangohí's رحمه الله عليه acute sense of smell. ....	23
Etiquettes of the masjid .....	24
Qissah of Hadhrat Thaurí رحمه الله عليه entering with the left foot ....	24
Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه and the earthen drinking mug.....	25
The demands of diyánat.....	27
Khálid bin Walíd's رضى الله تعالى عنه meeting with the Christian king.....	28
Constructing a masjid is an important mas'alah .....	32
Four different degrees in constructing a residence .....	32
Clarifying expenditure for a masjid .....	33
Qissah of a family of three travelling by horse.....	34
Aspects to avoid in funding and building .....	36
Some comments regarding this masjid .....	36
Clarification of certain issues concerning ikhlás.....	37
MALFÚZÁT.....	39
The importance of taubah .....	39

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD TO THE PRESENT BOOK: FOR FRIENDS, VOLUME ONE

From time to time individuals have requested that the “For Friends” booklets should be compiled into one volume. The reasons were that the single booklets would get mislaid or friends would borrow a particular booklet (and not return it!). Obviously, this made sense, and I had made several attempts to compile the booklets into one volume. However, each attempt came to nothing. Alhamdulillah! This time with the tawfīq from Allāh Ta’ālā, the barkat of our Sheik رحمه الله عليه and the du’ās of readers, this task is near completion.

What is the benefit of such a book? I came across a nice piece in the kitāb “Aqwāl-e-Salaf”: Putting forth the benefits of such books. Hadhrat Maulānā Muhammad Qamaruz-zamaan Sāhib رحمه الله عليه (Allāhbādī) wrote:

### The benefits of the books of Sūfīs

Hadhrat Muslihul-Ummat, Murshidī Maulānā Wasiyullāh Sāhib quddisa-sirrahu, wrote... on the benefits on the statements of the Sūfīs. I am quoting here. He used to say:

*“The books of the Sūfīs contain many sciences and experiences through which a special condition and feeling is created in the heart, the way is made easy, knowledge of the pre-requisites and obstacles of the Tarīqah is obtained and a path which would normally take many years to traverse, is covered in a few minutes.*

*“Many points of wisdom and cognition are obtained from a study of these books. We learn of the beauty and splendour of the Sharī’ah from them, and this increases our insight.*

*“Yes, there are certain things which are difficult to comprehend. This is not surprising because the books of every science and every subject contain certain points which are complex and difficult, and beyond the comprehension of all and sundry. The Qur’ān Sharīf itself contains muqatta’at letters (whose meanings are known to Allāh Ta’ālā alone) and mutashābahāt (verses whose meanings are allegorical) which we do not understand. In fact, we have been prohibited from delving into them. “I also say: There are levels of different sciences. All the sciences are not understood by everybody in the beginning. When a person’s capability*

and aptitude increase he understands many things [which he did not understand previously].

*“The Súfis are exponents of the spiritual aspect of the Shari’ah. So, many of their statements stem from their personal dispositions and conditions. As long as a person does not reach their level of taste and condition, he will not understand those things.*

*“Consequently, many ’ulemá went into the service of a pious personality by the tawfiq of Alláh Ta’álá and by virtue of remaining in his company, they imbibed his disposition and condition, attested to them and became proponents themselves. They themselves drank and gave others to drink. They quenched their own thirst and quenched the thirst of others.” (Tadhkirah Muslihul Ummat)*

In the same kitáb, “Aqwál-e-Salaf”, appears a pertinent note written by Hadhrat Mauláná Sayyid Abúl-Hasan ’Alí Nadwí Sáhíb رحمه الله عليه. He wrote:

*“I wrote the following on the importance and benefit of the malfúzát of the pious elders: It is a very old practice ... to pen the statements and assemblies of the pious elders. This is a very blessed and wise step in writing. The verve and spontaneity which is found in those statements and assemblies are naturally not found in academic works and general writings. Then the guidelines which people of different temperaments get from the different conditions and issues can never be expected from formally written books. Simplicity, informality, affection consideration, insight on affairs, identification of temperaments of people, in-depth knowledge of general [spiritual] ailments and weaknesses and their correct treatment have always been the hallmarks of the pious elders and Súfis. The best example of this can be found in their malfúzát and majális.” (Sohbat-e-Bá Ahl-e-Dil, pp. 55-56)*

With the above views of two very notable scholars, one needs no apologies for printing this book!

## **Acknowledgements**

As has been stated previously, the “For Friends” series is not a one-man effort. From the very beginning, use has been made of the valuable assistance of many individuals. Over the past 28 years, from the time that

“Good Character” was first published, numerous people have assisted. In actual fact, to give due where it is due, one is grateful for the assistance of many individuals long before “Good Character” was written. It is not possible to name all these people, some of whom have passed away. Allāh Ta’ālā knows well who they are. May Allāh Ta’ālā grant them the best of rewards in both the worlds.

### **A note on the translation from the Urdú to English**

Most of the booklets have been translated from tape recordings. These recordings have been obtained from different individuals. May Allāh Ta’ālā reward them. Some of the majālis have been translated purely from the Urdú kitābs without the use of tape recordings. Others have been translated using both tape recordings and the written versions.

It must also be pointed out that various individuals have assisted with the translations as well. With the compiler’s limited knowledge of Urdú and of the Dín as such, a number of ’ulemá have selflessly corrected the many mistakes made by the compiler. May Allāh Ta’ālā reward them as well. Non-’ulemá have also assisted and gave valuable advice on the usage of English and other literary points.

Obviously, in any translated work it is not possible to do a word-for-word translation. To make for easier reading a certain amount of paraphrasing does take place. There is a possibility that meanings do change when this happens. The compiler has tried to minimise this as far as possible. Also, many relevant words in the original works have been retained to maintain the original meanings.

Another point to bear in mind is that the actual spirit of the original discourses does get diluted when translated into English. Those who are able to read the original Urdú works or listen to the tapes will gain much more by accessing the original works.

### **A note on the transliteration of non-English words**

How does one spell words not found in the English language? For example: Is the word الله spelt as “Allah” or “Allaah” or “Al-lah” or “Al-laah” or “Allāh” or “Al-lāh”? English, being an imprecise language, in its pronunciation

and in its spelling, there are no exact equivalents of Arabic and Urdu letters and words. (What makes it more complicated is that the spelling and pronunciation in American English is not the same as in the Queen's English!)

On the one hand, those who wish to be academically exact symbolise Arabic letters with certain symbols over or under the nearest similar sounding English letter. The example is the “ā” is used to denote the long vowel “aa”. At the other extreme are those who do not follow any specific system and one has to guess what the equivalent Arabic letter is. The system that has been adopted here is an in-between system. The reason for doing this: I have found the academic system too much of a handicap in trying to read the material in a flowing manner if one is not used to such a style. On the other hand, having no system at all is doing an injustice to the material being translated.

The system opted for is to symbolise the vowels with a little stroke on the equivalent letter: The long “aa” I have written as “á”; the long “ee/ ie” has been written as “í”; and the long “oo/ oe” as “ú”. Certain of the letters have an “h” placed with the equivalent English letter in order to approximate the Arabic. The reader will discover these as he reads along.

For the benefit of those who would want to be absolutely certain of the non-English words used, a glossary has been compiled giving the English spelling used, followed by the original Arabic or Urdu spelling, followed by a brief meaning of the word.

The glossary will also be very useful to give the meanings of the non-English words appearing in these discourses. At times, the reader may have to refer to the glossary; at times, the English meanings of certain words will appear in the text; and at other times the words have not been listed in the glossary at all.

Dr.I.M.



## BOOKLET NUMBER ONE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD TO THE ORIGINAL BOOKLET

A series of discourses of Masíhul-Ummat, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه have been recorded on tape. His unique approach to our Dín in this day and age make these discourses invaluable to that Muslim who wishes to live a life seeking the Pleasure of Alláh Ta'álá. A number of people have felt that there is a great need for these discourses to be available to the English reader. This humble servant has made an attempt at translating one such discourse from the Urdú. In-shá-Alláh, attempts will be made to translate other discourses as well. The phrase that comes to mind is: "Fools rush in where angels fear to tread!"

The dictionary meanings of "dost" are "friend/lover". Which is applicable? Thinking about it, both are applicable.

In a lifetime of service to the ummat, Hadhratjí رحمه الله عليه – as many came to know him – has made untold friends in the Indo-Pak subcontinent as well as in other parts of the world. The word "friend" would apply here. In the special terminology of the súfí: "dost" is that person who is treading the Path of Sulúk. Being in love with Alláh Ta'álá, this person has sought out the real lovers of Alláh Ta'álá, the auliyá-Alláh, to get closer to the Loved One. In this sense, the meaning of "lover" is applicable.

Hadhratjí رحمه الله عليه once pointed out an interesting fact: Every Muslim has love for Alláh Ta'álá and His Rasúl صلى الله عليه وسلم, this love coming to the fore whenever an attack is made on the Dín. In this sense, the title "Doston Ke Liye" "For Friends" for these discourses is appropriate for the whole ummat.

(Not related to the title, may I slip in a word of thanks and say "Jazákalláh" to those friends who prompted, encouraged and assisted in this publication.)

Dr.I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه needs no introduction. Hadhratjí, as most people have come to call him, is the founder of the dárul-'ulúm in Jalálábád, U.P., India. Many are the 'ulemá who have graduated from his dárul-'ulúm, arriving here from different parts of India, as well as from different parts of the world. However, it is as a sheikh of Taríqat in the field of Tasawwuf that Hadhratjí رحمه الله عليه has benefited the ummat to an unfathomable extent.

In Jalálábád, surrounding the courtyard of the Madrasah Masjid, are some sixteen rooms. Originally built for casual visitors, over the years this area has come to be known as the khánqáh – a residence for those involved in their self-rectification.

An important part of the programme of self-rectification is attendance at the majlis. It is thus essential to understand what a majlis is. The word “majlis” is translated as “assembly/ committee”. In our context, it refers to the gathering which a sheikh arranges and addresses: A “majlis” refers to the gathering and also to the discourse delivered.

A sheikh will have three types of majális (pl. of majlis):

- majlis-e-ám, which is for the general body of Muslims;
- majlis-e-khás, which is for the benefit of a selected group; and
- majlis-e-akhás, which is attended by a few selected, specially privileged elite. Those in the khánqáh are expected to attend the majlis-e-ám and the majlis-e-khás.

The discourse that follows is a translation of a majlis-e-khás.

### **The subject of a majlis**

At a wáz, a specific subject is taken and discussed in detail. A majlis differs in that no specific subject is chosen. The sheikh may speak “off the cuff” and the topics may well cover a wide spectrum. The main aim is isláh – the spiritual improvement and rectification of the character of those who are attending. The discourses will vary from day to day, in subject matter as well as level of discussion. The titles of the majlis have been chosen by me

and reflect the general theme only and not the actual topics discussed.

It is not unusual to hear topics discussed so simply that even non-Muslims may understand them. On the other hand, with the presence of doctors, lawyers, engineers, university professors, students and 'ulemá, the level of talk can be so elevated that not all those attending will understand what is being said. The rule that applies is: digest and assimilate what you do understand and leave the rest till later. Topics discussed are not purely "theological". Islám covers every aspect of life; and every aspect of living has to be according to the Sharí'ah. Therefore, guidance from the sheikh is on any and every aspect of life as it affects the Muslim.

### Method

Although the sheikh may speak off the cuff, each sentence is full of meaning and completely relevant. The sheikh will encourage, he will guide, he will correct — through qissas, through reason, quoting Qur'án Sharíf and Hadíth Sharíf. As a general rule, the names of those present are not taken. (There are exceptions and names are mentioned when there is a special need to do so.)

For maximum benefit, each individual present must have the attitude that the sheikh is addressing him personally. Hadhratjí رحمه الله عليه aims to remove apathy and to provoke thought and contemplation. An appeal is made to the individual's reason and logic. He is encouraged to adopt those thought processes that will cause him to become self-motivated. Only when the individual allows the lid of stifling apathy to be removed will he be able to soar into those realms which are so fascinating as to have caused kings to give up their worldly kingdoms!

### Who will benefit?

Two groups of people will definitely benefit:

❁ In the first group are those who have faith and confidence in the speaker. They know that their sheikh is a sheikh-e-kámil and will speak only what is Haqq. They realise that application of his advice will definitely cause an improvement in themselves.

❁ In the second group are those who attend with open minds. They have

neither preconceived ideas nor prejudices, but will listen and think over what is said and accept what is logical and right, what is Haqq.

❁ A third group will not benefit at all. In this group are those who listen to criticise, those who are prejudiced and will not allow what is being presented to change their attitude.

### Preparation

The basic preparation is to open one's mind and one's heart for the Haqq to enter. Any one majlis will have sufficient material in it to benefit anybody, irrespective of who he is. Obviously, the more familiar one is with the subjects discussed, the greater the benefit. Some basic kitábs recommended are:

- “Good Character”;
- “Sharí’at and Tasawwuf”; and
- “Hayaatul-Muslimeen”.

For maximum benefit, these kitábs have to be read at least three times. This rule applies to the majlis as well. Those who understand Urdú will benefit more by reading the latter two kitábs in the original Urdú. At this point let me add that the translation of the majlis that follows is not an exact word-for-word translation. A minimal amount of editing has taken place to ensure a reading style that is smooth. Obviously, the spoken word is more effective, more charming and more vibrant than the written word. Apologies for not being able to get these features across.

Not to break the beauty of these discourses completely, a maximum of relevant original terms have been maintained instead of using the English equivalents. Those familiar with the subject will appreciate this fact. Those not familiar are encouraged to familiarise themselves with these words to enjoy these discourses to the fullest extent. A glossary has also been included.

Finally: may Alláh Ta’álá give you and me the taufíq to make amal on these teachings.

Dr.I.M.



[This is a translation of the majlis of Hadhrat Mauláná Muhammad Masīhullāh Khān Sāhib, held on the 21st September, 1988, in Jalālābād, India.]

### TARTĪB OF SULŪK

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

#### Our objective: Tijārat for the ákhirat

We have been sent here, into this world, to be in business (tijārat) for the ákhirat. Whatever activity we are involved in here falls within the category of tijārat for the ákhirat. The supporting áyet of the Qur'án Sharíf is:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*And I have not created the Jinn and Mankind except that they should  
worship Me. (S.51.56)*

It is clear that Allāh Ta'álá has brought us into this world for the sole purpose of making His 'ibádat and for no other purpose whatsoever! It follows that our lifestyles – all aspects of our daily lives – are subordinate to and related to the ákhirat. It then follows that the laws and rules relating to the ákhirat automatically apply to our lives here and when our living or lifestyle is in accordance with these rules, our whole existence is now 'ibádat.

#### The place of commerce, industry, agriculture, and so forth

Now, we have a stomach, which is housed in a physical body. The stomach requires food and the body requires clothing and shelter. The means for attaining these requirements are various – agriculture, industry, commerce, professional services, employment, and so forth. In order to fulfil our bodily needs, these worldly activities are necessary.

There appears to be a paradox: on the one hand we have been made dependent on these worldly activities and, on the other hand, the command given to us is that our sole activity should be 'ibádat. The explanation is that fulfilling our bodily needs for the purpose of 'ibádat makes the

means adopted also 'ibádat. This means that the activities listed above – agriculture, industry, and so forth – will consequently, be counted as 'ibádat.

### **The place of good morals**

As an individual, what does all this mean to you? Involvement in any enterprise, whether in one's individual capacity or whether in partnership with others, means interaction with others. Associating with others becomes unavoidable. Different individuals have different temperaments. To be able to deal with different personalities, to be able to avoid friction with people of different temperaments, the most important factor is one's personality. In order to cope with various situations, a good character is essential – a personality that will know how to respond to different conditions in the correct manner. It should not happen that flaws in one's character disrupt the smooth running of one's affairs. It is obvious that greed and avarice, or pride and arrogance, will result in eventual disunity – such qualities are bound to cause friction and disharmony. Having understood the importance of good morals (i.e. a good character) in our worldly activities involving association with others, we can now proceed further:

The 'ibádat that one is involved in falls into two categories:

i. *Muta'allaq-bil-záhir* (connected with the external: namáz, rozah, and so forth.).

ii. *Muta'allaq-bil-bátin* (connected with the internal; with one's character).

We are accountable for both.

Of the two: 'ibádat-bil-bátin, first, has to be established before 'ibádat-bil-záhir. By doing this one will attain tranquillity, steadfastness and permanence in one's 'ibádat-bil-záhir and also khushú' and khudhú'.

### **Khushú' and khudhú'**

What is khushú'?

Khushú' is, to avoid bringing thoughts of anything except Alláh Ta'álá into one's heart deliberately during one's 'ibádat. Note: the emphasis on the word deliberately (ikhtiyári)). Those thoughts that are ghair-ikhtiyári

(come involuntarily) are of no consequence. It is not only in namáz that khushú' is essential, but the concept of khushú' is that, at all times, the heart should be free of ghairulláh, that thoughts not connected with Alláh Ta'álá should not be brought to mind deliberately. This is the original occupation of the heart – Huzúre-Haqq; to be aware of the Presence of Alláh Ta'álá at all times.

Many still have the wrong concept that khushú' is essential only in namáz. Added to this is the misconception that only namáz is 'ibádat. However, the mu'min, that person imbued with ímán, bears the responsibility for performing all 'ibádat. As explained already, our sole purpose in this world is the 'ibádat of Alláh Ta'álá. Namáz is the záhirí 'ibádat of the body, but a more important 'ibádat is the 'ibádat of the heart. This batiní 'ibádat of the heart is to have the Presence of Alláh Ta'álá in the heart at all times. This is a basic, primary 'ibádat. Linked with this 'ibádat of the heart are other forms of 'ibádat. It follows that all activity carried out with this primary 'ibádat firmly established in the heart, will all be counted as 'ibádat. Now there will be reality in the purpose of one's existence: namely, that we have been brought into existence for the sole purpose of the 'ibádat of Alláh Ta'álá.

All the necessary branches and off-shoots of our lives will then be connected to 'ibádat, whether it is agriculture or commerce, the practice of medicine or law, teaching or lecturing, writing or publishing. This being the case, the primary prerequisite before undertaking these activities, is attaining the necessary 'ilm. Whether one works alone or with others in a group, one has to know the Shar'í laws and rules related to that particular activity. The very fact that we are Muslim makes it compulsory for us to gain knowledge. This is a Muslims primary duty. The knowledge that he has to seek is that of the Shar'í laws and rules, which is called 'ilm. The attainment of 'ilm is also 'ibádat. Any person who becomes a Muslim and mu'min has to undertake this essential and compulsory 'ibádat in the first instance. Without 'ilm – without this pre-required 'ibádat – no other 'ibádat performed will be completely correct and any 'ibádat not performed correctly has no chance of being accepted!

## Place of 'ilm

How important is this acquisition of 'ilm? This can be gauged from the following: On occasions of jihád not all the sahábah رضى الله تعالى عنهم were permitted to proceed into battle at once. (The exception being those situations where there were general hostilities – nafíre-ám):

The Qur'ánic áyet states:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

*All the Believers should not go out together (for jihád). Why should one (small) group from every (large) group not go out, (And the rest remain behind,) so that (These) may acquire the understanding of Dín, so that they may warn those who had gone out on their return in order that they may adopt caution.) (S.9.122)*

This áyet instructs that one jamá'at from among you (the sahábah رضى الله تعالى عنهم) should go forth in jihád and one jamá'at should remain behind with Rasúlulláh صلى الله عليه وسلم for the purpose of attaining 'ilm. When the first jamá'at returns, then they should be taught. In emphasising the importance of 'ilm, the áyet also lays down an important principle:

Actions are of two categories: Firstly, the removal of harm and, secondly, the gaining of benefit. The principle laid down is that the process of removal of harm takes priority over the gain of benefit. To avoid injury, to remove those things which are harmful, to save oneself from injurious items, come first. Then only should one turn to what is beneficial. In other words, firstly remove the bad things from oneself, those things which are filthy and offensive. Then adorn oneself with good.

Here is an illustration: If you wish to fill an empty hauz (pond) with clean water, you will first make sure that it contains no filth, nothing malodorous. You will make sure that it has neither holes nor defects in it, that is, any fault that will cause the water to leak away. You will take care to clean the hauz properly, repair the cracks and then only will you fill it with clean water. This is a common sense method, an instinctive, natural way of going about the work. When it comes to our Díní affairs, the same method applies.

When preparing for 'ibádat, one will have to look closely at oneself: are there no defects within, any such offensive matters that will prevent good from entering? If not, are there no such factors that will cause the good that has entered from seeping away?

Obstructing factors are of two types:

- *Firstly*, those that impede good from entering; and
- *Secondly*, those that dissipate the good already present. What are these obstructive factors?

### **Akhláqe-razílah**

In one's batin these are the akhláqe-razílah, also called akhláqe-zamímah – the debasing qualities in a character. These debasing qualities are ingrained. The aim is to control and discipline them in such a way as to avoid their wrong usage.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۖ

*And inspired it (with realisation of) what is evil for it and what is right for it. (S.91.8.)*

The akhláqe-razílah are obstructing factors – factors that prevent good from coming into a person. These factors have to be removed first, then only can there be any consistency in the good one is aiming at. What is “good”? It is 'ibádat. The aim is to establish záhiri-a'mál. The method is that which has been outlined already.

At this point an important axiom has to be borne in mind. This is: That person whose zahir only is good and his batin is bad, is better than that person whose batin is good and his zahir is bad.

This is from the Sharí'ah point of view. This will be explained. In other words, that person who carries out the external commands of the Sharí'ah only and his internal character is defective, is better than that person whose character appears to be excellent, but he does not carry out the external orders of the Sharí'ah. The reason why the first person is considered to be better is that, at least, he has respect for the Orders of Alláh Ta'álá. This awe and respect that motivates him makes all the difference! Secondly, looking

deeper, that person whose character appears to be excellent, but does not carry out the *záhirí* orders of the *Sharí'ah*, is, in actual fact, rotten in his *bátin* as well. This point requires further elucidation:

A bad character is recognised as such even by the *káfir*. Ask any *káfir* about *takabbur* (arrogance), about *hirs* (greed) and *tamá'* (avarice), about *ghussah* (anger), about *hiqd* and *kínah* (hatred and malice) and he also will tell you that these are bad qualities to have in one's character. The differentiation from a *káfir* will not show except in one's *záhirí* activities.

### **Difference between the character of a *káfir* and that of a *mu'min***

The question arises: What is the difference between the good character of a *káfir* and a *mu'min*, if both appear to have a good character? The difference is that the *káfir*'s good character has been attained through simple intellectual reasoning. What his reason has told him is bad, he has eliminated. The *mu'min*, on the other hand, has gone through a process of *tazkíyah* of his *nafs* and has ended up with a good character. The motivation in his case has been *nisbat-m'Alláh* – a special bond with *Alláh Ta'álá*. The *mu'min* has *khauf* (fear) of *Alláh Ta'álá*, a quality conspicuously absent in the *káfir*. The *káfir* with a “good” character will not get into a rage because his intellect and his reason tell him it is bad. The *mu'min* differs in that his motivation is the firm belief that *Alláh Ta'álá* is *hádhir-nádhir* (omnipresent and omniscient.) To this *mu'min* this concept is not just theoretical, but a tangible bond affecting his behaviour. Another point: a person's reasoning can be faulty. Any conclusions arrived at purely from reason – as is the method adopted by the *káfir* – cannot be taken as valid. Only if there is a *Sharí'ah* basis for that conclusion will it be valid.

This applies to character as well. A character that is termed “good” based purely on reason is not necessarily good. Only that character can be labelled “good” where the *mu'min* has cleansed himself of the *akhláqe-razílah*, based on *nisbat-m'Alláh*, which means that his behaviour will be according to the *Sharí'ah*.

This answers the question that arose after stating the important rule that the person whose *záhir* is good, but not his *bátin*, is better than the person whose *bátin* appears to be good, but not his *záhir*. (Obviously, a person

whose *zâhir* and *bâtin* are both good is better than both.) When it is said that the *zâhir* is good, it means that his *zâhir* is according to the *Sharí'ah* as far as 'ibâdat is concerned, as far as *mu'âsharat* is concerned, as far as *mu'âmulât* is concerned, even though he may have *takabbur*. On the other hand, the statement that a person has no *takabbur*, but his *zâhir* is bad, is contradictory. In truth, if a person had no *takabbur*, then this would automatically manifest in his *zâhir* being good also!

### **Examples of being connected with Allâh Ta'âlâ**

Take an example:

Somebody comes from behind and, with a closed fist, gives this person a thump on his back. This person ignores the thump, carries on with what he is doing and does not even glance back to see who hit him. He has no *takabbur*, *haqíqatan* (in reality).

Take somebody else. He is also Similarly, thumped on his back. He responds by turning round and, with a stern expression on his face, he angrily rebukes the person who hit him. This reaction betrays him. His humble attitude in front of others was mere social politeness.

This reaction of his shows that the absence of *takabbur* was only apparent and not real – *súratán*, not *haqíqatan*. Why did he not maintain his composure? At the time that he was thumped, his true colours showed. Why did he flare up? Why did the expression on his face show displeasure? Why did anger show and unbecoming expressions issue from his lips? Why did he not recognise the opposite party and the occasion? Did he not see that it was his principal, his superior? Did he not recognise that his position demanded that he speak politely? His angry reaction betrays the fact that all the *akhlâqe-razílâh* have not been completely removed.

Another example:

Somebody has personal problems. Now, for one to go around trying to get details of his problems from others and then spread these items of gossip, shows that one is still lacking. One has not yet developed that *ta'alluq-m'Allâh* in one's heart that is the desired state – even though in one's *zâhir* one may have a beard, wear a *kurtah* and *izâr*. He may even be a *hâfíz* or an '*âlim*!

These are simple illustrations to show up takabbur and ghíbat. What is noteworthy about ghíbat is that the backbiter is continually committing sins all the time that he is involved in ghíbat. Compare his situation with that person committing an act of ziná: his sin lasts for the duration of the act only. Also, the evil act of ziná is condemned by all. Quite rightly so, but what about ghíbat because ghíbat is worse than ziná?

The Qur'án Sharíf is quite emphatic:

وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا

*Do not spy on one another and do not back bite. (S.49.12)*

Knowing full well the gravity of the sin of ghíbat, yet you are still involved in it?

So, firstly, those internal, obstructive factors have to be cleared up. This is to be done in the correct and proper manner – not in terms of social politeness, but in the proper Shari'ah sense. The next step is to assimilate the akhláqe-hamídah. With the akhláqe-razílah removed, the personality will now shine forth and emit grace and elegance, beauty and adornment. If this method is NOT followed, the result is an odd mixture of the akhláqe-razílah and akhláqe-hamídah. Saddled with contradictory qualities, how can there be grace and elegance? There can be no adornment. The whole situation is faulty.

Let me ask a question: When is 'itar applied? The obvious answer is that 'itar is applied when one's clothes have been washed and cleaned, when the dust and dirt have been removed and the sweaty smell has been cleared. When one's clothes come back neatly ironed and pressed, then only is 'itar applied. Now do you understand?

Similarly, the batin has to be cleansed. How? By an abundance of istighfár which has many facets (to be detailed later). With the batin cleansed, now is the occasion for Durúd Sharíf – now will the Durúd Sharíf show its full effect.

### **Istighfár (repentance) and huqúqulláh**

Istighfár is analogous to cleansing and Durúd Sharíf is analogous to the

application of 'itar. Is there any sense in reciting Durúd Sharíf, but not istighfár? Istighfár has several aspects. Istighfár, in the context of self-rectification (isláh), has a methodology. We have already mentioned the inspection of one's batin. One also has to inspect one's zahir. From the age of puberty one became mukallaf – the responsibility of following the Sharí'ah was laid on one's shoulder. From the age of 14 or 15 certain a'mál became incumbent on one. Take stock. See if there are any deficiencies in these a'mál.

### **Performance of qadhá namáz**

The first stage to tackle, as far as one's zahirí a'mál are concerned, is namáz. The performance of namáz five times daily became compulsory on reaching puberty. This is why children should be encouraged to perform namáz from the age of seven. We are even enjoined to inflict physical punishment in this respect at the age of 10. So that, by the time a child reaches the age of puberty, the performance of namáz is ingrained and natural, part of the child's tabiyet and he will not neglect his namáz.

Tartīb – methodology – is our main theme. Let us reiterate this tartīb:

When realisation strikes a person, when the fear and dread of Qiyámah has entered the heart; when he has become aware of a ta'alluq-m'Alláh, at this crucial time he should inspect himself and take stock of his situation:

“Have I not neglected some huqúq?” is the question he should be asking. Neglected huqúq will have to be compensated for. The act of taubah will wipe out sins, but not neglected huqúq. These have to be compensated for.

For example: A person may have committed ziná or he may have succumbed to the shameful act of drinking liquor. Both of these acts do not involve huqúq. A sincere, proper taubah will cause these sins to be forgiven and the person can forget about his misdeeds. Not so with namáz. This involves huqúqulláh. Missed namáz is not overlooked, even after taubah. Missed namáz have to be performed. The person has to do a simple calculation. For example: He has to say to himself: “I attained puberty at the age of 15. I was negligent till the age of 30, when I became punctual. Thus, I have missed out 15 years' namáz.” He now has to compensate for these years

of neglect.

This is the correct method. Many people have made taubah and, thereafter, become regular with their namáz, but they give no thought to compensating for what they have missed. Dirt still remains. Clean this dirt up. How? By performing qadhá namáz of those missed.

An easy method is to perform one qadhá namáz each time one performs a regular namáz. Repeat only the fardh of the missed namáz. Leave out the sunnat and nafl namáz, but include the witr with the Íshá qadhá.

It is important to make a firm intention and resolution to repay and to be steadfast thereon. Death is not in our hands. Should death intervene, there is great hope that Alláh Ta'álá, the generous, the bountiful, will overlook those namáz still not repaid. He is fully aware of our niyet. Yes, if one has free time, one may perform as many qadhá namáz as one wishes and at any time of the day or night, except at the time of the three prohibited periods. These are the time of the rising of the sun, the time that the sun is at its zenith and the time of the setting of the sun. The sooner you repay the better.

### **Keeping qadhá rozah**

Rozah also becomes compulsory at the age of puberty. Unlike namáz, rozah is not a daily function, but is compulsory only during the month of Ramadhán annually. There is no emphasis of inculcating the habit of fasting at an early age, as is the case with namáz.

Tackle rozah in the same way as namáz. Calculate the number that had been missed since puberty, whether through neglect, illness or being on a journey, and so forth. Start compensating for these by fasting regularly, taking into account your health and strength, the climate and environmental factors.

### **Payment of zakát**

Zakát comes next. Calculate the amount of zakát that you were liable for since puberty. Total these amounts and start distributing according to your means. Yes, if you are completely destitute, you have no alternative, but to humble yourself completely in front of Alláh Ta'álá and tearfully plead for

His mercy and forgiveness. Also, promise to distribute the missed zakát as soon as you have the means.

### **Performance of hajj**

This brings us to hajj. If you were liable for hajj, but neglected to go, then fulfil this obligation as well. If you are very old and sickly and physically incapable of going yourself, you may send another on your behalf, sponsoring him from your wealth. If you do not have the financial means now, although you had the necessary wealth in the past, there is no need to panic! Throw yourself in front of Alláh Ta'álá, prostrate in taubah to Him. There is hope – nay, there is certainty – that He will forgive the sincere tá'ib.

These remarks are directed at that person in whom the khauf of Alláh Ta'álá has entered, at that person who has developed ta'alluq-m'Alláh in his heart. Indifference and apathy have lifted from his heart. He has placed his foot firmly on the path of Sulúk. We are speaking to him.

### **Istighfár and huqúqul-'ibád**

Thus far we have dealt with the huqúq that Alláh Ta'álá has on one. But what about His creation? Alláh Ta'álá has also ordered us to set right their huqúq. If you have offended anyone, go to him and ask his forgiveness. Do this in the proper manner: clasping your hands in contrition, cap in hand, ask forgiveness from your heart. If not today, then tomorrow; if not tomorrow, then the day after. But do as commanded.

Despite this, if the opposite party does not forgive you, do not grieve. It is said: A person, clearly in the wrong, not asking for forgiveness is a Shaitán; the opposite party not forgiving, is an ass!

We are still dealing with the tartíb of isláh – the proper manner of rectifying oneself. After taubah one has to remove the accumulated dirt first, eliminate contaminating factors first. Thus the need to compensate for past shortcomings.

A doctor uses the same principle in his methods. For example: a patient presents with intestinal disease. Those factors causing the disease are first eliminated and then khamírah – an invigorating tonic – is prescribed. Only

if the intestines are free of the disease-causing factors will they be capable of assimilating the strengthening agents in the tonic. The doctor may prescribe a tonic simultaneously at his discretion, but that is a different situation.

To continue: We are dealing with the rights of the creation – huqúqul-’ibád. The rights that Alláh Ta’álá has – huqúqulláh – have already been dealt with. It has been emphasised that taubah does not cancel obligations. Past shortcomings have to be compensated for.

Huqúqul-’ibád are more important than huqúqulláh in terms of compensation. This importance can be gauged from the following: A mu’min is obligated to another person for the mere sum of three paisah. The mu’min has neither repaid this sum, nor has he asked to be pardoned if unable to pay. On the Day of Qiyámat 700 accepted namáz of the mu’min will be given to the creditor in lieu of the unfulfilled debt of three paisah. Just think! Are three paisah anything? On the other hand, what is the value of namáz? Alláhu-Akbar! And 700 namáz? Alláhu-Akbar! And such namáz which have been accepted? All to be given to the creditor!

To what extent is this haqq not being deliberately transgressed these days! Houses on houses are taken over; land on land is snatched away; wealth on wealth is usurped.

Just one such example is the case where the father dies. The eldest son seizes possession of the whole estate and the Sharí’ah laws on distribution of the estate are completely ignored. This type of thing is done by Muslims – those having faith and belief in the ákhirat! Yet, most sorrowfully, their actions show how weak that belief is! How deficient is that concept of Alláh Ta’álá being hádhir-nádhir. Yes, that person whose ta’alluq-m’Alláh is such that the concept of Alláh Ta’álá being hádhir-nádhir is part of his conscious and subconscious state, will act differently. The Presence of Alláh Ta’álá will be with him always. His actions will be according to the Sharí’ah, according to the manner shown by Rasúlulláh ﷺ. Neither land nor wealth will be usurped; houses will be distributed justly.

These remarks are directed at the sálik – that person who has come for his tazkíyah, for the cleansing of his bátin, for the adornment of his inner self. He is the primary person one is addressing. This is the order

and structure (tartīb and targīb) of attaining ta'alluq-m'Allāh. This is the methodology of attaining that elevation, that status, that strengthening that is the Special Bond one aims to develop with Allāh Ta'ālā. Think on it. Contemplate on it. Judge yourself on it.

We are still dealing with huqúqul-'ibád

### **Further explanation of ghíbat**

Ghíbat has been mentioned as a sin. But there is a further point here: One has made ghíbat of another person. One becomes aware that he has come to know of it. Taubah and istighfár are not sufficient. One has to ask that person's forgiveness as well. Once, the opposite party comes to know of your ghíbat concerning him, the sin goes into the category of huqúqul-'ibád. If the opposite party is not aware of your ghíbat, the sin of ghíbat remains in the category of huqúqulláh, in which case taubah and istighfár are sufficient.

The ahlulláh, the Allāh-wálá, those who have attained the correct ta'alluq-m'Allāh, should they perchance get involved in ghíbat, their taubah and istighfár are automatic. But they remain perturbed and restless and remain in a state of discomfiture until they have not asked the opposite party's pardon, even if they know that the opposite party is not aware of the ghíbat! Nay! Even though they have not made ghíbat verbally, even though they have not spoken about others' faults, but have deliberately brought the faults of others into their hearts, they have breached their ta'alluq-m'Allāh by an act of omission!

This is a very fine and subtle point and needs to be thought over very carefully: Speaking of the fault of another is obvious ghíbat. A person has not done this, but he has deliberately and volitionally – on an ikhtiyá'í basis – brought the thought of another's faults into his mind. This is against the concept of khushú' – khushú' demands that only Allāh Ta'ālā should be in his heart and ghairulláh should have no place in his heart or mind on an ikhtiyá'í basis. Note the emphasis on the word "ikhtiyá'í".

At times, thoughts may crop up involuntarily. Unintentionally, one's thoughts turn to somebody's faults, but immediately there is repugnance for such thoughts. The situation is completely different here. These

unintentional thoughts are termed “waswasah”. The response to waswasah is an inner distaste for such thoughts, contriteness, then followed by a desire to eliminate these thoughts with “Lá howla...” coming to one’s lips immediately. With this understanding of what ghíbat is, that even bringing thoughts of the faults of others into one’s heart is included, can there be any question of actually uttering words of ghíbat?

### **A qissah of Junaid Baghdádí رحمه الله concerning ghíbat**

An incident: Junaid Baghdádí رحمه الله saw a handsome young man, fair in complexion and neatly dressed, begging in the masjid. The thought came to Junaid رحمه الله: “A healthy young man and wearing a good set of clothes and yet he is begging?” That night Junaid Baghdádí رحمه الله had a remarkable dream. (One notes that persons in the class of such people are corrected very quickly by Alláh Ta’álá!) In the dream he saw a man approaching him and saying: “Eat this meat!” He placed in front of Junaid Baghdádí رحمه الله a dead body.

Junaid: “But this is a corpse! To eat it is harám!”

Person: “Oh Yes! To eat this is harám! But when you were eating the flesh of your dead Muslim brother, was that not harám?”

Junaid: “I never did such a foul thing”.

Person: “Oh No? Let me ask you: Does the Qur’án Sharíf not state that one should not make ghíbat: ‘Would any of you love to eat the flesh of your dead brother?’ ”

Junaid: “Yes. The Qur’án Sharíf has stated thus.”

Person: “Well, then you have eaten!”

Junaid: “When did I do so?”

Person: “When you saw the young man begging, you brought the thought into your heart: ‘A young handsome man, fit and healthy, yet begging!’ Did you imagine ghíbat is only when you relate a person’s fault to others and when you think of the faults of others it is not ghíbat? You deliberately brought his fault to mind.”

Let us pause here for a while and elaborate on some points:

- To deliberately bring the faults of others into one’s heart is also ghíbat. That is point number one.

- Point number two is that looking at others' faults has with it an attitude of contempt for them. Contempt for others is also harám.

- Point number three is finer and more subtle. What is the haqq of the heart? The haqq of the heart – its special privilege – is to be connected to Alláh Ta'álá permanently, with the awareness of Him being hádhir-nádhir. This being the case, why has the heart deviated for that little while to involve itself with the thought of ghairulláh? To be involved with ghairulláh is the direct opposite of ta'alluq-m'Alláh.

- Point number four: If this thought was not ikhtiyárí, why was there no repugnance at the thought? Why was there neither contriteness nor discomfort? This shows that at that moment the ta'alluq-m'Alláh was absent.

We are still speaking in general terms. These points are for our benefit. However, the condition of people is such that any attempt to make others leave this habit of ghíbat is difficult. Tell a person involved in spying and carrying tales that it is wrong, that it is against the commands in the Qur'án Sharíf. So, why involve yourself for nothing in such activity? What is his response? In his arrogance he is prepared to go further. "Wáh! I will even go up to him and tell him to his face!" Daring and rash! Persons involved in ziná will be ashamed of their actions. Any normal person will come away shame-faced, regretful of his weakness, contrite. This is taubah. Somebody involved in ghíbat, on the contrary, is neither ashamed, nor regretful. Instead of being contrite he is more daring! And – if he has some Dín in him – he will even try to justify his sin by saying: "I am doing this for his isláh," Or stating: "I am saying this to save you from the person's evil!" These are just excuses. There is justification only if there is some connection between the parties or if there is an isláhi ta'alluq. These are the different aspects of ghíbat.

We had digressed while relating the qissah about Junaid Baghdádí رحمه الله عليه. To continue with the qissah: The person's remarks had the desired effect. Junaid Baghdádí's رحمه الله عليه heart was in turmoil and in this anxious state his eyes opened from sleep. He got up, put on his clothes and went out in search of the youth to ask his forgiveness.

It has to be pointed out here that this compulsion of Junaid Baghdádí's

رحمة الله عليه to set out in search of the youth to get his pardon was a special state related to Junaid's elevated status. Where the opposite party is not aware, taubah is sufficient.

Approaching the river, Junaid saw a young man strolling along the river bank and recognised him as the same youth he had seen in the masjid. Junaid greeted him: "Assalámo-alaikum." The youth replied: "Wa-alaikum-salám." Without a pause, the youth continued: "Having seen a dream you have now come to ask for forgiveness! Without investigating, you jumped to conclusions: 'A fit young man, dressed in neat white clothes and begging!' You should, at least, have verified the facts first! How many days have I not spent without food! In spite of searching for work, I found no means. Is it not permissible, under the circumstances, for me to ask? As for these clothes that you see me wearing, they were handed to me just this morning. Seeing externals only, you jumped to conclusions!"

Who is saying all this? The youth! He is not just anybody. He was one who had some rank! It just goes to show that it is not only old people who attain high spiritual ranks. Nay. This youth had also reached an elevated stage, through 'ibádat, taqwá, zikrulláh, abstention from sin and ta'alluq-m'Alláh.

The youth further addressed Junaid Baghdádí رحمه الله عليه: "I had thought that you had attained a very elevated rank, but it appears that you still have some deficiency!"

The youth was addressing whom? Junaid Baghdádí رحمه الله عليه – one of our foremost mashá'ikh! Do not misunderstand. Do not conclude that this act of Junaid's in any way lowered his rank. No. This was a detail, a fine point which had to be brought to his notice to enable him to progress even higher. This was his isláh at the pinnacle that he already was on, to enable him to move onto a higher pinnacle. The above point should be well remembered. Students often get confused.

### **Ranks of the sahábah** رضى الله تعالى عنهم

For instance, when students are studying Mishkát Sharíf and come across the virtues of the sahábah رضى الله تعالى عنهم they form wrong conclusions. A case in point is that of the status of Hadhrat Abúbakr رضى الله تعالى عنه relative

to that of Hadhrat 'Umar رضى الله تعالى عنه. Some of the virtues of Hadhrat 'Umar رضى الله تعالى عنه are such that the impression gained is that he has a higher status. The narration of a particularly excellent quality will create this impression. However, one should not look at a virtue in isolation, but one should look at the composite whole, the complete picture. It will then be seen that the virtues of Hadhrat Abúbakr رضى الله تعالى عنه are such that he enjoys a higher rank.

Let us take a specific virtue of Hadhrat 'Umar رضى الله تعالى عنه. Rasúlulláh صلى الله عليه وسلم said that if there was a nabí to come after him, it would have been Hadhrat 'Umar رضى الله تعالى عنه. From this one may think: "Oho! What a high rank he has!" Remember, this is stating one particular virtue and is not a verdict over others. Such points are confusing to the student. When teaching Hadíth Sharíf in the madrasah we have to explain these points at length to the students. This digression has a relevance to our qissah.

Although the youth appears to be rebuking Junaid Baghdádí رحمه الله عليه, it does not mean that he had outstripped him in rank. 'Indalláh – as far as Alláh Ta'álá is concerned – he may have, but that is something we cannot know. Lapses in a person may occur. It does not necessarily mean that the person's rank is lowered, or that there is any difference in his perfection. A walí may have such a lapse as to be involved in an outwardly harám deed. If this is just a momentary lapse, it makes no difference to the perfection in his wiláyet. One may even read of some sahábah رضى الله تعالى عنهم having such lapses, but this makes no difference to their rank, or to their wiláyet. The emphasis on the words "temporary lapse" is to be noted – there should be no persistence. And if the person makes proper taubah, where can there be persistence?

We are still dealing with huqúqul-'ibád and the topic of ghíbat. We mentioned that some are not prepared to stop their ghíbat, but will go a step further and tell the person "to his face". This is worse. It is harám. Such a person is cursed in the Qur'án Sharíf :

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۚ

*Woe unto every slanderer, traducer. (S.104.1.)*

Just as ghíbat is harám, reproaching or taunting – telling a person “to his face” – is also harám.

### **Huqúqul-’ibád and wealth: settling debts and returning illegal gains**

Huqúqul-’ibád and wealth: If you are in debt, settle your debts. If you do not have the means, ask your creditor to forgive you. The costliness of unsettled debts has already been brought to your notice – payment of 700 accepted namáz for every three paisah owing! Rather fulfil your trusts and settle your debts.

If a businessman has cheated his clients, but now the fear of Alláh Ta’álá has gripped his heart, he should take pen and paper and calculate the sums involved. These amounts should then be returned to his respective clients.

Similarly, unlawfully seized land and houses should be returned to their rightful owners. If the owners are deceased, the heirs become the owners. If you have stolen anything, return the stolen item/s. In business partnerships, you may have cheated your partner/s. Calculate the amounts and return these to the respective partners. In a situation where you neither have the means to settle, nor can the creditors be traced, or they have died, make istighfár and du’á for them.

On attaining ta’alluq-m’Alláh and becoming bai’at – or even without becoming bai’at – many people make taubah and start going straight. But what about compensating for past sins? Many give no thought to it. The water in the hauz is still contaminated!

### **A qissah of a thief who repented**

This qissah concerns a person who had become bai’at to Hadhratwálá, Hadhrat Ashraf ’Alí Thánwí رحمه الله عليه:

One day Hadhratwálá spoke to him: “It is a long time since you have become bai’at, but, in all this time, you have not related your condition or progress.”

The ta’alluq of bai’at is for the purpose of relating your hál. How can a muríd adopt an attitude of independence while his sheikh is still alive? How can he maintain silence and not relate his inner state to his sheikh?

Once, (I was also present), a khalífah of Hadhratwálá asked him concerning continued correspondence from a khalífah. This is an important point in Sulúk. Hadhratwálá replied, with a note of warning: “If one’s contact with one’s sheikh is severed, if one does not maintain this isláhí contact, there is a real danger of a change coming in one’s nisbat, in one’s ta’alluq-m’Alláh.”

The message is quite clear. One should continue relating one’s hál to one’s sheikh even after having attained the rank of khalífah. While in Hadhratwálá’s presence, we used to see isláhí letters coming from prominent ‘ulemá like Mauláná Wasíhulláh رحمه الله عليه and others.

To continue: The muríd answered Hadhratwálá: “What is there to say or ask? I am a poor person. I am performing my five daily namáz. What is shown to me I do. I keep my rozah in Ramadhán. I do not have wealth, so there is no zakát to give and the question of hajj does not arise at all.” Hadhratwálá said: “Is that so?”

He then proceeded to question the muríd concerning his past and his business dealings. From what he said his ‘ibádat appeared to be in order, but what about his mu’ámulát? Then only did the muríd’s eyes open.

“Oho! Then I am tainted from the roots of the hair on my head to the nails on my toes! In what way? Well... before becoming bai’at I used to be a thief! What must I do now? I do not have any wealth so as to return the money I had stolen.” Hadhratwálá advised him: “As far as you have knowledge of the people from whom you stole, go up to them and ask their forgiveness. What else is there to do except to get them to overlook what you stole.”

The muríd was a sincere person. He went. His heart had already developed ta’alluq-m’Alláh. The medán of Hashr filled his vision. He went. After a long period of absence he returned, clutching in his hand a piece of paper with a list of names. The names were of the people from whom he had stolen. Next to each name was the amount stolen. What good people they were – they pardoned him and even signed their names to that effect! There was a Hindu person’s name as well – 500 rúpís of his had been stolen. 500 rúpís of those days would be equivalent to some 500,000 rúpís today! The Hindu had written: “Hasbata-lilláh, I have forgiven him.” For the sake of Alláh Ta’álá, the Hindu had pardoned him the entire sum!

Having noted all this, Hadhratwálá asked: “How can one be sure that you had gone to them and that these are their signatures?”

Muríd: “You may use whatever method you please to confirm it.”

Hadhratwálá: “Very well. Go to the post office and get as many reply paid envelopes as there are names on your list. Writing for confirmation will be sufficient.”

Muríd: “Very well.” He went to the post office, bought the envelopes and presented these to Hadhratwálá.

Hadhratwálá: “No. No. I had no intention of writing to them. But, seeing you have bought the envelopes, I will buy them from you.”

Muríd: “I did not bring them to sell to you. I will use them for the mail-order business I am doing. Give them back to me.” Hadhratwálá returned the envelopes to him.

Huqúqul-'ibád! Are you beginning to understand what it means?

This is the tartīb of tazkíyah of the nafs, the methodology for the rectification of the character. How many persons exist so desirous of forgiveness as this muríd? How many are prepared to go around asking to be pardoned by those whom they have cheated?

### **Hadhrat Junaid Baghdádí's رحمه الله عليه treatment of Hadhrat Shiblí**

Junaid Baghdádí رحمه الله عليه is one of the “Greats” among our mashá'ikh, with countless people having benefited from him. Shiblí came to him, requesting to become bai'at. Junaid Baghdádí رحمه الله عليه replied: “I have no objection to making you bai'at and entering you into the silsilah. However, work should have a methodology. You have been a ra'ís in your province and you have been a hákim there as well. Firstly, proceed to your locality and ask forgiveness from all those over whom you have ruled. Then we will consider bai'at.”

Nowadays, bai'at has become very cheap. It is an everyday request: “Make me bai'at.” This appears to be the only desire – to become bai'at. In these days of our decline as Muslims, some are made bai'at on request, others are given little tasks to perform before their request is acceded to. The reason for giving in easily to such requests is the following: in this era of our decline the process of bai'at will, at least, keep the muríd away from

customs and bid'ah, get him/her to perform the five daily namáz, get him/her involved in some wazá'if and, simultaneously, it is hoped that others will be saved from any mischief from the muríd. These are some simple objectives attained by the process of bai'at nowadays.

### **Testing the muríd before bai'at**

But before? Oho! Previously, great trials and tests took place before initiation into a silsilah. Candidates were scrutinised properly. Among other things, was the candidate capable of eating properly? Unknown to him, he was being "interviewed." You must know what "interview" is – this is a word very much in vogue nowadays! The mashá'ikh in days gone by used to "interview" the potential muríd. The idea was to see whether he had any worth in him for the important privilege of entering a silsilah.

One sheikh used to provide the applicant with a meal, making sure that the sálin and rotí provided were in proportional amounts. After the candidate had eaten, the sheikh would inspect the remains of the meal. If both sálin and rotí had been eaten, well and good. If the sálin was eaten, but the rotí remained or, the opposite, the rotí was eaten and the sálin remained, he would tell the candidate: "There is no equilibrium in you. Our temperaments are not the same and we will not get along together." He would not make him bai'at. The candidate had failed the "interview". In worldly affairs, a lot of emphasis is placed on interviews. We hear of people having passed their written examinations, but failing on the results of an interview.

Here is another qissah:

### **Qissah concerning Ghulám Yahyá wanting to become bai'at**

Ghulám Yahyá is well known to students. He was a great scholar, excelling in philosophy and logic. In fact his kitáb has been, and still is, taught as a standard textbook.

He presented himself at the residence of a very well-known sheikh, Mirzá Ján-jánah رحمه الله عليه. The doorman went inside to obtain permission for him to enter. Nobody was allowed to enter without permission. The appointment of a doorman was a common practice with the Naqshbandí mashá'ikh of old.

When permission had been obtained, Ghulám Yahyá entered and greeted: “Assalámo-alaikum.” Mirzá Ján-jánah رحمه الله عليه replied: “Wa-alaikum-salám”. But as he lifted his head and his eyes fell on Ghulám Yahyá, he quickly covered his face with his one arm and shooed Ghulám Yahyá away with the other hand, saying: “There is no place here for a bear!” Quite perplexed, Ghulám Yahyá left the room.

In actual fact, that one glance by Mirzá Ján-jánah was sufficient to size up Ghulám Yahyá. The reason for calling him a bear was that he had a big, thick beard which was unkempt and disorderly. Being an ‘álim, a molvísáhib, the condition of his beard betrayed a streak of disorderliness in his personality. Once outside Ghulám Yahyá paused to ponder over Mirzá Ján-jánah’s رحمه الله عليه reaction. “It must be my beard,” he surmised correctly. Straightaway he went to a nearby barber to have it trimmed. When he presented himself again, beard neatly shaped and combed, the response was completely different. Mirzá Ján-jánah رحمه الله عليه welcomed him happily, asked him to be seated and complimented him: “Má-shá-Alláh! You now look like a human being!”

Did you notice how quick the “interview” was? Just a glance and the “interview” was over. Each person is judged according to the rank he wishes to attain. In our worldly affairs, a candidate applying for the governmental position of Collector will be interviewed with regard to qualities desired in such a person. Is he strong willed? Is he firm and dependable? And so forth, and so forth.

Here is another way a sheikh may “interview” a candidate: provide him with a cup of tea. If he drinks audibly, slurping his tea, he has failed. Our Díní teaching is that water (or any liquid) should not be drunk in a noisy fashion – animals drink that way! When eating, chew silently.

### **Mu’ásharat: social etiquettes are part of our Dín**

This is also part of our Díní teachings. These etiquettes are also part of Man’s natural temperament, specifically made part of our lifestyle by our Dín. The fact is that others have adopted our teachings, whereas we have neglected these very teachings. Many are under the wrong impression that these etiquettes belong to another culture. A careful study will show that

these are from Qur'án Sharíf and Hadíth Sharíf.

Here follow a few other illustrations:

A person lifts up the bamboo door screen and enters without seeking permission first. Failed! Why did he not seek permission? This etiquette is also ours. The Qur'án Sharíf instructs us to seek permission before entering a person's abode.

Another person leaves the room. In doing so he lifts up the door screen and lets it fall back askew, one corner down and the other corner up. Failed! Why this disorder? Why not depart with serenity? Others now have to take the trouble to set the screen straight.

Do you understand these etiquettes? They are part of our own teachings. These are etiquettes which bring "ádmíyet" into a person.

This discussion has come in incidentally. Let us continue with the qissah of Junaid Baghdádí رحمه الله عليه and Shiblí. Shiblí had been refused bai'at. Instead, he had been instructed to ask forgiveness from his former subjects. Shiblí departed and did exactly as instructed. He went around for a whole year asking for forgiveness and then returned. Junaid Baghdádí رحمه الله عليه was impressed by his sincerity. He now instructed Shiblí to go out and beg alms from the people for another whole year. Just consider: Shiblí, a man from the nobility, a former ruler, told to go and beg! His isláh was in progress. Bai'at will take place at the proper time, but, in the meantime, his isláh was in full swing.

In this age, ask even a nonentity to go out and beg and see the reaction. The person will feel most offended. He will consider it an insult. He will leave, mumbling: "What kind of sheikh is this? Me, go and beg?" In days gone by, seekers of Truth were sincere.

Shiblí went out begging. A whole year he begged. In all this time he received... nothing! He reported back. Junaid Baghdádí رحمه الله عليه: "Ofo! People gave you nothing? What a shame! Never mind. Go out and beg again. But this time, whatever people give you, see that you distribute to the poor!"

Food was provided by the khánqáh. Those were the times when the khánqáh and the madrasah were sponsored by the Muslim rulers. The expenses of these institutions were specifically budgeted for. This was all done according to the teachings in "Hedáyah". Now, no more. These

institutions are forced to go out for collections in order to continue functioning.

Shiblí set out to beg again. This time people gave, but whatever Shiblí received he gave to the poor. In this way, another year went by. How many years had passed by? Three. Yes, three years had passed by since that day that he had come with the request to become bai'at. One year was spent asking for forgiveness; one year went by in begging and not receiving anything; and one year went by in begging and giving to the poor. Now only did he have permission to sit in the majlis. His isláh had been made. The exercises that he had been put through in the three years had made sure that there was no takabbur, no 'ujub, and so forth. The correct tartíb had been followed – that is the removal of the akhláqe-razíláh, before going onto the next stage.

Nowadays, people want to be raised to the level of khalífah even before becoming bai'at! A person wrote to me about a dream he had. In the dream a particular buzurg had asked him why was he not making others bai'at. This was now bothering him! Only after three years of effort was Shiblí allowed the privilege of sitting in the majális of Junaid Baghdádí رحمه الله عليه. Only now was some shaghl shown to him.

Many people come here requesting to be shown some zikr, some tasbíh, on the very first day! Very well. In-shá-Alláh, that will be shown, but the tartíb is that isláh comes first! Remove all the debasing qualities first. Remove the akhláqe-razíláh and emblazon yourself with the akhláqe-hamídah. Clean the nafs first. Remove all the dirt and filth, all the malodorous items, all the bad and evil. Get this right first, properly. Remove the deficiencies. Fill up the cracks and the holes. The heart can attain a glow and lustre only after the filth and impurities – the akhláqe-razíláh – have been removed.

What had happened to Shiblí in those three years? The animalism in him was removed, the animalism that is kept in every human being. Students of logic will understand the following: When it is asked: “Min-al-insán?” (What is Man?), the answer is: “hayawánun-nátiqun” (an animal having intelligence). Hadhratwálá used to say that the scholars have given the above answer, but, in his humble opinion, a more correct answer would be: “hayawánun-motafakkirún” (an animal having fikr). “Fikr” means having

one's vision on the eventual outcome of any act at first sight.

The scholars of logic are all agreed that the subject of logic is meant for people like us and not the auliyá. The gaze of the auliyá-Alláh falls immediately on the correct outcome of a situation without them having to study the science of logic. This human being, this “hayawánun-nátiqun,” whose tazkíyah has been made, has had the animalism removed. This leaves him with the second quality in the aforementioned definition, namely “intelligence”.

This is how he is differentiated from animals. An important point to remember is that the process of tazkíyah removes the “animalism,” but not the “animal” in man. The instinctive animal qualities have not been entirely eliminated by the process leading to isláh – these instinctive drives have been subjected to intelligence. There is no change in those basic instincts that Man shares with animals. What has changed is that these instinctive qualities will not find expression contrary to the dictates of intelligence. There will be no abuse of one's faculties.

### **The three faculties of Man**

Man has three basic faculties – Qúwate-ghazbiyah (rage), qúwate-shahwiyah (passion) and qúwate-'aqliyah (reason). Each of these can exist at any one of three levels – deficiency, equilibrium or excess. Should qúwate-ghazbiyah be in a state of deficiency and be absent, the person will not be able to express any anger. Who is then going to wage jihád? Who will make the correct effort to protect his possessions and his life? How will law and order be correctly established in the land? Should qúwate-shahwiyah be eliminated how will offspring be born? The Ambiyá عليهم السلام had offspring, this being proof of the desirability of a certain degree of passion.

The aim is not to eliminate the basic instincts, but to terminate their abuse. This is tazkíyah of the nafs. The purpose of Sulúk is the proper and correct Shar'í tazkíyah of the nafs. Isláh, if carried out correctly, will bring about this tazkíyah. This was the process Junaid Baghdádí رحمه الله عليه put Shiblí through. Huqúqul-'ibád had to be fulfilled through the asking of forgiveness from Shiblí's subjects. Tazkíyah was done through begging, which broke all pride and arrogance in him. After the tazkíyah, or with it, comes tajliyahe-

qalb (embellishing the heart) with the akhláqe-hamídah, making sure that both huqúqulláh and huqúqul-'ibád are taken into account.

In the beginning, it was said that Man has been sent into this world for the sole purpose of 'ibádat. What has been laid out in front of you is the tartīb involved in the fulfilment of this responsibility. Both the sálik and the tabíbe-isláh have to follow this method. Sulúk is not merely reciting wazá'if. Many hanker only for wazá'if and do not look at the tartīb. These people hanker for that for which one will not be called to account and neglect that which comes first and for which one is accountable. One bears responsibility for fulfilling huqúq and not for huzúz. The mustahabát, the mustahsanát, are all parts of the huzúz.

### **Kaifiyát – spiritual states – are part of huzúz**

Similarly, kaifiyát also form part of the huzúz. These are not parts of the huqúq. Some tend to run after kaifiyát. Kaifiyát produce enjoyment and delight. Sometimes there is crying. At times, the heart is also crying. Some or other emotional state overwhelms the person. But remember, kaifiyát are also part of makhlúq. So, how can the sálik pursue the makhlúq when his objective is the Kháliq? Alláh Ta'álá is not going to ask: “Why did you neglect your wazá'if? Why did you neglect your nafl 'ibádat?” No. But Alláh Ta'álá is definitely going to ask: “Why did you neglect the necessary Shar'í commands of the Dín? Did you perform your namáz? If you did, why did you not perform it with jamá'at? What Shar'í excuse prevented you from making your namáz with jamá'at?” And so forth.

Do you understand this difference between huqúq and huzúz?

Let us illustrate it in another manner: Food that we eat can be put into two categories. The one category is essential for the proper nutrition of the body. In this category we have items like rotí, meat, dhál, and so forth. It is the huqúq of the body to have these basic foods in order to thrive properly. If one interferes with this right of the body by not eating – staying hungry for no valid reason – one will be questioned for one's neglect. To eat your fill and maintain your health and strength falls in the category of huqúq.

The second category of foodstuff contains items prepared in addition to the basics. These items are not essential for the nutrition of the body.

Examples of such items are chutney, achár, halwá, murabbah, and so forth. This is the category of huzúz. These items add taste, whet the appetite. If a person leaves out the rotí, dhál and meat and eats only chutney and achár, a bit of fruit and murabbah, will he be able to maintain his health and strength? No, obviously not. Yes, he may experience some temporary pleasure, but the eventual outcome will be injurious. In a similar manner, one's rúhání nutrition can be categorised into the category of basic and essential – the huqúq – and the category of huzúz – what is additional to the basic. The huqúq cannot be neglected; the huzúz may or may not be performed.

### **Nafl 'ibádat fall in the category of huzúz**

Nafl 'ibádát, whether namáz or rozah, fall in the category of huzúz. Like chutney and achár, they add to the taste and delight! Nafl namáz may be those that are performed at the times of the five daily namáz, or they may be those at other prescribed times – Ishráq, Chásht, Awwábín, Tahajjud.

The nafl rozas are kept in the months of Shábán (15th), Shawwál (any six days), Zil-Hajj (9th), Muharram (9th & 10th or 10th & 11th). One may keep three nafl rozah every month too (13th, 14th & 15th).

Being nafl, if not performed, one will not be answerable. However, nafl and wazá'if bring joy and light to one's 'ibádat. That is one reason why they are prescribed. Another reason for recommending them is to fill in any deficiencies in our necessary 'ibádat. Just like condiments, salad, fruit and halwá will provide vitamins and minerals lacking in the basic food, Similarly, the nafl is there to fill in any shortcomings in our huqúq.

The following comes in Hadíth Sharíf: When one's namáz are weighed on the Day of Qiyámat and are found to be deficient, Alláh Ta'álá will ask the malá'ikah to see whether there are any nawáfil in one's Book of Good Deeds. The malá'ikah will look and say: "Yes, there are". Alláh Ta'álá will then order: "Compensate the deficiency in his fardh with the nawáfil!" And this will be done. The nawáfil will have been of benefit. This is an even more important reason than the first for performing one's nafl. Who is there who can say that his fardh is absolutely perfect? The importance of performing even more nawáfil is obvious. In this manner one may be able

to compensate for the weakness in one's huqúq.

To summarise thus far: What has been presented to you today is the tartíb of tazkíyah, the method of isláh. This has two parts to it:

Firstly, tazkíyah – the removal of the akhláqe-razíláh from the nafs:

Secondly, following tazkíyah comes embellishment of the heart with akhláqe-hamídah. The isláh should not be merely superficial. It should be done in such a way as to be permanent.

How to judge? How to see if there is permanence in one's isláh? In the case of deep-rooted tazkíyah, at the time of any inclination towards akhláqe-razíláh, the person will immediately stop himself without consciously devising any specific plan. Understand this last phrase well. The person will stop himself without consciously telling himself "Alláh Ta'álá is watching me!" This is done without consciously looking through the different remedies for that particular unseemly inclination. This is the standard! This is the criterion!

You may not have reached this level. In that case, the second level is good enough. This is to stop the nafs immediately when it inclines towards the akhláqe-razíláh, by consciously putting into operation any of the procedures prescribed for that particular bad quality. This will indicate that the person has attained the objective of isláh of the nafs.

Thus, today the tartíb of Sulúk has been laid out in front of you. Supporting áyát from the Qur'án Sharíf and Hadíth Sharíf and qissas of the akábir, the auliya'-Alláh and their muríds have been quoted. It was emphasised that, with our akábir, isláh took place before the formality of bai'at.

### **The isláh of the ra'ís requesting to become bai'at**

The following qissah will further go to illustrate this point:

Hadhratwálá had gone to some place. A ra'ís residing there had requested to become bai'at. Hadhratwálá had acceded to his request and had appointed a specific time for the ra'ís to present himself for the formal ceremony of bai'at.

Because the muríd-to-be was a ra'ís, he felt he had to distribute mitháí to mark this happy occasion. This is not part of our custom – when a person becomes bai'at, he is not expected to distribute mitháí. On the other hand,

if the person does distribute mitháí, there is no objection either. But still, it is not part of our practice.

### **Some acts of mubáh become prohibited when harmful effects set in**

Let us digress to elucidate this point further: Some acts which are mubáh are prohibited when harmful effects set in. An example of this is the distribution of mitháí at the khatam of Qur'án Sharíf – at the completion of the recital of the Qur'án Sharíf in Taráwíh during Ramadhán. This distribution is mubáh. If it was not mubáh, Hadrathwálá would not have been a party to it:

In the early years he gave consent, but when harm intruded he put a stop to the practice. What started happening was that people not making namáz came just for the mitháí; others used to perform their Taráwíh elsewhere and arrive there for the mitháí; very young children started coming on that night; the floor of the masjid and courtyard became strewn with mitháí, with people trampling all over the mitháí; others again, started queuing more than once for the mitháí; and so forth. Because of the harm, this practice came to be prohibited. The principle involved is that a permissible mubáh act will become prohibited when harm and corruption sets in.

### **When faced with two approaches**

This principle must not be confused with the following: certain acts have two opposing approaches. Both are permissible. When one approach is adopted the other one does not fall into the category of being prohibited.

Examples of these are:

a) The imám facing the jamá'at after the Fajr and 'Asr namáz: He sits with the congregation on his right. To sit in such a way that the congregation is on his left, is permissible. However, I have not seen our akábir adopting this latter position.

b) Qirá'at khalfe-imám: This is permissible by the ruling of Imám Abú Hanífah رحمه الله عليه, but he has chosen the opposite viewpoint. This is a long and complicated mas'alah.

c) Rafa'-e-dein. This is not so complicated. Imám Abú Hanífah رحمه الله عليه has never said that it is harám. What he has said is that leaving off rafa'-e-dein

is superior (afzal). A person who has never in his life practised rafa'-e-dein, should occasionally do so, ensuring that one has acted on the Hadíth Sharíf in support of rafa'-e-dein as well.

d) Position of hands in namáz: Imám Málík رحمه الله عليه has ruled that the hands should be at the side, not folded. Imám Sháfi's رحمه الله عليه ruling is that the hands should be folded on the chest. Imám Abú Hanífah's رحمه الله عليه ruling is that the folded hands should be placed over the lower abdomen. If you have never followed the other rulings, do so occasionally. They are not prohibited.

e) To recite “Ámín” loudly is also not prohibited. Occasionally say “Ámín” loudly as well. All these alternate rulings have Hadíth Sharíf to support them. The difference that exists between the four Imám's is in the question of “afzaliyet” – which would be superior. Each Imám has placed his own ruling as superior, but has not categorised the other rulings as “ná-já'iz”. These issues are thoughts for the thoughtful.

This topic is incidental. Let us go back to Hadhratwálá and the ra'ís: The ra'ís arrived at the appointed time for the ceremony of bai'at. A basketful of mitháí, carried by his servant on his head, was also brought for distribution. The servant placed the basket on the floor and departed. Hadhratwálá said: “A certain person has requested to see me and I have to proceed there now. You come with me. In-shá-Alláh, if I have the opportunity, I will make you bai'at there.” The servant had gone. Who was going to take the basket of mitháí along? The ra'ís bent down, lifted the basket and placed it carefully on his own head. Walking thus, he followed Hadhratwálá. The process of isláh had started, before the formality of bai'at. The rúhání tabíb, Hadhratwálá, had recognised the temperament. “Coming to become bai'at himself, but getting the servant to carry the mitháí! Ofo! This will not do!”

The treatment was commenced immediately. Arriving at their destination, Hadhratwálá attended to his work. When finished, he said: “Ofo! I have another appointment as well. There is just not enough time to make you bai'at now. Never mind. Come with me. In-shá-Alláh, if I have time there I will make you bai'at.”

In this manner Hadhratwálá got the ra'ís to go with him three to four

different places, the ra'ís carrying the basket of mitháí on his head and onlookers marvelling at this unique parade. Hadhratwálá told us later in his majlis: "Knowingly, I led him through such places where his friends and acquaintances could see him."

Finally, they returned to their starting point. Hadhratwálá told the ra'ís: "Ofo! Unfortunately I had no time to make you bai'at at any of the other places. I have the time and opportunity now". Hadhratwálá went onto make him bai'at. Yes, the mitháí also got distributed! The ra'ís was, after all, a man of nobility and, therefore, a man of understanding. Once outside, he told others: "I had understood immediately. The treatment of takabbur in me had started. I recognised my faux pas in getting the servant to bring the mitháí. I should have brought it myself."

### **Faná is the first step**

Here you have seen the way the rúhání illness was treated by the rúhání doctor – how the treatment had commenced before bai'at? Hadhratwálá used to say: "In my methods, the first step is faná." Mauláná 'Abdul Bárí Sáhib, who was present at the time, was puzzled. "But the kitábs have faná' as the final stage." Hadhratwálá replied: "Yes, that is true. But with me, faná is the first step. Until there is no faná, isláh will not take place."

Junaid Baghdádí رحمه الله عليه had put Shiblí through a process which led to faná. Hadhratwálá did the same thing with the ra'ís. One has to work oneself up to such a stage. So much so, that if a person comes from the back and gives you a thump with his fist, you will not even turn around to see who it is. Not even for that moment must the heart be distracted from the remembrance of Alláh Ta'álá. This awareness of Alláh Ta'álá, this khushú', is to be maintained all the time, not only in namáz.

That is why it was said, right in the beginning, that Alláh Ta'álá had sent Man into this world for the sole purpose of making His 'ibádat. Our objective is to be in His 'ibádat during all our activities. To put it in another way, Alláh Ta'álá is saying: "When you eat and drink according to My laws and instructions, it is 'ibádat; when you answer the call of nature, according to My laws and instructions, it is 'ibádat;" and so forth. This can only happen when the nafs has been cleansed of the akhláqe-razíláh. Remember

that the basic instincts will remain, manifesting themselves when ordered to do so.

The qázisáhib will be told: “When you enter the court room, do so with dignity, seat yourself with pomp, lean back in your chair with majesty.” These instructions for the qází appear in the kitábs – if you so wish you may check them. The critic may say: “But these are all signs of takabbur!” Yes, very much so. The qází has been ordered to adopt this attitude. This is an occasion for such behaviour – so that awe is created in the public for this office, so that the administration of justice does not become a sport and game. The majesty of the qází and the courtroom has to be maintained. Should the head of state, the khalífah, be called to give evidence, then too, he will have to stand and give evidence, while the qází is seated. The fact that the qází has been appointed by the khalífah, who is his superior, does not alter the situation. The takabbur that the qází exhibits is súratan, not haqíqatan.

From this one can deduce another important rule: Do not judge yourself against the behaviour of the ahlulláh – they may exhibit certain characteristics which may appear haughty. Their haughtiness is súratan, yours is haqíqatan! The ahlulláh have gone through the process of tazkíyah. They are aware of the greatness of Alláh Ta’álá at all times. They bear the thought of presenting themselves in front of Him constantly. We cannot draw an analogy with them. Their anger is súratan, our rage is haqíqatan. The lives of the ahlulláh are according to the Sharí’ah, whether one looks at ‘ibádat, mu’ásharat or mu’ámulát. While the creation is lost in slumber, they are awake. Their mu’ámulát are clean, their mu’ásharat is such that they do not cause any inconvenience to others. On the contrary, they bring ease and comfort to others. Their temperaments are even, changing their attitude only when others deliberately break the relationship. It certainly appears in the Hadíth Sharíf that when Alláh Ta’álá loves somebody it is announced on earth that the creation should love that person, too. The mufasssírín write that this does not include that situation where somebody has caused a breach in the relationship because of some worldly affair. How is it possible to be affectionate to such people?

## Summary and du'á

To end, let us recapitulate: Why has Man been sent to this world? For 'ibádat. What should one's every breath and act in this world be? 'Ibádat. These subjects have been explained at length to you. Many have categorised agriculture, commerce, and so forth, as “worldly” activities, whereas, in fact, they are all 'ibádat. Only when these activities go beyond the limits of the Sharí'ah, do they become the opposite of 'ibádat. We are to blame for taking them outside the bounds of the Sharí'ah and making them “worldly” activities instead of 'ibádat. You will find the virtues of agriculture and commerce listed in our Díní kitábs. If these activities were not 'ibádat, why would their virtues appear in Hadíth Sharíf? We have been created for 'ibádat. It is in this light that each one of us should judge and assess ourselves.

May Alláh Ta'álá give us all tawfiq with ikhlás and sidq, continuously. Khudá háfiz.



## CLARIFICATION

Reading the points made above on acting on some of the Hadíth Sharíf on occasionally saying “Ámín” loudly and lifting the hands after rukú in namáz, and so forth, may cause some people to conclude – erroneously – that it is permissible to jump from one mazhab to another. This is incorrect.

[Hadhrat's رحمه الله عليه kitáb: “TAQLEED AND IJTIHAD,” explains the question of taqlíd fully. Obtainable from the Y.M.M.A. P. O. Box 18594, Actonville, 1506, South Africa.]

## NOTE:

Careful reading of the introductions to the booklet will avoid such misconceptions.

It will be obvious that not all the advice given in a majlis is applicable to everybody present. It may be that certain remarks are directed at just one group of individuals, or even to just one person in the whole gathering. To see whether any comments apply to oneself, one has to refer back to one's

sheikh. The fact that such misconceptions can arise demonstrates the need for a sheikh-e-kámil to guide one.

These translations are not meant as a substitute for direct guidance from one's sheikh. Any serious seeker has to establish a direct contact with a sheikh-e-kámil in order to seek solutions to his particular problems. These booklets will assist in highlighting certain aspects of Tasawwuf and the areas that the seeker has to attend to in his own isláh.

A sheikh-e-kámil tailors a student's progress according to his level. Many instructions from a sheikh may be incomprehensible to the layman, but the purpose behind is the isláh of the sálik. This was seen in the treatments of Hadhrat Shiblí رحمه الله عليه and the ra'ís respectively, narrated in this booklet.

Dr.I.M.



## BOOKLET NUMBER TWO

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## INTRODUCTION

In the discourse “Tartīb of Sulūk” (See “For Friends Booklet Number One”), Hadhratjí رحمه الله عليه skillfully and gently led us along strange and fascinating avenues. Along our journey, we stopped at the khánqas of Hadhrat Junaid Baghdádí رحمه الله عليه, Hadhrat Mirzá Ján-Jánah رحمه الله عليه and Hahrat Thánwí (Hadhratwálá) رحمه الله عليه. Even more fascinating were the different concepts that we were introduced to. From among the various topics discussed, we had a chance to peep at topics like ‘ilm, the madrasah and jihád.

In this discourse, with the same charm and simple logic, Hadhratjí رحمه الله عليه takes us again by the hand and leads us into the very depths of ‘ilm, the madrasah, the khánqáh and jihád – topics related directly and indirectly to each and every Muslim.

These few sentences do not suffice as an introduction to this majlis. The introduction to the first discourse should be re-read, as the comments made there also apply to this majlis as well as to every forthcoming majlis!

Some have expressed the feeling that the level of some of the topics are “too high”; or the points too subtle to understand. Here, one should bear in mind the golden rule: digest and assimilate what you do understand and leave the rest till later. On re-reading these “evergreen” discourses at regular intervals, one is pleasantly surprised at the amount one does understand at subsequent readings. Secondly, the logical step is to ask any one of the ‘ulemá-e-Haqq to explain those points not quite clear. This latter step is also recommended to ensure that there are no inadvertent errors that may have crept into the translation. A second reason is the following: many points are so fine that they require detailed explanations before

being understood. As this aspect is beyond the scope of these translations the services of the 'ulemá-e-Haqq are essential.

During the course of this discourse, reference is made to an interesting episode that occurred during the time of the khiláfat of Hadhrat 'Alí رضي الله عنه. (A passing reference to this incident is also made in the discourse "Tartīb of Sulúk".) Before proceeding with the translation of the discourse, this particular incident is being presented to you.

*[Note: This present copy of "For Friends, Booklet No. Two" is a reprint of the one published in March 1990. This copy has been revised and reformatted. Seeing that Hadhratjí رحمه الله عليه passed away in 1992, reference to him has not been changed in the introduction and the epithet رحمه الله عليه has been retained. Other changes have been made where deemed necessary. In this revised copy Hadhrat Muftí 'Aqílur-Rahmán Sáhib, who compiled the Urdú version, added a qissah as a footnote in the section on "Kasre-nafs". This qissah has been reproduced at the end.]*

Dr.I.M



### WÁQI'AH: THE JUSTICE SYSTEM IN ISLÁM

*Time period:* Sometime during the period that Hadhrat 'Alí رضي الله تعالى عنه was the khalífah and Amírul-Mu'minín – Leader of the Believers. (35-40 A.H.)

*Personalities involved:*

- [i] Hadhrat 'Alí رضي الله تعالى عنه;
- [ii] Qází Shureh رضي الله تعالى عنه a judge, appointed to this position by Hadhrat 'Umar رضي الله تعالى عنه during his khiláfat;
- [iii] A Yahúd who lived in Madínah as a subject, under the rule of Amírul-Mu'minín, Hadhrat 'Alí رضي الله تعالى عنه.

In relating this incident, Hadhratwálá stated:

*"Bear in mind that, firstly, the Yahúd as a nation had a very disgraced position throughout the world, since the time that they had been rebellious to Hadhrat Músá عليه السلام. Secondly, they were a dominated minority group in the Islámic*

*State. Thirdly, this Yahúd was addressing the Head of State! This is the freedom of speech and action, within the law, granted to subjects. This brashness of the Yahúd is an example of how the ta'lím of Islám was not mere theory, but was upheld in practice from the khalífah downwards.*

Amírul-Mu'minín, Hadhrat 'Alí's رضى الله تعالى عنه armour had been stolen. One day, while walking through the market place, he recognised his armour in the possession of a Yahúd. He went up to the Yahúd and said: "This is my armour." The Yahúd retorted: "Bring witnesses to prove it. Alternatively, file a law suit."

Hadhrat 'Alí رضى الله تعالى عنه proceeded to Qází Shureh رضى الله تعالى عنه and laid a charge of theft against the Yahúd. The case came before the Qází. Both plaintiff and defendant presented themselves in front of the Qází on an equal footing.

Qází Shureh رضى الله تعالى عنه without being overawed by the presence of Amírul-Mu'minín, Hadhrat 'Alí رضى الله تعالى عنه, seated himself with the pomp that the situation demanded. Calmly, without any trace of discomfiture or panic, he started his questioning. He asked the Yahúd: "Does the armour belong to Hadhrat 'Alí?" The Yahúd flatly denied it.

Thereupon Qází Shureh رضى الله تعالى عنه turned to Hadhrat 'Alí رضى الله تعالى عنه and calmly requested: "Bring witnesses to support your claim."

*Hadhratwálá commented: "Without doubt it was unthinkable that the claim of Amírul-Mu'minín, Hadhrat 'Alí رضى الله تعالى عنه, was not valid. Yet, proceedings had to be in accordance with the rules laid down by the Sharí'ah. Walláh! Others who have adopted civilised attitudes have learnt these from Islám and then, too, they could not equal the standards laid out by Islám!"*

Hadhrat 'Alí رضى الله تعالى عنه produced two witnesses. One was his son, Imám Hasan رضى الله تعالى عنه and the other was his freed slave, whose name was Qambar. In his opinion, the evidence of these two was acceptable in the Islámic law court. However, Qází Shureh رضى الله تعالى عنه differed in his understanding of the law related to the acceptability of witnesses. In his opinion, the evidence of the son in favour of his father was not acceptable. He, thus, rejected the

evidence of Imám Hasan رضى الله تعالى عنه accepting the evidence of the freed slave only.

Qází Shureh رضى الله تعالى عنه addressed Hadhrat 'Alí رضى الله تعالى عنه: “Bring another witness in place of Imám Hasan رضى الله تعالى عنه. The evience of your slave, seeing he has been freed, is accepted.” Hadhrat 'Alí رضى الله تعالى عنه replied: “I have no other witnesses.” Because of a lack of sufficient evidence – a second acceptable witness – Qází Shureh رضى الله تعالى عنه dismissed Hadhrat 'Alí's رضى الله تعالى عنه claim, acting according to the Sharī'ah and not according to his personal i'tiqád (faith and confidence) on the truthfulness of Hadhrat 'Alí رضى الله تعالى عنه.

The Yahúd, in the meantime, was observing the whole proceedings with full attention. On leaving the courtroom, he watched intently to see the reaction of Hadhrat 'Alí رضى الله تعالى عنه. There was not even a flicker of annoyance on Hadhrat 'Alí's رضى الله تعالى عنه face. Not a word of displeasure passed his lips at the verdict, despite being “Asadulláh” – “The Lion of Alláh” – the title that he had earned for his ferociousness and courage in jihád against the kuffár.

Coming out of his reverie, the Yahúd addressed Hadhrat 'Alí رضى الله تعالى عنه thus: “The reality of the situation has become quite clear to me, that your religion is a true one and your attitude is its effect on you.” The Yahúd continued: “Here, take it – this armour is yours! And I herewith proclaim that I bear witness that there is no deity worthy of worship except Alláh and I bear witness that Muhammad is His slave and messenger:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Hadhrat 'Alí رضى الله تعالى عنه said: “I, in turn, present this armour to you!” The nett outcome was that the Yahúd became a Muslim. He remained with Hadhrat 'Alí رضى الله تعالى عنه until a day came when he became shahíd in a battle (i.e. he was martyred).



[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on Saturday, 2<sup>nd</sup> Rabí-ul Awwal 1409, corresponding to the 15<sup>th</sup> October 1988.]

### ILM, JIHÁD, THE MADRASAH AND THE KHÁNQÁH

[Hadhratjí رحمه الله عليه commenced this majlis by drawing the attention of those present to the majlis-e-ám held the day before, Friday, after the Jumu'ah namáz.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Those of you who were present yesterday when a wáz of Hadhratwálá رحمه الله was read, will have heard how the 'ulemá were addressed by him. He stressed the point that the responsibility of the reformation of the general Muslim populace rested on the shoulders of the 'ulemá. The 'ulemá body formed that axis around which the improvement of the character of the Muslim populace revolved.

#### Who is an 'álim?

The question arises: Who is an 'álim? One can state categorically that all the sahábah رضى الله تعالى عنهم were 'ulemá. We can thus state quite confidently that an 'álim is not necessarily that person who sits with prescribed textbooks (darsiyát-e-kutub) in front of him and has an ustád giving a lecture from a textbook. What kitábs were in front of the sahábah رضى الله تعالى عنهم? The sahábah رضى الله تعالى عنهم presented themselves to Rasúlulláh صلى الله عليه وسلم, focus of the Divine mission, to be taught by him without the aid of any kitábs.

This shows quite clearly that the aim and objective is to gain 'ilm of Dín and this is neither dependent on, nor confined to, kitábs. This is also borne out by the following Hadíth Sharíf:

اُطْلُبُوا الْعِلْمَ وَلَوْ بِالصَّيْنِ

Seek 'ilm even though it be in (a country as distant as) China.

Another Hadíth Sharíf states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

To seek 'ilm is fardh on every Muslim male.

Another narration includes every Muslim female as well:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

To acquire 'ilm is fardh. The 'ilm referred to is knowledge of Dín, that knowledge that was revealed through wahí – wahí-e-jalí and wahí-e-khafí – the Qur'án Sharíf being “wahí-e-jalí” and the Hadíth Sharíf being “wahí-e-khafí. “Fiqh” is the setting out of the rules and laws contained in the Qur'án and Hadíth Sharíf into a systematic arrangement, but nevertheless, the ta'lím of Fiqh – the teachings of these rules and laws – still remain wahí.

Confirmation of the importance of attaining 'ilm, as well as its reality (haqíqat) have been stated in an amazing and wondrous manner in a specific áyet of the Qur'án Sharíf. I am not a háfíz, so may I request a háfíz to recite the relevant áyet which states that when the order for jihád is given: “Do not all go out together...”

*[At this point Hadhratjí gave the lead and Haffejí Núr Muhammad Sáhíb recited the complete áyet.]*

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً . فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝

*All the Believers should not go out together (for jihád). Why should one (small) group from every (large) group not go out, (and the rest remain behind,) so that (these) may acquire the understanding of Dín, so that they may warn those who had gone out on their return, in order that they may adopt caution. (S.9.122)*

I am not a háfíz, so the whole áyet has been recited by a háfíz: When the order for jihád is given, do not all go out together. Rather, one jamá'at should go out and one jamá'at should remain with you (Rasúlulláh صلى الله عليه وسلم) to acquire 'ilm. Those interested, can look up the relevant tafsír. The purpose here is to show the importance of 'ilm compared to jihád.

### **Purpose of jihád is to remove obstacles that prevent íshá'at-e-nas**

Let us now look into the subject of jihád. Waging jihád – jihád-e-amalí – against the kuffár is not to force them to bring ímán. Jihád is to remove

those obstacles that prevent íshá'at-e-nas – the dissemination of the teachings of Qur'án and Hadíth Sharíf – for the sake of Dín, and to forcefully remove those obstacles that prevent those desirous of the Dín from coming towards the Dín. Jihád is the final phase in the removal of these obstacles. Otherwise, there is no need for jihád.

The case put to the kuffár is as follow: “Why do you cause difficulties to those who have become mu'min? Why do you harass them? Why do you insult and humiliate them? Ján, mál and izzat-o-ábrú – life, wealth and honour, and respect: Why do you harass them and cause them hardships in these? Those who wish to come towards ímán, why prevent them by tyranny? You yourselves bring ímán or not – there is no compulsion. You do your work and we will do ours. However, if you do not heed our words, at this stage we say nothing – we recognise our weak position.”

There is no sense in knowingly putting ourselves into difficulties in a situation where our objectives are unattainable. The teaching of Islám forbids one to deliberately place oneself in difficulties, knowing full well that one's objectives are unattainable.

That is why the 13 years in Makkah – the initial blessed Makkan Period – were spent with tremendous mujáhadah and riyádhát by the Muslims. The persecution produced such spiritual discipline and strength that all nafsániyet was eliminated and only ridhá-go'iy and ridhá-jo'iy remained – whatever was to be said was solely for the pleasure of Alláh Ta'álá; and whatever was to be done was solely for the pleasure of Alláh Ta'álá.

Character improvement in its entirety and perfection progressed for 13 years by waging jihád against the nafs. Tackle this first, so that when you are free from this task, your entire actions, ta'límí and ta'mílí, 'ilmí and amalí, muta'allaq-bil-záhir and muta'allaq-bil-bátin, muta'allaq-e-infrádí and muta'allaq-e-ijtimái, min-hesial mu'ámulát and min-hesial mu'ásharat, min-hesial ádat and akhláq, are solely for ridhá-e-Iláhí.

That is, one's entire range of actions, connected to learning and teaching, theory and practice, connected to one's outer, external actions and one's internal character, connected to individual activity or collective activity, whether it be in the sphere of transactions and social lifestyle, whether in the sphere of habits and character, should all be for the pleasure of Alláh

Ta'álá. Nothing else to remain or intrude between.

This will result in your actions being fully within the boundaries of the orders of Alláh Ta'álá, called the Shari'ah, in theory and practice, in instruction and compliance, whether connected to the zahir or batin, in a manner that is punctual and persistent.

Silently, for 13 years the sahabah رضى الله تعالى عنهم progressed, developing firm, well-balanced characters, hand in hand with acquiring beneficial 'ilm. During this period they were not enjoined to perform any other 'ibadat. No order had come as yet to perform namáz, to keep rozah, to give zakát or to perform hajj. These became compulsory only after the Hijrat, except for namáz, which became compulsory a year before the Hijrat. Yes, there were people performing hajj, but this was done according to the ignorant customs then prevalent.

Do you understand the importance of all this?

Let us expand: It was only after the Hijrat, that a markaz was acquired in Madínah Sharíf. When obstacles were still being encountered in the matter of ta'lím of Dín and outsiders persisted in harassing and obstructing the Ahle-Dín mu'min (i.e. the Muslims), then only was the order for jihád-e-amalí given – the go ahead for jihád-e-amalí came only after the Muslims possessed a markaz and had successfully passed the phase of jihád against the nafs. Now, whatever the sahabah رضى الله تعالى عنهم did, was within the limits set by the Shari'ah, for the pleasure of Alláh Ta'álá and not for any personal motives.

Consequently, the full help and support of Alláh Ta'álá was with them. Sukún entered their hearts from one direction and sakínah descended directly on them from Alláh Ta'álá.

We can see that jihád was not ordered to force people to bring ímán: When obstacles were placed in front of them, the initiation of hostilities was permitted. Battle was also permitted when the enemy forced a direct confrontation – nay, in this situation, it became not only já'iz, but wájib. Even the initiation of hostilities became wájib at times.

At such times jihád would be in the category of fardh-e-kifáyah and in the category of fardh-e-'ain when there is a massed attack by the enemy.

### Two necessities for jihád: a markaz and taqwá

But when? Only when a markaz had been acquired. Thus, two important factors connected with jihád have been established: one is the acquisition of a markaz and the second is the acquisition of taqwá – fear of Alláh Ta’álá. To have a markaz is an ‘illat; to possess taqwá is a shart. Mere possession of the shart, which is an external factor, does not make jihád fardh.

These terms, ‘illat and shart, will be better understood if explained in regard to namáz:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝

*Verily, namáz has been made obligatory upon*

*Muslims at fixed times.(S.4.103)*

This command is the ‘illat for performing namáz. Without this ‘illat there is no namáz and no wudhú. Wudhú is an act outside namáz, but it is an essential prerequisite for performing namáz. Wudhú is a shart.

By adopting taqwá, sukún entered the hearts of the Muslims. By acquiring a markaz, a unique strength and sakínah came to them from Alláh Ta’álá. The sakínah that descended was from two sources: internally it entered their hearts through ilhám and externally it came from assistance and support from malá’ikah. Support from outside, provided it is according to the Shar’ah, lends added strength.

### Support from outside lends added strength

The qissah of Hadhrat Músá عليه السلام illustrates this point quite nicely. When Alláh Ta’álá ordered him to proceed to Egypt to speak to Fir’oun (to bring ímán), Hadhrat Músá عليه السلام was hesitant. “Fir’oun is a harsh person. I am not liked by him because, accidentally, I had killed one of his kinsmen. On the one hand, I am unable to speak clearly (because of my stutter); on the other hand, the uncertainty of the situation causes me some anxiety. So, it would be much better if one from my own household, somebody in whom I have full confidence, who is my brother Hárún, could be sent with me to lend support to me.” Alláh Ta’álá acceded to the request and sent Hadhrat Hárún عليه السلام as a nabí with him. This is an example of external support

bringing sakínah.

External support bringing sakínah, may be through man and may also be through the agency of malá'ikah, as mentioned already.

For some, sakínah and strength may also descend directly into the heart through ilhám from Alláh Ta'álá, without any outside means, thereby gaining strength of heart. An example of this latter method is also to be found in the Qur'án Sharíf:

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا

*Then, after distress, He sent down unto you a security and slumber...*

(S.3.154.)

In the middle of the Battle of Uhud, sakínah descended on the sahabah رضى الله تعالى عنهم and they were overcome by sleep. With this tranquillity all their tiredness also left them and they felt light of heart.

### **The importance of 'ilm over jihád**

We have stated already that the Sharí'ah has stipulated the undertaking of jihád is to remove the obstacles placed in propagating Islám. Jihád is very important. Everybody knows that. Nevertheless, the importance of 'ilme-Dín is such that all have been forbidden to go out in jihád all at once, and the command has been given that a group should remain behind in the presence of Rasúlulláh صلى الله عليه وسلم in order to learn 'ilme-Dín.

The importance of the jihád of acquiring 'ilm in relation to physical jiháde-amalí is such that the latter (jiháde-amalí) is dependent on the former: if one does not have correct 'ilm, according to the Haqq of the Sharí'ah and the limits of the Sharí'ah, what will be the state of one's jihád? It will definitely not be according to the wishes of Alláh Ta'álá.

That is why Alláh Ta'álá says: Do not go out all together, if it is not a situation of nafíre-ám (general hostilities). No, do not do such a thing. Rather a jamá'at from among you should stay in your (Rasúlulláh's صلى الله عليه وسلم) presence to acquire 'ilm, while some should go out in jihád.

The elevated status and importance of acquiring 'ilm is being emphasised. Staying put in one place for the jihád of acquiring 'ilm is also a burden

on the nafs – one is restricted, one’s freedom is curtailed, one has to be punctual. This is a jihád against the nafs.

Alláh Ta’álá then says: Those who return from jihád should now be taught by those who had remained behind in the royal court of Rasúlulláh ﷺ what they (who had remained behind) had learnt. The word used is “fiqah” – the correct understanding; to be able to comprehend and explain. “Liyatafaqqahú-fid-Dín” – the plural used denotes that the students of Rasúlulláh ﷺ are being addressed. One can see how a chain has formed. Starting from Rasúlulláh ﷺ, ‘ilm has been passed onto his students; his students have, in turn, become ustáds and those returning are now the students, for ‘ilm to be passed onto them.

### Meaning of ‘ilm is knowledge of Dín

Another point is that “knowledge” is clearly meant to be that of Dín. What is meant is that the finer points of the Dín should be taught and understood. “Fiqah” includes the power of deduction; it includes recognition of place, person and situation (moqah-mahel). Please note: “Li-Ta’álámú” is not used because this would give a more limited meaning, namely “to teach”. “Fiqah” implies that one should be imbued with such an understanding and fluency of the Dín academically that, if anyone were to launch an intellectual onslaught against you, you will not be overawed. In your propagation of the Haqq, you will reply in a calm and graceful manner. The setting forth of Haqq will be done politely, with good manners, without being subdued by the questioner, without being overwhelmed by him. Your response may be in reply to a query, or it may be in anticipation of any objections.

Ay-yuhat-tulláb! Hearken, O you students! This is called acquiring ‘ilm! This is called studying! It is not done superficially. It is not merely skimming over the surface. Study should be in depth, with insight and foresight. The word “fiqah” encompasses all these aspects. That is why it is said:

فَقِيْهُ وَاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

*One faqíh is more burdensome on Shaitán than a thousand ‘ábeds.*

To mislead a thousand ‘ábeds is an easy task compared to misleading a

single faqíh. Here again the word “faqíh” appears – that person who has a deep understanding of Dín, the finer and subtler points as well as the basics. Note that the term “muhaddith” – scholar of Hadíth Sharíf – is not used.

A logical deduction is that if Shaitán himself was a faqíh, he would not have been misled by his nafs. Shaitán had ’ilm, but he was not a faqíh. His ustád was nafs and that is why he was led astray. The temptation of hubbe-jáh was too great. His nafs was not disciplined by the process of tazkíyahe-akhláq (reformation of the character) and Shaitán, despite possessing ’ilm, succumbed.

### **The qualities of a tálibul-’ilm**

In this is a lesson for the tálibul-’ilm, the ahle-’ilm: what degree of tazkíyahe-akhláq has to be attained; and the standard of the akhláqehamídah to be firmly established. The akhláqeh-razíláh should be subdued to a point of non-existence and ghaflat should cease completely, with yád-dásht becoming firmly grounded.

We are still dealing with the word “fiqh”. The tálibul-’ilm has the responsibility of acquiring ’ilm in depth, not mere superficial knowledge, but going into details and finer points; understanding these and being able to convey to others (ifhám-wa-tafhím.) The inquiring mind of the tálibul-’ilm should delve into deeper aspects; his perception should be profound; his answers should be erudite; his tabiyet should be free, not overawed by others; his stance should be confident; his outlook should be all encompassing. This is the manner in which he should set forth the Haqq.

In the early years this emphasis on attaining knowledge caused an upsurge in all fields of study. The enemies of Islám – the enemies of ’ilme-Dín – did not miss the opportunity to attack Islám. Using philosophical and pseudo-scientific arguments, they launched a headlong assault against the Dín. That is why always, but especially so in this day and age, the tálibul-’ilm’s knowledge cannot be cursory. He has to know the masá’il of philosophy and the sciences of logic and astronomy. It is essential for the ustád to teach these to the student. This should be done in a simple manner, easy to comprehend, going into necessary details, so that the student may be

armed for the onslaught by the enemy. These are subjects that should not be removed from the syllabus, as is the trend, unfortunately!

Not only nowadays, but in those days as well, philosophical and pseudo-scientific arguments were put to the Muslims, to confuse the simple minded and lead them astray. The kuffár tried to mislead the sahábah رضى الله تعالى عنهم with such arguments.

An example of one such argument is the following:

“What kind of logic is it that the killing by Alláh Ta’álá is harám, but killing by yourselves is halál?” This alludes to the fact that the meat of an animal dying through natural causes, in other words “killed by Alláh Ta’álá”, is harám, but the meat of the animal slaughtered according to the method shown by the Sharí’ah is halál. The kuffár and mushrikín would say: “Just see what your Rasúl is saying. It does not make sense.” Those Muslims who were naïve and simple minded became confused by this distorted logic.

Another attack would be made as follows referring to istinjá: they would say: “What, does your Rasúl even teach you to urinate and defecate?” In this sarcastic manner they tried to belittle the mission of Rasúlulláh صلى الله عليه وسلم.

But the sahábah رضى الله تعالى عنهم were firm and undaunted. They replied with serenity: “Yes, he does! Before our becoming Muslims we never even knew how to urinate and defecate! Yes, he does teach us these!”

The simple fact is that to make istinjá in the correct manner, according to the laws of the Sharí’ah, is also counted as ’ibádat. To get one’s perspective straight, let me add that istinjá performed according to the Haqq of the Sharí’ah and the laws of the Sharí’ah, far outweighs a thousand episodes of kashf and a thousand acts of karámat in attaining qurbe-Iláhí. Please understand this well! The qurbe-Iláhí and the status attained by the ’ibádat of istinjá performed in the proper and correct Shar’í manner are far, far greater than thousands of episodes of kashf and karámats. The latter, in relation to the former, are valueless.

To continue: simple minded Muslims, those newly entered into the fold of Islám, were easily confused. And in this day and age the distorted logic and philosophical and pseudo-scientific arguments directed at the Muslims

have increased manifold. The enemies of 'ilme-Dín are very active. Their aim is to mislead the uninformed.

It is amazing that on that side (among the non-Muslims) there is a tremendous upsurge and spread of knowledge, whereas we are limiting it. This is a great weakness on our part.

The question of acquiring only superficial knowledge does not arise at all! The importance of correct 'ilm – 'ilm being knowledge of Dín – cannot be emphasised enough. At all times the value of 'ilm relative to jihád must be borne in mind to appreciate its importance.

### **Suffah and the As-Hábas-Suffah**

*Suffah [A raised platform.] “Súfi” is related to this word.*

This place is still in existence today since the time of the sahábah رضى الله تعالى عنهم. In the Masjid-e-Nabawí in Madínah you will see a raised platform on which you will find people sitting and reciting the Qur'án Sharíf. This is where the tálibul-'ilm – the sahábah رضى الله تعالى عنهم, the As-Hábas-Suffah – used to lodge in the time of Rasúlulláh صلى الله عليه وسلم. They used to gather there. Besides the acquisition of 'ilme-Dín they had no other work.

### **The madrasah – some important points**

Before proceeding, let us digress a little to the subject of the gathering (ijtimáyet) of students (in an institution for them to study – a madrasah): The As-Hábas-Suffah presents a precedent for providing boarding facilities at a madrasah for the students. The madrasah is established for the teaching of Dín. It should thus accommodate those who have come to learn, by providing food as well as shelter. Even students from the neighbourhood should stay at the madrasah's boarding and not in their own homes. The discipline of staying collectively with others – ijtimáyet – in the “Boarding” as well as the punctuality at lessons, consistency in studies, ease at revision, time saved in travel, are features not to be attained by students staying in their own homes. The supervision here over their studies is achieved with ease.

In my young days, how did I not undertake the supervision of the students! I used to pitch up at any time – sometimes after Maghrib, sometimes after

'Ishá, sometimes before Fajr, sometimes after Fajr. Chachá-Mia is sitting here – ask him.

Teachers – the mudarrisín – should Similarly, reside on the premises. If they stayed in the neighbourhood, it will take them approximately 10 minutes for them to get to their classes. But if they stayed on the premises they would be at their classes almost immediately. If finances allow, the houses of the mudarrisín should also be built on the premises.

These topics are mentioned incidentally.

Coming back to the Suffah: The sahábah رضى الله تعالى عنهم resided here to acquire 'ilm. They were so engrossed in this task that food was of secondary importance to them. If food was available, well and good; if not, it did not matter. What did Hadhrat Abú Hurairah رضى الله تعالى عنه say? He was also one of the As-Hábas-Suffah. "I used to feel faint and collapse at times. People thought that the jinn had got hold of me and, in that age of Ignorance, they used to pull my ears to 'cure' me! The simple truth was that I used to faint through lack of adequate food!"

Nowadays, despite being provided for, students still complain. This is a far cry from the dignity and majesty (shán) that students should have. The demands of 'ilm are various, one of which is to have hilm. Tulebá are expected to develop hilm in their quest for 'ilm. They should not be full of complaints, nor should they quarrel and fight among themselves.

### **Ikhtiláf – a difference of opinion – bound to appear**

Hadhratwálá did point out in his wáz that ikhtiláf is bound to occur. Where do differences in viewpoint not exist? With ikhtiláf one can even expect khiláf (opposition). Ikhtiláf existed even between ustád and pupil – between Imám Abú Hanífah رحمه الله عليه and his pupil, Imám Yúsuf رحمه الله عليه. Those were days of ijtihád, yet there was room for ikhtiláf. Ikhtiláf was in umúr-e-intizámiah (matters of administration), but not in mazhab (jurisprudence). There is still room for ijtihád in umúr-e-intizámiah, even though the doors are closed as far as ijtihád in Fiqh is concerned. With differences in opinion, there were also opposing stances, but never quarrels and disputes. The attitude adopted was: "You have understood it that way; we have understood it this way." And there the matter rested, without

disputes.

But do disputes not exist among others? Definitely they do: doctors dispute among themselves and so do lawyers, judges and administrators.

What a fine qissah was not related by Hadhratwálá in the wáz read yesterday, involving Hadhrat 'Alí رضى الله تعالى عنه and Qází Shureh! What an important mas'alah on ikhtiláf it demonstrated! Ofo! On the one hand was Hadhrat 'Alí رضى الله تعالى عنه a Jannatí, one of the Asharah-mubash-sharah – those who were given the glad tidings of Jannat while in this world! His intelligence was a byword, his 'ilm second to none: Hadhrat 'Alí رضى الله تعالى عنه was the one to be summoned to reply to questions posed by delegations coming to Madínah from outside. His mental agility was superb; his capabilities in arithmetical calculations were outstanding.

Should anybody have asked Qází Shureh whether Hadhrat 'Alí رضى الله تعالى عنه was truthful in his claim or not, Qází Shureh would unhesitatingly have taken qasm that he was truthful. “But,” Qází Shureh would have said, “I am helpless in the matter: It is a question of mu'amalah and huqúqs (dealings and rights), which have to be according to the haqq of the Sharí'ah and the limits of the Sharí'ah, in accordance with the evidence produced. I, personally, have no choice in the matter. My decision will be based on the above criteria. My opinion is that the evidence of a child in favour of the parent is invalid.”

Hadhrat 'Alí رضى الله تعالى عنه did not challenge this opinion. He did not state that he had proof that a child could give evidence in favour of the parent. If he did not have such proof, why would he have brought his son forward? It should be remembered that Hadhrat 'Alí رضى الله تعالى عنه was the khalífah of the Islámic State at the time and, as such, he was Qází Shureh's superior. Did he remove Qází Shureh from his post? Of course not! He happily accepted the decision of the qází as final. He was not even upset. Neither did he pass any comment on the merit of the decision.

In relating this excellent incident, Hadhratwálá remarked that this is the attitude the 'ulemá should have. 'Ulemá should neither dispute nor quarrel nor get involved in altercations like the common people. This only gives the man in the street an opportunity to ridicule the 'ulemá.

### **'Ulemá of old had ta'lím and tarbiyet**

Question: If the ta'lím is the same, what is the difference between the 'ulemá of old and us?

Answer: They had ta'lím combined with a composite good character; whereas we have mere ta'lím without tarbiyet, without having developed a good, well balanced, congenial character. We have learning without a training in character development, without the akhláq-e-mahmúdah-hasanah (the praiseworthy qualities) being well grounded, without faná of the nafs. They had faná of the nafs – they took no offence.

Further on, see the hoslah (wisdom) of Hadhrat 'Alí رضى الله تعالى عنه. When the Yahúd admitted that the armour did belong to him and wished to return it, Hadhrat 'Alí رضى الله تعالى عنه responded by presenting the armour to the Yahúd as a gift!

Let us summarize the lessons to be learnt from this incident:

- ❁ 'Ilm and hilm should go hand in hand.
- ❁ Not to dispute.
- ❁ Not to take offence when one's opinion is rejected in favour of an opinion that is contrary.
- ❁ Hoslah in dealings. Other words for hoslah are farzán and mardán (sagacity/ wisdom/ heroism.) These are lessons for the student – just as hilm goes with 'ilm, Similarly, hoslah also goes with 'ilm.

All this is mentioned incidentally, to demonstrate the shán of 'ilm – the honour, dignity and majesty to be accorded to 'ilme-Dín and the institution where 'ilme-Dín is taught, the madrasah. It is imperative to maintain this shán.

The madrasah is a basic institution. In our lectures, in the talks from the mimbar, the madrasah is referred to as our fortress, as our maháfiz-khánah – it is the backbone of our Dín.

### **The need for kitábs**

It is interesting to note that the Hadíth Sharíf referred to earlier use the words “tálíbul/utlubul-'ilm” and not “tálíbul/utlubul-kutub”. The initial teaching of Dín was without kitábs. The capability to memorise was amazing in the early days: on listening to a 100 verse qasídah just once, the listener

would be able to repeat it word for word! But, as the Muslims went into decline and enthusiasm waned and memories were not as keen as before, it became necessary to adopt the written word as an aid to teaching.

Again: What kitábs were in front of the sahábah رضى الله تعالى عنهم? Rasúlulláh صلى الله عليه وسلم used to speak and the sahábah رضى الله تعالى عنهم used to listen. Their memories were excellent. They were enthusiastic. They took care in revising what they had learnt and enquired from each other on what they had missed out. This is the original and correct method of ta'lím.

This is the manner in which the Dín has reached us – initially without kitábs, but, later, through kitábs and formal lessons in the madrasah. For reasons already mentioned, it became impossible to teach without kitábs and, more so in this day and age, kitábs have become fundamental in ta'lím; and the madrasah must have prescribed textbooks in its syllabus.

The emphasis in the madrasah is on the important task of ta'lím – this is the shán of the madrasah. With this concentration on academic learning, there is no equivalent emphasis on practical aspects – there is little inclination towards tarbiyet.

### **The role of the khánqáh**

Let us now proceed in another direction, towards that place that is called the khánqáh. The khánqáh is not khámkhá (nonsensical)! It has its place: the concentration here is on the important aspect of tarbiyet. Great, great 'ulemá have spent lengthy periods in the khánqáh, after graduating from the madrasah, to benefit from the shán that tarbiyet offers.

Incidentally, it is an unfair criticism for the madrasah to level at the khánqáh and say that the real khánqáh was the one that existed in those days when there were proper murabbí – those making tarbiyet of others – so that it was worthwhile for the madrasah student to spend some time there. Where are murabbí of that quality nowadays?

If this argument is valid, then the appropriate retort from the khánqáh is: Where are the tutors in the darsgáh like the tutors of the past? Are there any tutors like Maulánás Gangohí Sáhib, Qásim Sáhib, Ya'qúb Sáhib and Thánwí Sáhib? If the khánqáh lacks murabbí like those in the past, Similarly, the present day darsgáh lacks the tutors of the past. If you abandon residence at

the khánqáh, then, logically, abandon tutorials in the darsgáh as well! If you are not prepared to abandon these tutorials, why do you dissuade others from attending the khánqáh? Why do you place criticisms and objections in front of others and discourage them? Why make statements such as: “Staying in the khánqáh is a waste of time.”?

Do you understand or not yet?

In this age of our decline, just as the present tutors suffice, Similarly, you will find in the khánqáh that sheikh who is capable of making the tarbiyet of others. No age is desolate – zamánah kháli nahí. If you abandon the one, abandon the other as well. If you do not abandon the one, there is no question of abandoning the other! This is khídá (deception.)

To continue: The emphasis in the darsgáh is on ta’lím and the approach is through tutorials. The emphasis in the khánqáh is on tarbiyet, by tackling akhláq. Comparatively, akhláq takes priority, as seen by the fact that the 13 years of the Makkan Period were spent in building character; and a good character is impossible without proper tazkiyah of the nafs.

This process is not possible unless the person does not attach himself to the mashá’ikh and the khánqáh. Together with tarbiyet, the mashá’ikh will also give ta’lím to the tálib. In our context, this is that person who seeks the closeness of Alláh Ta’álá. This involves a process of self-rectification, called isláh.

Alláh Ta’álá states:

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

*And keep yourself steadfast with those who call out to their Lord in the morning and the evening, seeking His Countenance. (S.18.28.)*

The meaning is that you (Rasúlulláh صلى الله عليه وسلم) should sit firmly with those who are tálib. Set aside one such time as to sit closely with them, with steadfastness. After all, they are sincere in their quest. This is an indication that the sheikh should have one such period when he comes out to sit with the tálibín, who should gather around, as the sahábah رضى الله تعالى عنهم used to do.

At such times the talk of the sheikh is not only on tarbiyet, but, in order

to achieve tarbiyet, he also gives ta'lím – the ta'lím is to put the theory of tarbiyet into actual practice while in the khánqáh: “Make zikr in this fashion, make muráqabah in this manner; make shaghl in this way. Do all these at this or that particular level. Adopt taqwá in this way.”

Each tálib has gathered for tazkiyah-e-akhláq – to cure the nafs of the illnesses affecting it, to embellish the heart with spiritual effulgence. Each one's level of taqwá is different. Each one's illness is different. Therefore, each one's prescription and each one's restrictions (parhez) will differ, tailored to each one's personal needs.

Let us compare this to the tutorial in the darsgáh: The tutor takes the kitábs “Shar-e-Wiqáyah”, “Hedáyah,” and so forth, and gives a lesson from the chapter “Kitábut-Tahárat” (Book on Purification). The lesson does not merely state how istinjá should be performed. The tutorial will go into other details – there will be a section on usable water; how to recognise pák water from appearance, smell and taste; what water is pák; what water is ná-pák; how to make ná-pák water pák. You will notice that, though the chapter is on tahárat, the discussion must flow into several different channels. This is necessary in order for the tálib of záhírí tahárat to achieve his objective of tahárat in whatever situation he may find himself.

Similarly, the tálib attending the majlis is a tálib of bátiní tahárat. He has presented himself to sort out all the different problems that he encounters. The talk of the sheikh will be varied. Sometimes he relates some wáqi'ah or hikáyet.

This methodology is also used in the Qur'án Sharíf and Hadíth Sharíf. At times, there may be tartíb (methodology); at times, targíb (persuasion); at times, tahdhídh (prodding). The topics may also vary: the discussion may be on kibr, or it may drift to hasad, to qaná'at, to ikhlás, and so forth. If these discussions are not 'ilmí, then what are they?

The majlis of the sheikh is thus an 'ilmí tutorial without the aid of any textbook, providing both ta'lím and tarbiyet. Masá'il may not be listed in that much detail, but sufficient detail is provided for the needs of tálib of tarbiyet. And the subjects are those discussed in the darsgáh, taken from Qur'án Sharíf and Hadíth Sharíf:

لَا تَحَاسِدُوا – Do not be jealous one of the other.

لَا تَبَاغَضُوا – Do not have animosity one for the other.

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا – Do not backbite. (S.49.12.)

إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ – Verily, Alláh does not love

any vainglorious boaster. (S.31.18.)

These subjects are obviously related to purity of the batin and not to physical taharat. This is the khánqáh – that place where one can purify one's batin, with the appropriate ta'lím to enable correct tarbiyet.

In summary: Tarjumah, tafsíl and má'ní-záhiryah (translation, details and external meanings) will be dealt with in the tutorials of the madrasah darsgáh; whereas the intibáqí-taríq (method of application), with the necessary ta'lím for tarbiyet, will be dealt with in the khánqáh. In other words, academic knowledge will be acquired in the madrasah, but the practical application of that knowledge will take place in the khánqáh: Scrutiny and evaluation over here. Inspection and stock-taking take place over here in a khánqáh. This is what the khánqáh is for.

### Muhásabah – stock-taking

حَاسِبُوا قَبْلَ أَنْ تُحَاسَبُوا

This Hadíth Sharíf states that one should take stock of oneself, take account of one's activities, before this is done for one on the Day of Qiyámat. Everybody knows what will transpire on that day in front of Alláh Ta'álá when rewards will be according to one's deeds. Another role of the sheikh as a muhtasib is indicated in this Hadíth Sharíf: He evaluates the tálib and he also gives ta'lím on the method of taking hisáb. When? And how? These are explained to each individual according to each person's requirements.

### Ta'lím on zikr

The sheikh gives ta'lím on zikr. The Qur'án Sharíf commands us to be in constant zikr, this being an objective in itself. The ta'lím of the sheikh attempts to establish constant zikr in the tálib:

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

*Then remember Alláh standing, sitting and reclining. (S.4.103.)*

In addition, the sheikh shows the methods of producing a special effect in the heart, one of fervour, passion and yearning (zouqí and shouqí)). The method shown differs with each individual – the manner in which zikr should be done; the time during the day and night most beneficial; the quantity of the zikr at any one time. With regards to the quantity of zikr, the sheikh will further look at factors like the free time, strength and courage of the tálib.

Ta'lím is also given on the loudness of zikr:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ

*And remember your Rabb within yourself. (S.7.205.)*

One person will be advised to make zikr silently; another will be told to raise his voice slightly; and the third would be instructed to make the zikr a bit louder still – again, according to the requirements of the moment and the individual.

This is all part of the ta'lím of the khánqáh. All this is within the boundaries set by the Sharí'ah, whether it is ashghál, azkár or muráqabát, as seen in the Qur'án Sharíf áyát stated above. Whatever ta'lím the sheikh gives is within the bounds of the Sharí'ah. Methods may differ, but a change in the tone does not change the reality.

It is to be emphasised that the tarbiyet and the intibáqiyet (character training and applications) of the khánqáh are the very lessons studied in the darsgháh. Change in terminology does not change the reality behind a particular item. Let us proceed further: You should know by now that the life of a mu'min is at no time free of 'ibádat. This was also stated in Hadhratwálá's رحمه الله عليه wáz yesterday and it is something we all accept without argument. The Qur'án Sharíf states:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*And I have not created the Jinn and Mankind except that they should worship Me. (S.51.56)*

But, there is something more to it:

*Question:* What is the command given in regard to the manner of 'ibádat?

*Answer:* With muráqabah. In other words, a mu'min's whole life is never free of 'ibádat with muráqabah.

### **Hadíth-e-Hadhrat Jibríl عليه السلام – Muráqabah explained**

What is the substantiating proof of this? It is the following: a long narration, called Hadíth-e-Jibríl عليه السلام which records the questions posed to Rasúlulláh صلى الله عليه وسلم by Hadhrat Jibríl عليه السلام and the answers given. After asking: “Min al-ímán (What is ímán)?” and receiving a reply, he asked: “Min al-Islám (What is Islám)?” After receiving the appropriate reply, he posed a third question: “Min al-ihsán (What is ihsán)?” Rasúlulláh صلى الله عليه وسلم gave the following reply:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

*That you worship Alláh as if you see Him; and if you are unable to see Him (know well) that He sees you.*

Note that the word “an-ta'budu” (that you make 'ibádat) is used and not the word “an-tusallí” (that you perform namáz). Neither are the words “an-tusúmo” (that you keep rozah); “an-tuhajju” (that you perform hajj) used. No! Quite clearly the words are: “an-ta'budalláh ka-annaka tará-hu” – “that you make 'ibádat of Alláh Ta'álá as if you are seeing Him. And, if you are unable to see him, never mind, your faith and belief (i'tiqád) is that Alláh Ta'álá is hádhir-názir: thus your 'ibádat should be such that you are aware that He is seeing you! “Fa-innakayará-ke.” (For He is seeing you). Comparatively, it is easier to bear in mind that He is watching you.

Therefore, the awareness of the fact that Alláh Ta'álá is seeing you (yád) should be firmly established. At no time should this awareness be absent. This only comes with constant reminder – the moment one forgets, remind oneself; again, if one forgets, remind oneself; and again and again! Slowly, degree by degree, a stage will be reached when there will be constant remembrance (yád). In súfí terminology, this is the stage called “malake-

yád-dásht,” where the heart is said to have become muzakkir.

Let us put it altogether again: From the previous áyet of the Qur’án Sharíf we come to know that the mu’mín’s sole duty is to make the ’ibádat of Alláh Ta’álá. In other words, no action of a mu’mín is free of ’ibádat. In the above Hadíth Sharíf, the mu’mín has been ordered to ensure that his ’ibádat has the quality of “ihsán” – that is, the muráqabah that Alláh Ta’álá is watching him. Placing these two together we can safely state that every act and deed of a mu’mín-bandah, his every moment, should be ’ibádat with muráqabah-ihsán.

This explains muráqabah – the thought and contemplation that Alláh Ta’álá is watching me. Is this contrary to the Sharí’ah? Obviously not! This is directly from Hadíth Sharíf.

We now come back to zikr. The Qur’án Sharíf has numerous áyát commanding zikr. Two such áyát have just been quoted above. A zákir is not necessarily that person reciting with his tongue the Kalimah Sharíf or Durúd Sharíf or tasbíhát, but a zákir is every such person who is acting in obedience to the orders of Alláh Ta’álá, submitting himself to Him, with His yád in his heart and his work (whatever it may be) falls under the Laws of Alláh Ta’álá, every such person is a zákir.

This is supported by the following Hadíth Sharíf, taken from Hasne-Hasín:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَاكِرٌ

*Every obedient servant of Alláh is a zákir.*

One can go even further: Take it that, for a short duration while he is concentrating on his work, the thought of Alláh Ta’álá is not even in his heart. Yet, the work he is doing is performed as an act of obedience, in accordance with the laws of Alláh Ta’álá. In this situation, he is still a zákir!

For example: the husband approaches his wife in obedience to the command of Alláh Ta’álá, he is in zikr. During the act, his tongue is not engaged in zikr, yet he is in zikr. The proviso, of course, is that there is itá’ate-kámilah – complete and perfect obedience.

Out of the three specific items that the sheikh gives training on – namely ashghál, azkár and muráqabah – muráqabah and zikr have been explained with supporting proof from Qur’án Sharíf and Hadíth Sharíf. This brings us to the third item, shaghl (pl. ashghál).

### **Shaghl – the desired state in namáz**

By definition, shaghl is to fix one’s eyes on and stare at any one object, in order to bring a special benefit. There should not be even a flicker of an eyelid. And, at the same time, the heart must be kept engaged in the yád of Alláh Ta’álá.

This is the desired state one should be in during namáz. When one is standing in qiyám, one’s gaze should be fixed at the spot where one’s forehead is going to touch the ground in sajdah. Or, should one be peeping here and there, allowing all kinds of thoughts to enter one’s heart? Obviously not.

Staring with a fixed gaze at one spot has the effect of warding off stray thoughts and aiding concentration. Instead of wandering hither and thither, one’s thoughts will be controlled and one’s concentration will improve.

And may Alláh Ta’álá bless Imám Abú Hanífah رحمه الله عليه – and very much so! Why? In the situation when one is out in the countryside and it is time for namáz, Imám Abú Hanífah رحمه الله عليه states that one should place a sutrah in front of one when standing up for namáz. This is to prevent passers-by from walking directly in front of you – they will walk around the sutrah. If you do not possess a sutrah, not even a stick to place in front of you, Imám Abú Hanífah رحمه الله عليه states that one should draw a line in the sand at that point where one is going to make sajdah. Once again, may Alláh Ta’álá bless Imám Sáhíb – he was a great súfí. Not only Imám Abú Hanífah رحمه الله عليه, but all the Imáms were great súfís.

If somebody were to ask Imám Sáhíb رحمه الله عليه: “Why draw a line? Passers-by will not notice the line, so of what benefit is it?” His answer would be: “It is of benefit to the mussallí – the one making namáz. His gaze can fix on the line and he can concentrate. There will be no dispersal of thoughts.” Passers-by will not benefit, but the mussallí will have achieved the object of warding off stray thoughts and thereby concentrating on his namáz.

Imám Sáhib has given ta'lím on shaghl.

All three items discussed are to be found in namáz: Namáz is zikr from beginning to end; muráqabah is a state throughout; and shaghl is prescribed at every rukun, from the beginning when “Alláhu-Akbar” is recited till the final ending of “Assalámu-alaikum-wa-rahmatulláh.” These essential items are taught by the sheikh in the khánqáh, ikmálin and itmámim – in supreme perfection. This is the khánqáh, the place where ta'lím and tarbiyet are to be found to the degree of ikmálin and itmámim. But for whom? For the tálibe-mukhlis – the seeker who is sincere. For the tálib who is mukhlis and sacchá – sincere and honest.

### **Presence of munáfiqín in the khánqáh**

Why this stress? Because all types come to the khánqáh. There were munáfiqín in the time of Rasúlulláh ﷺ. Various munáfiqín, big and small, attended his court even. So, why be amazed at the presence of such in the khánqáh? The ones to benefit, however, are those who are mukhlis and sacchá – these are the real tálib. If you see the other type in attendance, why blame the khánqáh? What fault is it of the khánqáh?

There were munáfiqín sitting on the Suffah itself; there were munáfiqín around Rasúlulláh ﷺ; munáfiqín were even found to be present among those writing down wahí even though this figure was absolutely small. This was the situation in the early period, that of Rasúlulláh ﷺ and of the Khulafá-e-Rashidín. This situation did not improve as time went on and the era of decline set in. If some insincere ones find their way to the khánqáh in this age, why should this affect the khánqáh or the tálibul-'ilm?

If one were to apply the same scrutiny to the darsgáh, one will find even more such insincere ones in the madrasah. One will find very few students attending to their studies in the correct manner; being completely punctual in attendance; paying full attention to the tutor during lessons, without a moment's distraction even, learning with ifhám and tafhím (in-depth understanding), with ikmál and itmám (utmost perfection); aiming to gain full mastery of the subjects. The majority of the students will be otherwise, especially nowadays. If the khánqáh has two to four such insincere ones,

what are their numbers in the madrasah? Even more! If this is the situation in the madrasah, with the tálibe-sádiq in the minority, must one close the madrasah?

Do you understand? It is very necessary to discuss these issues. Alláh Ta'ála has caused these thoughts to intrude and issue forth and be presented to you. This is an assessment of the current situation, an insight into the times.

If there is no need for the khánqáh, then equally there is no need for the madrasah. If there is a need for the madrasah – the need is there and the need is great – then there is need for the khánqáh as well, to an even greater extent in this age.

Before, both student and tutor were of a different calibre. The tutor had the qualities of a sheikh and the student used to be a tálibe-sádiq, one with tahárat and taqwá. Despite (or, because of) these excellent qualities they still attended the khánqáh.

### **Taqwá – qissah of Mauláná Muzaffar Husain Sáhib**

Take Mauláná Muzaffar Husain Sáhib. His qissah comes to mind at the moment, though there are numerous other qissas. He was a resident of Kándlah. His generation was just before that of Mauláná Rashid Ahmed Gangohí رحمه الله عليه and Mauláná Muhammad Qásim Nánotwí رحمه الله عليه – the latter two were still in their youth at the time that Mauláná Muzaffar Husain had attained old age.

Anyhow, while still young, he had gone to complete his studies by Sháh Muhammad Isháq Sáhib رحمه الله عليه in Delhi. At the time, he had already completed courses in Fársí and a few other kitábs and he was already conversant with all the Fiqhí masá'il.

He arrived in Delhi and presented himself at the house of Sháh Muhammad Isháq Sáhib رحمه الله عليه. Mealtime came and he was served with dhál and rotí. He ate the rotí, but not the dhál.

When the dishes went back to the kitchen, Sháhsáhib's wife noticed the uneaten dhál. "Ofo! What kind of youngster is this? He ate the rotí, but not the dhál. Does he want to be served meat every day?" she commented dryly. Sháhsáhib said: "I will go and find out."

Investigate first. It is not correct to cast aspersions on anybody without first investigating and finding out the facts.

Sháhsáhib went to enquire. “My lad, you did not eat the dhál. Are you on some kind of diet? You ate the rotí, but not the dhál.”

“Hadhrat, my heart did not desire it.”

“No, no. I insist. Tell me the real reason.”

“Hadhrat, the fact is that I detected that some sour mangoes had been added to the dhál, that is why I did not eat it.”

At this point, it must be explained that, mostly, the sale of mango crops in those days was the same as is present these days in many areas. The farmer sells the fruit crop before the appearance of the mangos on the tree. Selling an unknown item is an illegal transaction – bei-bátíl. Whoever buys those mangos does not become the legal owner after a bei-bátíl.

Do you see his insight and taqwá? Yet, he had only gone to study! That was a wondrous age!

Sháhsáhib was wonder struck. “My thoughts did not even focus on this aspect!” He went inside and told the wife: “Alláh Ta’álá has sent a malak to us for our isláh!”

It does happen, at times, that certain matters have such fine points that these details escape the attention of many a learned person. When a junior points out something which is correct and haqq, it beholds the seniors to take note and accept. This is the attitude adopted by our akábir. Sháhsáhib had no hesitation in accepting the correct observation and attitude of the student. He said: “No mangoes are to be bought from the bazár in future until it has not been ascertained from which orchard they came – whether they came from an orchard where the fruit has been sold after the appearance of the crop or before its appearance.”

That age of the tálibul-’ilm was such then – and nowadays it is such that using tá’wíl (re-interpretation) many matters are made já’iz.

This qissah also emphasises, once again, the importance of ’ilm, the great need for ’ilm and the madáris. ’ilm is the foundation of all our deeds. There can be no amal without ’ilm and any amal without ’ilm is not qabúl – that deed is not accepted.

### 'Ilm & jihád: a comparison

The importance of 'ilm has already been discussed. The áyet quoted earlier, pointing out the importance of 'ilm in relation to jihád, has been brought to your notice already that, when the order for jihád is there, do not all go out in jihád, but some should remain in the company of Rasúlulláh ﷺ; and when those who had gone out in jihád return, give them ta'lím – teach them what you have learnt; that 'ilm that you had attained, convey to them.

Despite this strong stress on 'ilm, the emphasis on the importance of 'ilm has been increased to a higher degree by Rasúlulláh ﷺ in the following Hadíth Sharíf:

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

*Whosoever sets out to seek 'ilm is in the Path of Alláh until he returns.*

“Fí-sabílilláh” – “In the path of Alláh” – is to be in jihád. This is the accepted meaning, as seen in other instances in the Qur’án Sharíf. And this phrase Rasúlulláh ﷺ has applied to the tálib of 'ilm. That person who has left his home to acquire 'ilm, he is in the path of Alláh Ta’álá, he is in jihád. In other words, the tálib of 'ilm is of the mujáhidín – he is of those waging jihád.

### The four trials in jihád

The obvious question is: With whom is the tálibul-'ilm making jihád? The answer is: With his nafs. The mufasssírín have written lengthy commentaries on this Hadíth Sharíf. You are advised to read them.

Let us summarize their findings: What are the trials facing the mujáhidín?

ONE: Ilá-e-Dín, also called ilá-e-Kalimatulláh – to uphold the Dín/ Kalimah of Alláh Ta’álá. Jihád is not for territorial gain and aggrandisement. Jihád is for the sake of Dín – the purpose is to enable those who have the Dín to practise Dín properly by removing the obstacles that others had placed in their path; also, to stop the torment that others are inflicting on them. This is the first point in jihád – ilá-e-Dín.

The purpose of attaining 'ilm is the same: namely ilá-e-Dín. There is no other purpose except to uphold the Dín.

TWO: The second point is izlál-e-Shayátín – to disgrace and humiliate Shaitán, to weaken him. This also applies to the acquisition of 'ilme-Dín.

I am sure you are aware of the Hadíth Sharíf that describes Shaitán seating himself on his throne (takht) on the sea when evening approaches.

### **The difference between a karámat (miracle) & istidráj (deception)**

Incidentally, this amazing feat of Shaitán is not termed a “karámat”, but “istidráj”. Any feat that appears to be supernatural or wondrous, shown by one not following the Shari’ah, cannot be termed a “karámat”. It is “istidráj” and a trap for the unwary – a trick to lead them astray.

Shaitán, as we all know, is the head of the kuffár – his kufr is the greatest – yet he has the capability of manifesting this amazing feat of setting his takht on the sea and gathering all his fellow Shayátín on it. Despite being weighty, the takht does not sink into the sea. This is “istidráj” which Alláh Ta’álá sets forth as a test. This is mentioned by the way, to warn the unwary not to be hoodwinked by those disobedient to Alláh Ta’álá.

To continue: When evening approaches, Shaitán spreads his takht on the sea and seats himself on it. His offspring, fellow-Shayátín, who had been roaming around since the morning spreading their evil, return to give their reports. Shaitán listens to all and comments indifferently and impatiently at each one’s report and responds: “Yes, yes. Well done. Yes, yes. Well done.” Then one gets up and says: “Listen to my report: Today I created friction between husband and wife, with the result that both flew into a rage – ghussah got hold of them.”

It comes in the Hadíth Sharíf that if anyone is overcome with ghussah at the time that something goes against his temperament, in appearance he is a human being, but, in reality, he is a beast and he has approached the edge of Jahannam – a slight push and he is inside!

The little Shaitán continues: “Having caused them to fly into a fit of rage, I goaded them on till a stage was reached where the husband gave the wife three taláqs.” At hearing this, Shaitán (senior) stands up in happiness and comes to pat the other Shaitán on his back. “Shábásh! Shábásh! You have

really done a great piece of work! Shábásh! Bravo!” Shaitán seats himself again.

Finally another Shaitán stands up. “Listen to me as well!” The big Shaitán asks. “What do you wish to say?” This Shaitán says: “A tálibul-’ilm was going for classes. I tackled him. I whispered first one thing then another to him, until I managed to stop him from proceeding to his class. I managed to get him to put his satchel down and got him involved in playing games. In this way, I prevented him from proceeding to acquire ’ilme-Dín.” The big Shaitán again stands up in sheer joy. He comes and pats this Shaitán on his back and then clasps him joyfully to his breast. “Shábásh! Shábásh!” he cries exultantly.

Why did the big Shaitán joyfully clasp the other Shaitán to his breast? His reason is that he feels greatly offended at anybody attaining ’ilm of Dín. So to say he thinks as follows. “There is disgrace in this for me. When that child grows up he may become an ’álim of the Dín, a faqíh. How many sinners will he not bring back to the Straight Path! He will burden me like a mountain! He will be an obstruction in my scheming and istidráj.”

That is why it comes in the Hadíth Sharíf:

فَقِيْهٌ وَّاحِدٌ اَشَدُّ عَلَى الشَّيْطَانِ مِنْ اَلْفِ عَابِدٍ

*One faqíh is more burdensome on Shaitán than a thousand ’ábeds.*

We have thus proved point number two, that a tálibul-’ilm acquiring ’ilme-Dín is a direct cause of izlál-e-Shayátín – disgrace and humiliation of Shaitán – to a complete degree.

The THIRD point: The mujáhid is involved in itti’ábe-nafs – putting the nafs in ta’áb and mushaqqat – placing the nafs under stress and involving it in toil and effort. The mujáhid combating the kuffár is exerting himself physically and he is under great pressure. The tálibul-’ilm is also involved in itti’ábe-e-nafs – he has left home and all the comforts that the home provides in order to attain ’ilm. Where is the luxury of home food and refreshing drinks, of rest and ease? This is itti’ábe-e-nafs, so that the tálibul-’ilm is in jihád because of itti’ábe-e-nafs.

The FOURTH point is kasre-nafs. “Kasr” means “to break”. This is the

breaking of nafsání desires – breaking the lusts and passions of the carnal self. The eyes desire to roam hither and thither; the tongue wishes to speak uninhibitedly; the ears yearn to listen to what it should not. The tabiyet has to be restrained from all these desires of the nafs. To tire out the nafs with toil and effort is part of mujáhadah. To break the nafs by restraint and discipline is riyádhah.

For example: The nafs wishes to sleep a full eight hours, but in reality the tálibul-’ilm allows himself only three to four hours of sleep. In jihád as well there is kasre-nafs. Does not the enemy send beautiful women to tempt the mujáhidín? Our history bears testimony to how the Nasará sent beautifully adorned women to tried to seduce the mujáhidín and how tempting goods and wealth were spread in front of them along the roads to make them victims of lust and greed. But what did the Nasará find? Thirteen years of training the nafs had produced men of akhláq – disciplined characters. Gold and jewels meant nothing to them. Graceful and beautiful maidens were completely ignored! These, then, are the trials that those out in jihád come across. These are the very trials that face the tálibul-’ilm. That is why, as stated previously, the Hadíth Sharíf states:

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ

*Whosoever goes out to seek ‘ilm is in the Path of Alláh until he returns.*

The person referred to is the tálibul-’ilm – that student who has a talab for ‘ilme-Dín. The word “talab” appears in the Hadíth Sharíf. The key word is “talab,” meaning “producing a taqádhá.” The word “taqádhá”, in turn, is an inner state of disquiet that exists at not having attained one’s objective; a state of unease that does not disappear until and unless one’s objective is acquired. This is also called a “hál” in the terminology of the súfís. The talab has been created within the student to attain ‘ilm; a hál has been created within him for ‘ilm. One simple example of such a hál is real hunger, which causes a state of unease that disappears only on satisfying that hunger.

Do you understand, ayyuhath-tulláb (O you students), my dear brothers, my dear buzurgs?

Ayyuhath-tulláb! The tálibul-’ilm has set out with the talab of ‘ilm. This is

the talab, the taqádhá, that the student should have that, until he has not attained his objective, he is not at ease. The motivation and desire (taqádhá) should be so great that he does not make friends with others; he does not sit here and there involving himself in useless and superfluous talks and activities (láya'ní-o-lahú). He discards all these in his talab and taqádhá of 'ilm. He is at ease only after having prepared his lesson. He is punctual in his attendance; he listens attentively to the tutor; he then revises what he has been lectured on. If he misses out on anything he is filled with regret. This is the tálibul-'ilm.

My dear brothers, my dear buzurghs! This is the meaning of talab! Talab is one thing and kasb (acquisition) is another. The word used in the Hadíth Sharíf is talab and not mere acquisition (kasb). Mauláná Rúmí رحمه الله عليه puts it as follows:

*A tálib should have an extreme degree of forbearance and tolerance;  
I have never heard of an alchemist sitting back in defeat.*

What Mauláná Rúmí رحمه الله عليه is saying is: "I have not heard of one desirous of dunyá (a materialist) sitting down, tired and dejected. O you desirous of Dín, shame on yourselves that you are just the opposite! Just look around you at those involved in worldly activities: they do not rest until their objectives are achieved."

So, the one desirous of Dín (talabgár) should be "báyád sabúr-o-hamúl" – tolerant and forbearing, having a hold on his tabiyet, exercising great self-restraint when he encounters anything against his temperament. Note that the words "sabúr-o-hamúl" is used, not just "sabr" and "hámil" – not merely showing patience, but exercising immense tolerance and forbearance. If anybody swears at him, he simply ignores the abuse. If anybody slaps him, he takes no notice. If somebody upsets him, he does not flare up. This is the tálibul-'ilm – the one so desirous of 'ilm that he does not rest until his objective is attained. How can he flare up in anger?

We have shown that in the correct context all the thawáb that the mujáhid accumulates, also accrues to the tálibul-'ilm; all the fadhá'il that apply to the mujáhid, also apply to the tálibul-'ilm. In the correct meaning, the tálibul-'ilm is the personification of the fadhá'il of jihád – the tálibul-'ilm is the authoritative claimant of the virtues listed for waging jihád.

Remember it well that today you have come to know the reality of 'ilm: how high and noble 'ilm is, how high is the status of 'ilm.

### **Every obedient servant of Alláh is a zákir**

The genuine tálibul-'ilm, with the qualities mentioned above, has another claim as well. He performs what is fardh and wájib; he is punctual with his sunnate-mu'aqqidah; he acts with taqwá – such a tálibul-'ilm enjoys a station no less than that of one performing abundant nawáfil and making abundant zikr. In comparison, this tálibul-'ilm may not be performing much nawáfil, his zikr and tasbílát may be minimal, but abstaining from sin and performing what is fardh, not allowing his namáz to become qadhá, performing what is wájib and sunnate-mu'aqqidah, he has a stage even higher. He is in obedience all the time; he is with taqwá all the time; he is in 'ibádat all the time; he is zákir all the time. He is the personification of the Hadíth Sharíf:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَاكِرٌ

*Every obedient servant of Alláh is a zákir.*

Today the importance of 'ilm has been placed in front of you: The very high status of 'ilme-Dín has been related to you. What has also been adequately shown to you is that ta'lím that is attained in the darsgáh will reach completion and perfection (ikmáliyét and itmániyet) in the khánqáh. Any deficiencies will be corrected in the khánqáh, where aptness and practical application are taught (intibáqiyet and tatbiqát). Perfection in záhírí a'mál cannot be achieved without the bátiní akhláq.

For example: Namáz is part of the záhírí a'mál. Perfection in namáz cannot be achieved without having the quality of ihsán as explained in the Hadíth-e-Jibríl quoted and explained earlier. Ihsán forms part of the bátiní akhláq and is elucidated in the khánqáh. Both záhírí a'mál and bátiní akhláq are brought to perfection in the khánqáh. The state of maqáme-ihsán is attained. Ikmáliyét and itmámiyet are thus achieved.

The great need for both the darsgáh and the khánqáh has been laid out in front of you. Supporting wáq'íát, Qur'án Sharíf áyát and Hadíth Sharíf have been quoted and the example of the As-Hábas-Suffah has been brought to your notice.

### Summary & du'á

We have need for the acquisition of 'ilm, with effort and serenity, for which we are dependent on the madrasas. And for practical application of 'ilm we are dependent on the khánqas. The dire necessity for both have been explained in detail to you, by the fadh'l of Alláh Ta'álá.

May Alláh Ta'álá grant us the taufiq, in the correct meaning, to be tálib of tarbiyet and tálib of 'ilme-Dín, with ikhlás and sidq.



### QISSAH: THE KHAUF OF ALLÁH TA'ÁLÁ OF A TÁLIBUL-'ILM

*[- as related by Hadhrat Muftí 'Aqílur-Rahmán Sáhib, who writes:]*

*This bandah saw a wáqi'ah in a certain kitáb:*

A tálibul-'ilm was staying in a masjid situated in the wilderness. It so happened that a nobleman's daughter, who was a keen huntress and who had been out hunting with her friends, got separated from her group. Wandering around, completely lost, she came upon this masjid. Seeing the tálibul-'ilm inside, she expressed a wish to sleep over for the night. She was dressed in male clothing, but the tálibul-'ilm made out from her voice that this was actually a young female. He raised no objection to her request. She entered and she went to one corner and fell asleep.

He went to his place and slept. In the middle of the night the tálibul-'ilm's nafs started instigating him, telling him: "She is a girl. She is weak. We are completed secluded." The tálibul-'ilm got up. There was an open oil lamp burning. He went over to it and placed his finger in the flame and kept it there for a moment. He then went back to sleep. It was not long when his nafs started troubling him again. He again went over to the oil lamp and placed his finger in the flame. He then went back to sleep. This procedure repeated itself several times. In the meantime, the girl, now wide awake, was watching all this.

When morning came and they got up, the girl asked: "Why did you keep

on burning your finger the whole night through?” The tálibul-’ilm evaded giving an answer and remained silent. However, the girl insisted he tell her. Finally he said: “I am also human. I also possess a nafs inside of me. From your voice I recognised that you were a girl. My nafs started to incite me. I responded by telling my nafs: ‘The punishment for what you are inciting me is the fire of Jahannam. This fire is 70 times harsher than the fire in this world. First, show that you can endure the pain of this fire, then I will fulfil your desire.’ In this way, by burning my finger, I broke its desire.”

There are many such qissas of tálibul-’ilms who have the fear of Alláh Ta’álá in their hearts. Here only one episode has been noted down.



## BOOKLET NUMBER THREE

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, with the assistance of friends and the fadhl of Alláh Ta'álá and the barkat of our sheikh, this third booklet is ready.

Hadhratjí رحمه الله عليه stated on several occasions that just one discourse is sufficient for anyone with sincerity. In other words, just one discourse has in it enough material – be it a mere sentence – to set the seeker of Truth in the right direction.

Booklet Number One, with the main theme of the methodology of self-rectification, has enough material in it to have given most of us direction in our efforts. It not only gives us the logical reasoning behind the system adopted by a sheikh in Tasawwuf, but it also has sufficient practical points to keep one busy with oneself-improvement: e.g. “paying back” qadhá namáz, improving the quality of one's 'ibádat, and so forth.

The second booklet on 'ilm, jihád and the khánqáh – is a “breather” for the beginner while he reads Booklet Number One over and over again to digest and assimilate the many points made in it. That is not to say that Booklet Number Two is of any lesser value. Some of the points made in it are as follows:

It is a superb defence of the khánqáh. The bases for the various exercises performed in the khánqáh are justified from Qur'án Sharíf Hadíth Sharíf.

If any had the misconception that the khánqáh is meant only for sinners who wish to reform, this false idea has also been forcefully demolished.

The importance and status of 'ilm and the madrasah have been emphasised. Befuddled thinking on the important subject of jihád has been cleared. The aims of jihád and conditions for jihád have been laid down quite clearly. And so forth. Most readers will have gained much more from

the discourse than the few points made above.

So, we now come to Booklet Number Three. The tone and content of this discourse is very different from the others. The value and importance of this discourse will be quite obvious to the reader. Disclosing anything more would be to spoil the surprise awaiting the reader! Varying topics are discussed in this discourse, but, for the sake of having a title, I have labelled this discourse “FRIENDS AND FRIENDSHIP; PRAISE AND CENSURE.”

A problem facing many readers has been to remember the meanings of the Urdú/Arabic words. To leave these words out completely would seriously affect the discourse. For easier reference, the glossary appears at the end.

Dr.I.M.



*[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on the 2nd April 1989, corresponding to 24th Shábán 1409.]*

### FRIENDS AND FRIENDSHIP; PRAISE AND CENSURE.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

If the sahabah-kirám رضى الله تعالى عنهم were to arrive here from the world of Departed Souls (Álame-Barzakh) and see us as in our present state, they would be astonished at the strangeness; in what state were we when they left us and what is our condition now!

### Respect and honour among the sahabah رضى الله تعالى عنهم

Let me quote just one example of their behaviour:

Imám Hasan (or Husain) رضى الله تعالى عنه the grandson of Rasúlulláh صلى الله عليه وسلم went to see a sahabí رضى الله تعالى عنه who was a muhaddith, to ask some mas’alah on some aspect of Dín. On reaching the sahabí’s رضى الله تعالى عنه residence, he waited outside for the sahabí رضى الله تعالى عنه to come out. This was the correct etiquette in this situation. When the sahabí رضى الله تعالى عنه came out, he greeted him. Recognising the honoured guest, the sahabí رضى الله تعالى عنه said: “You should have called me from inside.” Imám Hasan (or Husain) رضى الله تعالى عنه

replied. “I acted according to my grandfather’s instructions.”

The sahábah رضى الله تعالى عنهم had been ordered not to call out to Rasúlulláh صلى الله عليه وسلم when desiring to ask a mas’alah, but to wait outside.

إِنَّ الَّذِينَ يَنَادُونَكَ مِنَ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۖ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

*Lo! Those who call you from behind the private apartments, most of them have no sense. And if they had had patience till you came forth to them, it had been better for them. And Alláh is forgiving and merciful. (S.49.4-5.)*

He continued: “I have come to enquire about some Díní matter from you.” The sahábí رضى الله تعالى عنه gladly obliged. A discussion took place and the matter was resolved.

It so happened that the sahábí رضى الله تعالى عنه had to travel someplace. His horse arrived at that moment and he walked over to his horse. Imám Hasan (or Husain) رضى الله تعالى عنه walked to the opposite side of the horse and held the stirrup steady in anticipation of the sahábí رضى الله تعالى عنه mounting. The sahábí رضى الله تعالى عنه became embarrassed that such an honoured person as the grandson of Rasúlulláh صلى الله عليه وسلم should stand in attendance on him. Instead of mounting he walked over to Imám Hasan (or Husain) رضى الله تعالى عنه and said: “It is very gracious of you to hold the stirrup for me, but, really, it is not necessary.”

Imám Hasan (or Husain) رضى الله تعالى عنه said: “This is just to enable you to mount with ease. It is my grandfather’s instructions that one respectfully serves one’s ustád.”

You will notice that there was no thought as to whose grandson he was and that this service was below his dignity. He had no airs about him.

The sahábí رضى الله تعالى عنه responded by taking the hand of Imám Hasan (or Husain) رضى الله تعالى عنه and raising it to his lips, he kissed it. “If your grandfather had instructed you in that manner, then he has instructed us in this manner.”

**Love and affection for the progeny of Rasúlulláh** صلى الله عليه وسلم

Muhabbat! Love and affection! Rasúlulláh صلى الله عليه وسلم has said that he

desires no service for his progeny. His only desire is that we love them.

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Say (O Muhammad ﷺ): 'I am not asking you for remuneration, except for family love and harmony.'

Muhabbat is an elevated and noble quality. It springs from the heart. True muhabbat has its source in the central depths of the heart, in the very core of the heart. True muhabbat is no ordinary thing, but a very precious gift.

Hadhratwálá رحمه الله عليه related an interesting incident:

A buzurg went to see another buzurg... There is an old saying:

كِبُوتَر بَا كِبُوتَر - بَاز بَا بَاز

*Pigeons keep company with pigeons, hawks with hawks.*

[See English proverb: Birds of a feather flock together. - Tr.]

A person tends to keep company with those of a similar temperament.

The one buzurg arrived at the house of the other buzurg. After salám was made, the second buzurg enquired from the first: "What can I do for you?" The first buzurg replied: "I am in need of 500 rúpís." "Very well." Without hesitation, the second buzurg went and brought forth 500 rúpís which he gave to the first buzurg who thanked him and left. The second buzurg then went back into his house. He went and sat on his bed and started weeping.

Wives are normally personal and informal, as they should be. Husbands and wives have a special intimate and informal relationship which allows them to talk openly to one another. What type of relationship would they have if this informality was not there? But, a pity and a shame! Háí-afsos! In this day and age there are no men left – men in the true sense, whether they are husbands or noble heads of families. I have seen another age where the gentry consisted of noblemen and husbands who were men of superb qualities. But, times have changed and this age is as different from that as the heavens differ from the earth.

It is a wife's privilege to be personal and informal to whatever degree.

Even if she uses the informal “tú” (you) instead of the respectful “tum” (thou) when speaking, she does it out of muhabbat. Dear servants of Alláh Ta’álá, do not take her to be disrespectful and rude. Please bear in mind that Alláh Ta’álá is addressed mostly as “tú”.

To continue: The wife saw her buzurg husband sitting and crying. She said: “Wáh, miyán! Wáh! In unbridled enthusiasm (josh) you handed over 500 rúpís. Now miyán is greatly aggrieved, crying his heart out at losing 500 rúpís! So, why hand over the money in the first place?” The buzurg replied calmly: “That is not why I am shedding tears.” The wife asked: “Then what is the reason?” The buzurg said: “I have good cause for shedding tears: After my death I will be brought in front of Alláh Ta’álá to account for myself. If Alláh Ta’álá were to ask me: ‘Why was it necessary for your friend to come begging at your door? Why did you not keep yourself informed of his circumstances and go yourself to his house to assist when the need arose? Why did he have to come to you?’ If this is what I am asked, what answer will I give...?”

This incident was narrated to us by Hadhratwálá رحمه الله عليه. He used to discuss a wide variety of topics in his majális, all connected with isláh. Do not have the misconception that only dharb was discussed: “Il-lalláh! Il-lalláh!” and still louder “Il-lalláh! Il-lalláh!”

It is very easy to make zikr in this manner. It has a joy of its own. But be careful: immersed in the joy of your zikr, do not increase the loudness of your voice. Your duty is to inform your sheikh of your enthusiasm and fervour. He will then use his discretion to increase, decrease or even stop the zikr. This is obedience (ittibá’).

Just look: Hadhrat Uwais Qarní رحمه الله عليه, despite his passionate desire to see Rasúlulláh صلى الله عليه وسلم did not undertake the journey to Madínah without informing him and obtaining his permission. Incidents related about his great love for Rasúlulláh صلى الله عليه وسلم would amaze us. Yet his restraint demonstrates what obedience really means.

### **Josh is nothing; hosh is something**

What is unbridled enthusiasm (josh)? Nothing. Sensibility (hosh) even without josh is something. Hosh is of great use and service. In fact, there

is nothing of greater service than hosh. Whereas josh by itself? Don't ask! It is of no service – it is a useless commodity leading to destruction.

Take the illustration of a pot of food cooking on the stove:

While the cooking is going on there is a lot of josh – boiling and steaming with a lot of noise – but the food is not ready to eat as yet. It is of no value. Let this phase of josh pass and the food allowed to simmer – it is now so quiet that one may not even be aware that curry is being cooked. Yet, lift the lid and the aroma of delicious food, ready to be eaten, fills one's nostrils. This end product is of great value.

There are three stages that a sálik goes through in Sulúk:

The first is of the beginner, who is called the *mubtadí*; the second is of the intermediate, called the *mutawassat*; and the third is that of the *muntahí*, the accomplished.

The condition of the muntahí is like that food that is finally cooked – tranquil and quiescent. The josh, the unbridled enthusiasm and the stormy turbulence, are features of the mutawassat, the in-between stage. The muntahí does not exhibit these features, except rarely. Even then these features are chance happenings, lasting a very short duration only and at a very low level.

These are important masá'il connected with Sulúk. These are masá'il related to emotional states and conditions (hál and kaifiyát.) One is amazed at that sálik who gets himself entangled in these states. Whenever he has to inform his sheikh of his condition he keeps repeating the same emotional states, showing his obsession with them. The sheikh is watching: "Oh yes," the sheikh tells himself. "He is still green, still half-ripe, still bitter-sweet, still immature."

This digression followed the qissah of the buzurg giving his friend, a fellow buzurg, 500 rúpís. But – a note of warning! – do NOT deduce from this qissah that you should now act in a similar manner, that you should now give money freely to anybody who declares his friendship. Beware! Don't ever do a thing like that.

To imitate an action also requires intelligence – naql requires 'aql. Do not make a monkey out of yourself – do not be a "monkey see monkey do."

## Real and false friends and friendship

Let me point out that in our qissah both persons were buzurgs; both had sincerity and honesty. The asking and giving was a once in a while episode and not a regular affair. Fair enough, should you find a friend who has proved himself to be a real buzurg, filled with a similar degree of sincerity and honesty, then you may go ahead. Such a person will rarely ask for assistance and he will do so only when in dire need.

However, in these times such sincerity is rare. Do not be taken in by someone merely proclaiming his friendship. Do not be fooled into thinking that mere statements of friendship indicate sincerity and honesty. Do not judge today's friends on the merits of a bygone age.

Which reminds me of another qissah. There are youngsters present in today's majlis. They, especially, should listen with open ears.

Hadhratwálá رحمه الله عليه narrated:

There was a youngster – like one of today's youngsters – who had become friendly with another youth. The youngster's elderly father noticed his coming home late at nights and enquired: "One night, two nights, three nights and now every night you are coming home very late. What is your story?" The youngster replied: "I go to visit a friend of mine. Sitting and talking with him, it tends to get a bit late." The father said: "Really? Oho! There are still such friends today?" The father continued. "When you are about to visit your friend tomorrow, let me know. I also wish to meet this dear friend of yours."

The following evening, the youngster got ready and informed his father that he was about to leave to visit his friend. His father said: "Very well. I will be with you in a minute." The father kept himself busy with first one task and then another, causing some delay. The youngster became restless. "Don't fret. I am coming now," the father said. Deliberately he busied himself some more until it became quite late. "At last I am free. Let us go," he said.

The streets were empty. It was close to midnight and most people had retired for the night. On reaching the friend's house, the youngster knocked on the door and called out to his friend. His friend enquired from inside. "Who is it?"

Mind you, the friend still wants to know who it is! The youngster gave his name. "Oh! It is rather late... Never mind. Hang on." The friend came to the door and opened it. "Why have you come so late?" he asked.

The father had coached his son along the way as to what to say. Accordingly, the son replied: "Some problem has cropped up causing my delay. I have landed myself in some problem." The word "problem" had a noticeable effect on the friend. He yawned and said: "I was fast asleep. I am still feeling heavy headed and my mind is not quite clear. What you do is come back in the morning. Then we will see what is what." Saying this, the friend closed the door, fastened the door chain and went back to bed.

After a few moments of deathly silence the father spoke: "I have seen your friend of these times. And so have you. Now you come with me. I also have a friend from the old days. He has gone quite old and so have I. I have not seen him for ages, but, never mind, let me show you what type of friend he is."

Late as it was, father and son proceeded to the house of the father's friend. When they reached there the father knocked on the door and called out to his friend. The knocking woke up the friend and he called back from inside: "I'll be with you in a minute." You will note that he did not ask "Who is it?" Even after an absence of several years he had recognised the voice immediately, in contrast to the youngster's friend.

He did not come to the door "in a minute". There was some delay. And when he did open the door he presented a strange spectacle as he stood in the doorway: in his one arm he was clutching a bag; in his other arm he had a stick; and on his head was balanced a pot!

After saláms were exchanged, the father asked his friend: "What is all this?" The friend replied: "Nothing really. When I recognised your voice the thought struck me that, coming at this time of the night after an absence of several years, you must have some special problem. I have hurriedly made these few preparations and this caused the delay in my coming to the door." The friend went onto explain: "This pot on my head has some food – if you have nothing to eat, this is to take home for your family. This bag in my hand contains money – if some creditor is making life difficult for you, this is to settle your debts. Thirdly, it may be that some enemy is

after your blood. I may be old, but I can still wield a stick quite deftly and I'll contribute at least two or three shots with this stick."

The father reassured his friend. "No. There are no problems with food or money. There is also no fight. It is just that this son of mine used to come home late at night because of some friend of his. We went and saw this friend. I, in turn, offered to show him my old friend, which I have done. Shukria – thank you very much. Really, I am not in need of anything. Please forgive us for inconveniencing you at this late hour." "You are welcome. It is your right," his friend said. Making salám, father and son took their leave.

The lesson on the true friendship that existed in those years had been forcefully driven home to the youngster. This is not an age in which you will find such friendships. So called friends have earned some fancy titles for themselves:

- Chamchí-yár – *Friend of the tablespoon.*
- Dastarkhán-ke-yár – *Friend of the table spread.*
- Muhazzab-dákú – *Cultured/sophisticated thief.*

And so forth.

### **Exchanging sand for silver**

Let me illustrate by relating a sequence of events that Hadhratwálá رحمة الله عليه narrated to us:

There resided in Thánah Bhawan the son of a wealthy noble. His father had passed away, leaving him much wealth in the form of income producing property, farmlands and cash. A number of hangers-on surrounded him very quickly and it was not long before all his cash was spent. He then sold all his properties. When the money from the sale of these properties got finished he put up the farmlands for sale.

Some well-wishers, true friends of his late father, saw the deterioration in his affairs and tried to advise him. "Arè miyán!" They tried to make him understand: "Just think how hard your father struggled to achieve some security for you, his only son. Don't throw everything away." The son responded by saying: "My father was a fool! He gave away silver and accumulated sand. I am not so stupid. I am more intelligent: I give away

sand and acquire silver.”

In those days the rūpí coin was made of silver. There was no paper money. In buying property and farmlands (sand) the father had to pay in silver coins. The son considered himself wiser in getting silver (rúpís) for the properties and farmlands (sand) that he was selling.

Yet, what does the Hadíth Sharíf say?

عَنْ سَعِيدِ بْنِ حُرَيْثٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَاعَ مِنْكُمْ دَارًا  
أَوْ عَقَارًا فَإِنَّهُ فَقَمِينٌ أَنْ لَا يُبَارَكَ لَهُ إِلَّا أَنْ يَجْعَلَهُ فِي مِثْلِهِ

In essence this means that whosoever has property, land or farms should not sell them. The reason is obvious. These are solid and permanent investments. Cash, on the contrary, is liquid and changeable. Property will give an income. Farms will produce crops. On the other hand, cash will be spent – cash in itself is non-productive. Yes, if one wishes to buy a better property or farm, then you may sell what you have. In this instance it is more of an exchange than a selling off. This is the extent to which Rasúlulláh صلى الله عليه وسلم had concern for us, that he even advised us on worldly affairs for our material wellbeing and comfort.

The son acted contrary to the Hadíth Sharíf. Moreover, he considered himself to be clever and his father to be stupid. Can anyone make such a thick skull understand?

As an example of how his friends made use of him the following incident is related:

A friend came to visit him, looking sad and dejected. “Why so sad today?” the son asked. The friend said: “Nothing serious really. There is a fair in Míraṭh and I had a desire to go. Not being able to go is making me feel rotten.” The son: “Why? What is the problem?” The friend said: “To go there and also have money for the various exhibitions...” The son said: “That is no problem. Feeling better?”

The friend said: “Yes, but... To go alone without congenial company, one cannot really enjoy oneself.” The son responded: “Sure. Sure.” The son asked how much he required. The friend indicated the sum. The son very generously handed the money over.

This was the manner in which he spent on his friends. The net result was

that soon he had no property, no farmlands and no cash. He was reduced to begging and existed on kindly hand-outs from relatives in Hyderabad and elsewhere.

His friends? They had quietly disappeared. This is the friendship of these times.

It is necessary to give a detailed explanation of friendships in modern times, in case you wish to imitate that buzurg who gave his fellow buzurg 500 rúpís. Never mind 500, do not give even 5! Otherwise, he will be back the next day for more. Once you give something, he now comes on a regular basis. He is not one in need, but one who has a habit of asking – he is not a sáhibe-hájít, but a sáhibe-ádit.

I speak from experience. Let me relate what happened some years ago. In those days my rooms were across the courtyard from here, upstairs. I am now speaking of a time when commodities were inexpensive: Have you seen times when one rúpí could buy 16 kg. of wheat? Or even 8 kg. or 4 kg.? I doubt it.

In any case, one day a perfect gentleman came to see me. He was well dressed in an achkan and he carried a cane in his hand. He spoke a polished and refined Urdú. From what he said I gathered that he was in some financial difficulty. One does not give such a cultured person, well dressed and cane in hand, 5 or 10 rúpís. I took out 30 rúpís and handed the sum to him. 30 rúpís of those days most probably equal 3 000 rúpís nowadays. He accepted the money and left. The following year he was back. And he comes back every year for his 30 rúpís!

Yes, one year I gave him less than 30 rúpís. He was quick to notice: “Every year you give 30. This time it is less than 30,” he reprimanded. Ofo! Very well. I filled in the deficit.

I am going into a fair amount of detail in telling you all about the 500 rúpís of our qissah in order to make you fully knowledgeable. It should not be a case of:

a ©ĒāĀ` ýp` -` a»`ĒāĀ`p tġ`p

In essence, this saying means that a person with half-baked Díní knowledge is a danger to one’s ímán, just as a half-baked doctor, a quack, is a danger to one’s life. One does not want the situation where you tell

yourself: “Hadhratjí mentioned a qissah wherein the lesson was that friendship was to give money to friends at their homes,” and you also go and give money at the homes of those coming to ask. I want to emphasise again that in our qissah both were buzurgs, both had sincerity and honesty, and both recognised the rights and limits of true friendship.

Nowadays, so-called friends prey on others, growing fat themselves, while their victims die thin and frail.

### **Ask from a bádsháh or a walí**

To put the perspective straight: While the Sharí’ah has forbidden asking, it has also allowed asking. If you are forced into a situation where you have to ask from others (that is, you have become a sáhíbe-hájít), then ask from a bádsháh (king) or from a true walí.

Why? Here are the reasons: To beg or ask is to put oneself into disgrace. A king, however, has such a lofty worldly status that he is beyond looking with contempt at anybody. He does not look down on those coming to him with their needs. His heart is too magnanimous and his wisdom too farsighted to stoop to such pettiness. Yes, a king is the person to ask from.

Or ask from a true walí-buzurg, not a bogus one. We said that begging or asking is associated with humiliation. But a true walí does not look with contempt at anybody. On the contrary, he considers himself to be the most despicable creature on earth. So there is no humiliation in asking from such a person who has such a low opinion of himself. Such a walí considers himself to be more miskín (poor) than anybody else; he has a desire to die in a state of miskín, and he desires to be raised in the company of the misákín in the hereafter. This desire, this du’á, is in keeping with the teachings of Rasúlulláh ﷺ:

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْناً وَ اَمِتْنِيْ مِسْكِيْناً وَ اَخْشُرْنِيْ فِيْ زُمْرَةِ الْمَسْكِيْنِ

*O Alláh! Keep me alive in a state of miskín. O Alláh! Grant me death in a state of miskín. And, O Alláh! Raise me up (in the hereafter)*

*in the group of misákín.*

What does this mean? One person who read this Hadíth Sharíf came up to me and said: “Hadhrat, to be in a state of miskín is to be in poverty.

This is a very difficult situation to be in. A miskín has nothing to eat and he has nothing to wear. How can one possibly make du'á to be kept in a state of miskín and to die as one?"

Oho! That is not the meaning of miskín, to be financially destitute. The meaning of miskín in this context is 'ijz-o-inkisárí – humility and humbleness – and kasre-nafs – broken nafsání desires. This means: to consider oneself the most wretched creature on earth and not to look with contempt at anyone else. This is the meaning attached to the word miskín. So, if you have to ask, ask from a walí: he considers himself to be the most contemptuous creature on earth and he does not look down on anyone else.

To be in need (sáhibe-hájit) is one thing. To be in the habit of asking (sáhibe-ádit) is another. In this day and age the sáhibe-ádit are plentiful; those in real need are, but few.

Muhabbat – real, true love and affection – is a rare and wonderful quality, more especially in this age. But, do not be fooled by a person merely proclaiming his affection. One has seen enough tragedies resulting from such situations.

### **Hypocrites are of two types: i'tiqádí and amalí**

In the time of Rasúlulláh ﷺ there were also those who falsely proclaimed their muhabbat. They even sat in his majális and made namáz behind him. These were the munáfiqín who were insincere in their beliefs (i'tiqád). Rasúlulláh ﷺ was aware of them: he was kept informed about them through wahí. This category of hypocrite has ceased to exist according to the Sharí'ah. A person is free to choose belief (ímán) or unbelief (kufr). Anybody choosing kufr need not hide behind a mask of ímán. The category of hypocrite seen in abundance now, is in matters of deeds and actions. These comprise the munáfiqíne-amalí.

Seeing there were hypocrites in the time of Rasúlulláh ﷺ, there is no reason to expect hypocrites not to be present in the company of a walí. The difference between the two groups of hypocrites is that the former consisted of hypocrites in i'tiqád and the latter consists of hypocrites in amal, as already explained. The i'tiqádí hypocrites were given

due consideration by Rasúlulláh ﷺ. Similarly, you will find the walí being considerate to the amalí hypocrites around him to a greater extent.

One reason, among several, for giving consideration to the i'tiqádi hypocrites was the following: the general community, as well as foreign countries, were not aware of the hypocrites. In their eyes everybody was Muslim, including these who were outwardly Muslim, but who had kufr in their hearts. Any difference in attitude towards them would have been misunderstood by others. Thus each person was dealt with according to his outward presentation as a Muslim. The hypocrites portrayed themselves as Muslims in order to participate in the wealth of the Muslims, so that they could also share in the booty coming to the Muslims.

Similarly, we see in this age the (amalí) hypocrite attaching himself to a famous buzurg – one in whom the public has faith and confidence. The hypocrite will be seen visiting the buzurg, staying with him and proclaiming his affiliation to him. Why? The objective is to attain some worldly benefit, some material gain from others by using this connection with the buzurg. The buzurg may be fully aware of what is going on, but he will not say anything. A walí of Alláh Ta'álá prefers to keep silent.

It happened with our Hají (Imdádulláh) Sáhib رحمه الله عليه. Hajísáhib رحمه الله عليه is the sheikh of my sheikh. That is, he is your “great-grandpír” in the genealogy of our silsilah. Hadhratwálá رحمه الله عليه related this incident:

A person came up to Hajísáhib رحمه الله عليه and said: “Hadhrat, there is a certain person who is posing as your son-in-law and thereby collecting money for himself from your other muríds.” Of course, Hajísáhib رحمه الله عليه had no daughter, no son – no children whatsoever! Hajísáhib رحمه الله عليه was a unique and wonderful buzurg of the time. He remarked: “Arè bhái – my dear brother – up to now nobody has benefited from me as far as Dín is concerned. If somebody is now, at least, deriving some material benefit from me, shall I stop him also?”

Such was our Hajísáhib رحمه الله عليه. We are all aware of the great auliya produced at his hands, by the grace of Alláh Ta'álá, yet just see his humble attitude. Others may not be so daring as to pose as sons-in-law. Some content themselves by establishing a relationship with a sheikh, with or

without becoming bai'at, to derive some worldly benefit. They make no effort to derive any Díní benefit, but make a point of being seen in the company of the sheikh, trying to impress others as being close to the sheikh. All for material benefit.

### Two qissas related to Sir Sayyid Ahmed Khán

Something else along the same lines comes to mind:

Sir Sayyid Ahmed Khán's name had cropped up in discussion. Hadhratwálá رحمه الله عليه then commented: "People are strange. When some fault of a person is noticed, all the good in him is ignored. All the good gets washed down the drain. One should not do this. One should bear in mind the good in him also. One should not have both eyes closed, but keep one eye open at least. Do not totally condemn a person because of his worldliness. A dunyádár may have qualities of tolerance and benevolence, constancy and faithfulness, to a degree not found in the dínídar."

Sayyid Ahmed Khán was his actual name. The "Sir" in front was attached when the English conferred a knighthood on him. Sir Sayyid Ahmed Khán had a reputation for being a worldly person. He had some fine qualities and he was a well-wisher of the Muslim community. However, this concern of his was like that of "an immature friend." This concise description was given by Hadhratwálá رحمه الله عليه who then continued: "But some qualities in him deserve to be praised." Hadhratwálá رحمه الله عليه then went onto relate two incidents.

Before continuing, let me ask you to give these incidents some thought. Use your sense of judgement. These are all matters concerned with isláh. These incidents were not meant as entertainment – Hadhratwálá's رحمه الله عليه khánqáh was no cinema for entertainment. Every talk had some message, some lesson of a unique nature. The whole object of relating qissas is to take a lesson. The Hadíth Sharíf states:

اَللّٰهُمَّ اَحْيِنِيْ مِسْكِيْنًا وَّ اَمِتْنِيْ مِسْكِيْنًا وَّ اَحْشُرْنِيْ فِيْ زُمْرَةِ الْمَسْكِيْنِ

*O Alláh! Keep me alive in a state of miskín. O Alláh! Grant me death in a state of miskín. And, O Alláh! Raise me up (in the hereafter) in the group of misákín.*

The Qur'án Sharíf has numerous qissas concerning the kuffár and

mushrikín, the ahle-kitáb (Nasará and Yahúd) and the munáfiqín. The purpose is to teach a lesson: These were people who had the truth explained to them time and again, but they refused to take heed. Just see how they were dealt with. So, O Muslims, save yourselves from a similar fate. See that you do not behave like them, for Alláh Ta’álá’s system is such that eventually His punishment descends on the disobedient. Take note that the punishment of Alláh Ta’álá is severe. Do not be fooled into thinking that the respite granted while sins are being committed is a sign of condonation. No! It is Alláh Ta’álá’s system to give respite initially, before His wrath descends. On the other hand, look at the sincere sahábah رضى الله تعالى عنهم: Because of their good deeds they were treated differently. On occasions they were assisted by malá’ikah and their hearts were strengthened with divine inspiration (ilhám), so that they remained steadfast at times of trials and tribulations.

There are lessons in these. Fortunate is that person who can derive lessons from others: to be able to see how the good were dealt with and thereby try to improve; and to be able to see the way in which evil doers were punished and thereby abstain from evil.

Let us now go the qissas related by Hadhratwálá رحمه الله عليه:

### **The first qissah: person posing as his son-in-law**

A person applied for a post to the governor. This was during the time of British rule. In his application, the person falsely stated that he was the son-in-law of Sir Sayyid Ahmed Khán. He was told to present himself for an interview on a certain day. In the meantime, the English governor sent a wire to Sir Sayyid Ahmed Khán wanting to know if the applicant was really his son-in-law.

Sir Sayyid Ahmed Khán realised that it was some impostor, but replied: “Yes, he is my son-in-law.” The governor, having established the applicant’s relationship to one so well known to the British, gave him an excellent post.

During his leave this impostor son-in-law arrived at the residence of Sir Sayyid Ahmed Khán. Sir Sayyid Ahmed Khán had never seen him before and, therefore, did not recognise him. “Who are you?” The impostor

replied: “I am that liar who passed himself off as your son-in-law in order to obtain a post with the governor.” Sir Sayyid Ahmed Khán said: “That is no problem. Now, what I cannot do is get you married to my daughter to make you my actual son-in-law. You are already married. Yes, what I can do is adopt your wife as my daughter as from today. So now you are, in reality, my son-in-law.”

Hadhratwálá رحمه الله عليه told us that, as long as he lived, Sir Sayyid Ahmed Khán treated this adopted daughter as his own. Whenever he called his other daughters home he called her too. She and her husband received the same consideration that his own daughters and their husbands received.

“He was a dunyádár,” Hadhratwálá رحمه الله عليه commented. “But see how faithfully he kept up this relationship. Such faithfulness is rarely found even among those who are dínár.”

It is no easy task to maintain a relationship in a faithful manner – what is called “nibháhná”. Young people do not observe this relationship in showing respect to their fathers; and muríds do not observe this relationship in its correct context with their sheikhs. One finds that it does not take much for a person to feel offended and the next thing is that he leaves everything and off he goes.

### **The second qissah: Sir Sayyid Ahmed Khán and the beggar**

This qissah is also worth listening to carefully and pondering over.

It is a hot summer’s day. Sir Sayyid Ahmed Khán is lying relaxed on a couch in his room. A visiting friend from Hyderabad is lying Similarly, relaxed on another couch nearby. Sweet-scented grass screens hang on one side: a servant stands on the other side of the screens and sprinkles water onto them from time to time, while tugging on the strings of ceiling fans, keeping them in constant motion, causing a cool breeze to pass through the room. The glass doors to the room are closed. In line with the doors, a short distance away, is a well.

A beggar comes along, stops at the well and lays down his bundle. Sir Sayyid Ahmed Khán observes the arrival of the beggar. Being quick witted, he sums up the situation and remarks to his friend: “Just watch. This beggar is going to change his clothes and pose as a durwesh and come to us. But

I will not give him a single paisah!”

Just as Sir Sayyid Ahmed Khán has predicted, the beggar takes out another set of clothes from his bundle, takes off the garments he is wearing and dresses himself as a durwesh. He walks to the door of the room and knocks loudly and confidently. Such people are not the timid type! Sir Sayyid Ahmed Khán, true to his word, ignores the knock. However, such beggars cannot take a hint. The knocking becomes more vigorous and persistent, as if it is a matter of life and death.

Sir Sayyid Ahmed Khán is flustered. Reluctantly, he orders the servant to open the door and allow the “durwesh” in. The “durwesh” enters, makes salám, calmly seats himself on a vacant couch and starts speaking to Sir Sayyid Ahmed Khán.

However, Sir Sayyid Ahmed Khán, after giving a very cursory reply to the salám, pays him no further attention. Seeing this indifference, the voice of the “durwesh” suddenly becomes sharp and high pitched. “Do you not recognise who I am? I am that person who has had the honour of visiting such and such!” The person whose name he takes – he must have picked it up somewhere – was none other than the pír of Sir Sayyid Ahmed Khán.

Do not be surprised. Sir Sayyid Ahmed Khán is well known as a dunyádár, but he was also díndár. He used to be punctual with his five times namáz with jamá’at; he kept a beard strictly according to the Sharí’ah; he used to recite the Qur’án Sharíf regularly; and he was punctual with his Tahajjud namáz. Admittedly, he held controversial views on some points of ’aqá’id.

To continue: The “durwesh” is saying. “Yes, I visited him. These eyes of mine have been blessed by gazing at his gracious countenance.” A change comes over Sir Sayyid Ahmed Khán. He is immediately attentive and sits up respectfully. He apologises: “Please forgive me. I did not recognise you.” He turns to the servant and says: “Bring me my cash box.”

The servant brings a small box which he places in front of Sir Sayyid Ahmed Khán, who takes from the box a handful of silver coins. He gets up and walks over to the “durwesh” and respectfully hands him the money. “Huzúr, please be kind enough to accept this gift.” The “durwesh” takes the money – after all, this was the purpose of his visit – and departs.

Watching all this bemusedly is the V.I.P. from Hyderabad. Important

people have important people as friends. They do not take friends from the riffraff.

He comments: “What happened? You said you would not give him a single paisah and there you went and gave him a small fortune.” He is obviously unaware of the reason for the change in Sir Sayyid Ahmed Khán’s attitude. Sir Sayyid Ahmed Khán asks: “Did you not hear the name he mentioned?” The friend says. “Yes, I heard.” Sir Sayyid Ahmed Khán explains: “Well, that happens to be my Pír-Sáhib. When he said that he had set eyes on my Pír-Sáhib how could I ignore him? I was duty-bound to be respectful and present him something. In any case, I got away cheaply.” The friend says: “Got away cheaply? But I saw you gave him quite a big sum.” Sir Sayyid Ahmed Khán says: “I swear that had he said that I should give him the entire box I would have done so! No. I got away cheaply.”

Hadhratwálá رحمه الله عليه concluded his narration by saying: “See! These were the qualities to be seen in the dunyádár in those days. Think. Do those who are dínár possess such qualities?”

Let us now summarise our discussion on hypocrites:

*Firstly:* Hypocrisy in the time of Rasúlulláh صلى الله عليه وسلم was in beliefs (i’tiqád). Hypocrisy nowadays is in deeds and actions (a’mál).

*Secondly:* Just as i’tiqádí hypocrites presented themselves in the company of Rasúlulláh صلى الله عليه وسلم one will find amalí hypocrites in the company of a walí.

*Thirdly:* Due consideration was given to those hypocrites then, so too, will these hypocrites be treated with due regard now and even more so.

### **Praise and censure should be equal**

Hadhratwálá رحمه الله عليه used to say: “Do not place any faith in any person’s devotion to you; and do not feel offended at any person’s censure. In this age, praise and censure should be equal in your eyes.” This was said in an age when there was still some degree of sincerity in people.

What type of buzurg is he who gets elated when he is praised and feels now he is somebody? And when he is censured, he is offended. He stops speaking with the one who has criticised him and avoids meeting him. What type of pious person is he? What type of buzurg is he? What type of

Tahajjud-guzár is he? When he is praised, he becomes conceited and when he is censured, he nurtures hatred and malice in his heart!

In this day and age, a person will praise you to the skies as long as he can make use of you. The day he finds he cannot manipulate you, he starts castigating you, speaking ill of you. Now, tell me: what value would you set on such praise or such criticism?

The following comments of Hadhratwálá رحمه الله عليه appear very appropriate. At the time I was alone with Hadhratwálá رحمه الله عليه. On many such occasions, with nobody else present, Hadhratwálá رحمه الله عليه would come forth with breathtaking pearls of wisdom.

“I wish to say something,” Hadhratwálá رحمه الله عليه said. “Yes, Hadhrat.” “See here: In this day and age no person is loyal and faithful (mu’taqid) to anyone else, except a few, má-shá-Alláh.” Hadhratwálá’s رحمه الله عليه tone and expression was something special. “Each person is a devotee of his own self. As long as you pander to others, agreeing with their whims, talking softly and sweetly, people will express their devotion to you. The moment you say: ‘No. No,’ and people cannot make use of you, both affection and devotion vanish – muhabbat is gone and so is i’tiqád.” And this has been borne out by experience!

Hadhratwálá رحمه الله عليه then continued: “The thought that people will not speak ill of one is a delusion. Dear brother, if people spoke ill of a nabí, why would people not speak ill of a walí? And if there is nobody speaking ill of that person, then he is not a walí. It is impossible that a nabí should have people speaking ill of him, but a walí should have none to speak ill of him.”

### **Qissah of the laundí and Baqíbilláh رحمه الله عليه**

Hadhratwálá رحمه الله عليه narrated a qissah to illustrate this point:

This incident occurred in the age when female slaves – strictly according to the Sharí’ah – still existed. A person owning a female slave (laundí) had fallen into hard times. He told the laundí: “You see my condition – I have been reduced to poverty and there is hardly anything to eat. I do not see why you should suffer with me. I have decided rather to sell you.” She said: “Whatever makes you happy. I don’t have any complaints. However, I do

have a request to make.” “What is it?” “If you do decide to sell me, sell me to anybody except Baqíbilláh!”

Who was Baqíbilláh رحمه الله عليه? He was a very great buzurg, a walí of great fame, the sheikh of none other than the famous Mujaddid Alfe-Thání رحمه الله عليه of Sarhind Sharíf, in the Naqshbandí silsilah. Baqíbilláh رحمه الله عليه resided in Delhi, where he also lies buried.

The owner was surprised at this request of his laundí. “Why ever not?” The laundí explained: “I have had occasion to go into Delhi for some work on a number of occasions. Wherever I have gone, I have heard nothing, but praise of Baqíbilláh. Nowhere have I heard anybody say anything bad about him. I, therefore, have my doubts as to his being a real walí. That people should speak ill of a nabí, but not of a walí is completely unheard of! What kind of walí is that?”

Her owner said: “Baqíbilláh is the very person I am going to sell you to. But, to please you, I will request three days’ grace, during which I will have the option of taking you back. You remain with him for three days and see for yourself what type of person he is. I will tell him that I reserve the right to take you back within three days. If I do not, you will remain with him.”

Three days’ grace in a transaction is called “Bay-Khiyáre-shart” in the Sharí’ah.

The arrangement satisfied the laundí. The owner subsequently sold her to Baqíbilláh رحمه الله عليه – with the three days’ option – and left the laundí at his house.

Mealtime came. Baqíbilláh Sáhib رحمه الله عليه told the newly acquired laundí: “O Alláh-kí-bandí, it is time for meals. Go and fetch a light for the fire.”

It was before the age of matches. Fires were lighted from burning embers obtained from the neighbourhood. The laundí went to the next-door neighbour and requested a light from the lady of the house. The neighbour told her to go ahead and help herself, and the laundí took some burning embers from the fire. As she was leaving, the neighbour asked: “For whom are you taking the light?” “For Baqíbilláh Sáhib,” the laundí replied.

That was enough! The name of Baqíbilláh Sáhib رحمه الله عليه was enough to set off a torrent of vituperation from the neighbour. Swearing and cursing

Baqíbilláh Sáhib رحمه الله عليه the woman forced the laundí to return the burning embers and chased her out. The laundí returned, very upset... and empty handed.

Baqíbilláh Sáhib رحمه الله عليه asked: “Did you not bring a light for the fire?” The laundí mumbled something. “No. No. Give me a full explanation,” Baqíbilláh رحمه الله عليه insisted. The laundí then explained how she had gone to the neighbour and got permission to take some embers. When asked for whom, she had said it was for him, then the swearing and cursing followed and she was finally chased out empty handed.

“Ofo!” Baqíbilláh Sáhib رحمه الله عليه remarked when she had finished: “Never mind Delhi, but we have people just over the wall calling us evil names!” The laundí understood immediately. She had been given the answer to the doubts she had expressed to her previous owner.

Before three days had passed, the previous owner arrived to find out whether she wished to stay or not. The laundí said: “I wish to stay. I have discovered that he is a real walí: I have found that he has a neighbour who speaks ill of him.”

The laundí in this qissah is underlining the point made: If a nabí has people talking ill of him, then a walí, one who walks in the footsteps of a nabí, will surely have people talking ill of him as well. It is essential that one’s gaze should be neither on praise nor on censure. One should have a clear mind, a mind free of all expectations from others.

A walí will not get swollen headed with praise and he is not offended by censure. Why? The reason is that the gaze of a walí has shifted from the creation and is focussed on the Creator. If an individual has not reached this stage, he will get conceited with praise and he will take offence at censure. This is a clear indication that his gaze is focussed on the creation and not on the Creator.

O sálik, do you understand?

One’s concern should be neither with praise nor with censure, whether one is in one’s home or outside; whether praise or censure emanates from those close to you or from outsiders – more so if it comes from those close to you. From time to time you are bound to have dealings with relatives and others close to you. You are bound to face both pleasant and unpleasant

situations. Should you get upset at some bitter experience, then you are no walí. It is pure foolishness to expect praise and respect from relatives and those close to you – just as foolish as not to expect problems and censure from them. Expect more criticism from them. Relatives and those close to you tend to be very touchy. You shower them with kindness and favours, they are happy with you; you do not give them anything and they are upset with you. This attitude is only rarely encountered from outsiders. That is why Hadhratwálá رحمه الله عليه said: “To be desirous of that honour, respect and attention from relatives and those close to you that others show, is a sure sign of takabbur in that walí.”

This does not mean that relatives and those close to one are necessarily rude and disrespectful. What it means is: do not be desirous of the same attitude of respect and honour from relatives and those close to you that others may display towards you. Should relatives and those close to you treat you with the same high regard, well and good. But from your side, see that you are not desirous of such respect and honour.

It may happen that an elderly person may honour a young sáleh person. He may stand up in respect, even take his hand and kiss it respectfully. However, should this young man expect his father and grandfather also to stand up for him when he meets them? Obviously not. Do not even turn your thoughts in that direction. It is a different matter if they, on their own, show respect.

Hadhratwálá رحمه الله عليه related the following: Mauláná Qásim Sahib's رحمه الله عليه father was a landowner. He used to smoke a huqqah and get the young Mauláná Qásim Sáhíb رحمه الله عليه to prepare it for him. A buzurg happened to be passing by one day and he saw Mauláná Qásim Sáhíb رحمه الله عليه busy with the routine of preparing the huqqah and presenting it to his father. The buzurg took the father to one side and advised him softly: “Be kind enough not to let your son prepare your huqqah. That action causes the Arsh to shake. Kindly refrain him from it.”

The father heeded the advice and, thereafter, never asked Mauláná Qásim Sáhíb رحمه الله عليه to prepare his huqqah again.

One does find parents who recognise the goodness and piety in their children and respect them accordingly. But one should not be desirous

of such respect. Such a desire is a fault in wiláyet and should not be present.

### **Do not expect praise from wives**

Among those related and close to one, that person who is closest and has the highest degree of intimacy is one's wife. On the basis of what has been said, how can one be desirous of praise from her and how can one expect to escape censure from her? So, in accordance with the rule that one should neither anticipate any praise from those close to one nor expect to escape from their censure, this rule will be applicable to the highest degree when it comes to the wife.

A wife is most unpredictable. A parent or a child, both of whom are closely related, will draw a line in their attitude and behaviour. But a wife draws no lines. She has no regard for any etiquette. Therefore, no matter what her attitude, no matter what words she utters, no matter what unbecoming language she uses, do not take offence. On the other hand, if she praises you to the skies, it is nothing to get excited over.

Are you married? No? Never mind. Just listen carefully first before you do get married.

*[Hadhratjí directed this question at a young man sitting in the majlis.]*

Praise and censure should be equal in your eyes to an even greater extent where the wife is concerned. Neither her praise nor her censure carries any weight. Do not feel you are in a unique situation if you are hen-pecked. If one looks at the auliyá-Alláh, most of them were in such situations. There were exceptions, but most had wives who called their walí-husbands harsh and offensive names and openly expressed their displeasure with their walí-husbands. However, at no stage did any walí feel upset at the wife's displeasure.

You must be aware of the Hadíth Sharíf that states that a woman has an intelligence ('aql) which is defective.

هُنَّ نَاقِصَاتٌ فِي الْعَقْلِ وَالْدِّينِ

*They are deficient in intelligence and in Dín.*

It follows that a defective intelligence will spout out anything without any insight into its correctness. You students may have studied and learnt this Hadíth Sharíf. You are convinced of its truth – you have 'ilme-yaqín. But that is as far as you have progressed. Why do I say that? Because, sooner or later, you are going to show tremendous displeasure at some incident. This is because the knowledge that you have acquired is at an academic level only and not at the level of wiláyet. Mere academic knowledge is of temporary value. Only that knowledge assimilated at the level of wiláyet will be of permanent value.

The walí has a deeper understanding. He knows what difficulties some Ambiyá had experienced at the hands of their wives. He knows how much vexation our Nabí ﷺ had undergone by the doings of some of his wives. Therefore, the walí realises his own responsibility of faithfully maintaining his relationship with his wife – what we have termed “nibháhná.” There are numerous incidents from the lives of the auliya-Alláh one can quote.

### **Qissah of Abúl-Hasan Núrí and his wife**

Hadhratwálá رحمه الله عليه mentioned an episode concerning Abúl-Hasan Núrí رحمه الله عليه. His original name was just Abúl-Hasan. The “Núrí” was added on afterwards. Very often people become known by a name connected with some special feature in their lives. So also with Abúl-Hasan رحمه الله عليه. It was noticed that when he used to speak a núr used to emanate from his mouth. He thus came to be known as Abúl-Hasan Núrí رحمه الله عليه. Another buzurg who also came to be well known by a nickname is 'Abdul Karím رحمه الله عليه. He lived during the Sultanate period. Differences with the Sultán caused him to spend most of his time in jail. He thus became known as 'Abdul Karím Jailí رحمه الله عليه. There is an episode concerning him during his stay in jail that is worth mentioning because of the lesson in it:

These buzurgs used to keep with them two sets of garments, one set being worn and one other spare set.

### **Reality of zuhd (asceticism)**

*Clothes:* Let me just stop a while to point out that owning more than

one set of clothes is not against the concept of zuhd – you may possess two, four, eight or ten sets of clothes. If Alláh Ta’álá has blessed you with wealth, you may sew for yourself 10 sets of clothes even and it would not be against the concept of zuhd. The proviso being that you do not put yourself in debt.

It must also be pointed out that to live in ease and comfort at the cost of causing suffering to your wife and children is definitely against the concept of zuhd and wiláyet. There is no question that this latter situation can be one of asceticism or saintliness.

*Residence:* Having a double storey or even a six storey mansion is also not against the concept of zuhd and wiláyet. Even if a person owns 10 houses, it is still not against the concept of zuhd. The proviso again being that you do not have to ask from others, but that Alláh Ta’álá has blessed you with such wealth. Remember:

اَلَسُّوَالُ ذَلٌّ – To ask (beg) is degrading.

Let us take an example: Somebody has four sons. How are all going to stay in one house as the sons grow up and get married? If Alláh Ta’álá has blessed you with wealth, then provide each one with his own house.

Whenever some muríd wrote to Hadhratwálá رحمه الله عليه complaining of friction between the wife and the in-laws in a situation where everybody was staying together in one house, Hadhratwálá رحمه الله عليه used to write back: “As soon as possible go and stay on your own, whether by renting a house or building your own. Do not stay together.”

A Fársí saying goes as follows:

*Do not make your home in other peoples’ homes.*

How can several families stay together, using one entrance, one kitchen, one lounge and bumping into one another day and night? No. Each one’s quarters should be separate. If you have four sons and Alláh Ta’álá has blessed you with wealth, provide each son with his own house. You may have only one piece of land. In that case divide the property, making sure that each son has his own quarters – the kitchen and the cooking should be separate, the allowances should be separate and the food stock should also be kept separate. Do not share from one kitty and one stock room, but

divide each one's share and allocate to the respective persons.

You may be wondering what all this has to do with isláh. Be assured that these are matters very important in one's isláh. An important principle in isláh is that one's mind should be free from unnecessary disputes and worries. The individual should be in a tranquil state. He should not be flustered. His thoughts should not be scattered, but be collected. Taking steps to prevent problems from arising leads to tranquillity. If there is no peace of mind, the person's tiláwat and his namáz are recited with a troubled mind. The person's sleep is restless. He cannot concentrate on his work. A mind in turmoil is the very antithesis of building up a connection with Alláh Ta'álá.

Food: If Alláh Ta'álá has blessed you with wealth, eat good nutritious food of high quality. To eat well is also not against the concept of zuhd.

Do we have any proof for making these statements? Yes, we have. What has been said is not against the sunnah of Rasúlulláh ﷺ. Rasúlulláh ﷺ had more than one set of clothes, more than one topí and more than one pair of shoes. Where the principle is established that it is not against the sunnah to have more than one of an item, then the quantity beyond one will vary with each individual.

For example: Several people have come to visit you. You place some fruit, for example, mangoes, in front of them to eat. You possess only one knife. Now each guest, of necessity, must await his turn to cut his mango. Is this not bringing on an artificial difficulty? You should have several knives so that your guests are not put to inconvenience. Similarly, you should possess several spoons, plates, tumblers, and so forth, to be able to attend to your guests with ease.

What about food? You should be familiar with Shamá'il Tirmidhí Sharíf – a Hadíth kitáb on the lifestyle of Rasúlulláh ﷺ. Therein is a description of Rasúlulláh ﷺ having eaten chicken, confirming that it is not against zuhd to eat well.

The Hadíth Sharíf also describes how Rasúlulláh ﷺ once wore a fine quality Yemeni shawl of extreme beauty.

We have established that Rasúlulláh ﷺ ate well and dressed well, just as he is known to have eaten simply and dressed simply. Both ways

were adopted with due consideration for the ummat. In this diversity lies the isláh of the ummat: If the well-to-do adopt a high standard of living, the poor should not complain and they should not consider the rich to be arrogant. On the other hand, the rich should not be contemptuous of the simple food and attire of the poor. We can see the great wisdom behind adopting the lifestyles of the poor and the rich.

However, when it came to personal preference, Rasúlulláh ﷺ chose simplicity for himself. Alláh Ta'álá offered to turn Mount Uhud into gold, but Rasúlulláh ﷺ preferred a life where he had something to eat at one mealtime and nothing the next.

Let us reiterate: to eat well, to dress well and to possess more than one of an item, is not against the concept of zuhd. Bear in mind:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Deeds and actions are dependent on intentions.*

### **Ikhtiyárí and ghair-ikhtiyárí – qissah of 'Abdul Karím Jailí**

After this digression, let us go back to our qissas. We had started off with Abúl-Hasan Núrí رحمه الله and then we had started to speak of 'Abdul Karím Jailí رحمه الله. To continue: 'Abdul Karím Jailí رحمه الله had two sets of garments. When Friday came he had a bath and washed his clothes. After zawál he put on his clean clothes and proceeded towards the jail gates with the intention of going for Jumu'ah namáz in town.

Jumu'ah namáz inside a jail is not permissible. One of the conditions for the validity of Jumu'ah namáz is that the site where Jumu'ah namáz is to be performed should be accessible to all members of the community. Obviously, this condition cannot be fulfilled in a prison.

When 'Abdul Karím Jailí رحمه الله reached the gates, he turned around and walked back. The warders were not going to oblige by opening the gates for him and, it is obvious, that he could not walk through the gates. Friday after Friday he went through the same routine. Some fellow prisoners noticed this and said: "Hadhrat, why do you take all this trouble? Every Friday we see you wash your clothes, have a bath, dress neatly and then proceed in

the direction of the town for Jumu'ah namáz, knowing full well that you will not be able to go beyond the gates. What is the necessity? Why do it?"

'Abdul Karím Jailí رحمه الله عليه replied –and herein is the lesson: “As far as it is in my power to make an effort for Jumu'ah namáz why should I not do it? What is within my power and choice (ikhtiyár) – that much I can do, prepare and proceed as far as the gates. What is beyond my power and choice (ghair-ikhtiyári) – to proceed farther, I am helpless and I return.”

Do you see the lesson?

When a person, by his own ikhtiyár and determination (irádah), can make an effort to do some good, laziness is no excuse. What is beyond his power and choice (ghair-ikhtiyári) he should not pursue. There should be no hankering after what is ghair-ikhtiyári – there should be no wasted effort to attain it. It is beyond one's power and choice.

To put it another way: Constant a'mál at the level of maqáme-ihsán are ikhtiyári – it is within the power and choice of an individual to consistently perform deeds at that level where he is aware that Alláh Ta'álá is watching him. On the other hand, certain states are ghair-ikhtiyári, namely that kaifiyát should come and that háláte-ajíbah should manifest – it is not in the individual's power or choice to bring on emotional states and moods and to produce states of a wondrous and ecstatic nature. Why concern oneself with what is beyond one's power and choice? Why be desirous of such states? Why strive for them? Why be grieved at not being able to acquire them? Why be saddened if they vanish, should they have manifested?

### **Understanding zikr and kaifiyát**

It is important to understand the above. An improper understanding can cause the following situation:

An individual complained to me: “I cannot achieve a state of tearfulness. But I saw a person sitting in front of me making zikr in such a way that the tears were just flowing from his eyes.” This individual is now upset and dejected. He does not understand that crying is not ikhtiyári, but is ghair-ikhtiyári. If it comes, well and good; if not then there is no reason to long for it. Should you have the misconception that these states (kaifiyát) are objectives to be pursued, then you are leading yourself into problems. You

are going to become disillusioned with Sulúk. As a result you are going to cease your zikr because you now feel – quite wrongly – that your zikr is not producing any results.

Such misconceptions make the individual a prey for Shaitán. 'Abdul-Azíz Dabbár رحمه الله عليه relates an incident:

The zákirín were busy making zikr in the khánqáh of their sheikh. This is expected of those staying in the khánqáh, that they should be punctual with their Tahajjud namáz and zikr. What type of tálib and sálík is he who stays in the khánqáh, but does not get up for Tahajjud and does not make zikr? He has come to the khánqáh for these. He has freed himself from his worldly worries, he has left his business and he has left his family, so now he has the free time for these. One is surprised that he is still not punctual with his Tahajjud and that he is not persistent in his programme of zikr. Just what type of sálík is he? No! The Tahajjud and zikr are compulsory schedules while in the khánqáh. Otherwise, why come to the khánqáh? To be lazy in these matters is a sign of disrespect. Illness and/ or extreme physical weakness are valid excuses, but, otherwise, there is absolutely no reason for not getting up for Tahajjud and not making zikr.

'Abdul-Azíz Dabbár رحمه الله عليه, as we said, narrated that the zákirín were busy making zikr in the khánqáh. While making zikr one of the zákirín started crying. The sheikh noticed this and said: "Shaitán has arrived! The zákir is crying – Shaitán has caught hold of his little finger." The crying of the zákir increased. The sheikh said: "Oho! Shaitán has started to overpower him!" The crying of the zákir increased still further and went on for a long time. The sheikh said: "Oho! He is now completely in the power of Shaitán!"

This incident is related by the great buzurg 'Abdul-Azíz Dabbár رحمه الله عليه in a kitáb recently translated from the Arabic. The kitáb is called "*Talbíse-Iblís*" ("*The Deceptions of Iblís*").

The comments of the sheikh appear strange. What is the reasoning behind his comments? Quite simple: Shaitán has stopped the zákir from his basic objective, which is to remember Alláh Ta'álá. Shaitán has successfully diverted his attention and has now directed him to the joy of crying. Shaitán has got him so involved in the delight of shedding tears that his objective of remembering Alláh Ta'álá has fallen by the wayside.

The lessons to be learnt:

- ❁ Do not run after kaifiyát.
- ❁ Do not concern yourself with the fluctuations of these states.
- ❁ Do not be deflected from your objective. Your objective is to connect yourself to your Creator and not to the creation.

These kaifiyát are, after all, part of creation.

To put it in technical terms: your duty is to be busy with shaghl-bá-Haqq and not shaghl-bá-khalq. Shaghl-bá-Haqq is part of the a'mále-ikhtiyáriah akhláqe-mahmúdah (volitional deeds from among the praiseworthy qualities). Your duty is not to pursue what is ghair-ikhtiyári. Become indifferent to matters ghair-ikhtiyári and maintain a mind that is tranquil and serene. This is exactly what 'Abdul Karím Jailí رحمه الله عليه did in obedience to the Qur'anic áyet:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ

*O you who believe, when the call to (congregational) prayer is made on a Friday then hurry unto the remembrance of Alláh... (S.62.9.)*

He did what was in his power – to prepare for Jumu'ah and go as far as the prison gates. What was beyond his power – to cause the gates to open – he did not bother with.

Do you understand?

We started with one of our great auliya'-Alláh, Abúl-Hasan Núrí رحمه الله عليه so let us go back to him. Before relating the main qissah connected with the theme “praise and censure” I wish to mention another incident related about him:

One day while in his house Abúl-Hasan Núrí رحمه الله عليه suddenly cried out: “Offo! Offo! They have been killed! They have been killed!” His wife looked up in alarm. “What are you saying?” Abúl-Hasan Núrí رحمه الله عليه had experienced an episode of kashf. He explained: “At a certain far off place some people have been killed.” The wife said: “Sub-hán-Alláh! You know what happened at such a distant place, but are you aware that some thieves entered the house and what they did to your child? Of course not. Forget it. Don't come with your fancy stories.”

That was just by the way. We have already mentioned that the surname “Núrí” came about because a núr used to emanate from his mouth at times when he spoke. The núr was not seen every time, but only now and then. An important mas’alah of Sulúk is to be deduced from this: At times, when no núr emanated from his mouth he did not feel that his zikr was now useless.

The point to remember is that the moment such a thought presents itself Shaitán is there to mislead one. These masá’il of Sulúk are very important. It is imperative to know them. Otherwise, one will not be able to defend oneself against the attacks of Shaitán who tries to overpower us and lead us away from haqíqat.

Still on the subject of núr: Pírání-Sáhibáh, Hadhratwálá’s رحمه الله عليه wife, related that she saw a núr rising up from Hadhratwálá’s shahádat finger (index finger of the right hand). The núr rose upwards and spread itself towards the sky. This she witnessed shortly before his demise. The point I wish to make is that Hadhratwálá رحمه الله عليه had made zikr with his fingers his entire life, but this núr manifested itself only at that terminal stage of his life. This again underlines the points made above.

The incident related by Pírání-Sáhibáh comes as no surprise. Many years prior to this Hadhratwálá رحمه الله عليه had stated: “Alhamdulillah! It is a blessing of Alláh Ta’álá.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۖ

*And mention the favour of your Lord. (S.93.11.)*

“All the states that had been experienced by the earlier auliyá-Alláh have been experienced by me as well, except for one. I have never yet been in a state of engrossment and absorption (istighrâq) like that experienced by Sháh ’Abdul-Haqq Ladholwí Sáhib رحمه الله عليه. Though not essential, it would be nice to experience that state as well. There is no remorse, just a desire of the heart.”

Sháh ’Abdul-Haqq Ladholwí Sáhib رحمه الله عليه is one of the auliyá-Alláh of our silsilah. He is well known for his states of engrossment and absorption in the remembrance of Alláh Ta’álá. His absorption was such that he was

forgetful of even some of the simplest daily routines.

In any event, this state of istighráq was also experienced by Hadhratwálá رحمة الله عليه during his terminal illness:

Muftí Jamíl Sáhíb came to Hadhratwálá's رحمة الله عليه room to administer some medicine. "Barè-Abbá," he called softly. Hadhratwálá رحمة الله عليه used to be addressed as Barè-Abbá. There was no response. Muftí Jamíl Sáhíb called out in a louder voice: "Barè-Abbá!" Still no response. Now quite loudly, with his mouth close to the ear: "Barè-Abbá! Barè-Abbá!" Hadhratwálá's رحمة الله عليه eyes opened. He said: "The attention of one who is occupied should not be diverted to oneself."

What was Hadhratwálá occupied with? Istighráq! Shaghl-bá-Haqq! Not everybody experiences the same states. States differ and individuals have their own unique experiences.

We have strayed somewhat from our topic of "praise and censure". Let us try again. The qissah we are about to relate about Abúl-Hasan Núrí رحمة الله عليه also involves Bú-'Alí-Síná, a physician of great repute. Bú-'Alí-Síná felt he should meet this famous buzurg of his time, namely Abúl-Hasan Núrí رحمة الله عليه. He thus undertook a journey to Abúl-Hasan Núrí's رحمة الله عليه town and arrived at his residence. He knocked on the door and the wife answered the knock.

"Who is it?" she asked. Bú-'Alí-Síná introduced himself. "What is it that you want?" she asked. Very respectfully he said: "I have come to visit Hadhrat Sheikh Abúl-Hasan Núrí."

That was the last thing he should have said! The wife immediately started a tirade against her own husband, censuring him in the harshest terms. The mildest quotable names she called him were: a crook, a thief and a robber. Bú-'Alí-Síná was quite bewildered.

Disappointed and regretful, he told himself: "It seems he is not what I thought him to be. I made a mistake in travelling all this way." He apologised and took his leave: "But," he thought to himself, "seeing I am here I may as well meet him." He enquired from some people about Abúl-Hasan Núrí's رحمة الله عليه whereabouts. They explained that he normally went into the woods to collect firewood which he would sell in the bazár. This is the manner in which he earned his livelihood.

Bú-'Alí-Síná proceeded to the woods. After walking quite a distance, he noticed a saintly looking person coming in his direction. What was amazing was that a lion was walking alongside him. Moreover, the lion was carrying a bundle of firewood! He realised immediately that this saintly person could be none other than Abúl-Hasan Núrí رحمه الله عليه. Bú-'Alí-Síná slowed down his pace and then stopped completely out of fear of the lion.

Saláms were exchanged from a distance. Abúl-Hasan Núrí رحمه الله عليه then said: "Bú-'Alí, are you afraid of the lion? He does not harm humans. You need not be afraid." Bú-'Alí-Síná was somewhat reassured and he approached nearer. "Hadrhat," he spoke deferentially. "I had gone initially to your house to visit you. Your wife answered my knock. She enquired what I wanted. I merely replied that I had come to visit Hadrhat. But she started saying such horrible and disrespectful things about you that it was most embarrassing to stand and listen." Abúl-Hasan Núrí رحمه الله عليه offered an apology.

Bú-'Alí-Síná continued: "But there is a strange thing that puzzles me." Abúl-Hasan Núrí رحمه الله عليه asked: "What is that?" Bú-'Alí-Síná said: "What I cannot understand is that your wife has the upper hand over you. Yet you have the upper hand over this fierce lion!"

Abúl-Hasan Núrí رحمه الله عليه said: "Arè miyán! If one is unable to bear the burden imposed on one by that ewe, how is this lion going to bear our burden? It is because we carry the burden of her attitude that this lion bears our burden!"

Are you listening, children?

Praise and censure. The wife calls him horrible names. There is absolutely no acknowledgement of his saintly status from her. Only the heart of a walí can bear such censure. A mu'min-walí, a walí in whom the demands of ímán has caused him to leave off all sin and caused him to adopt taqwá and humility, a walí whose tongue and heart are engaged in constant zikr (zikr lisání and qalbí) so that his gaze is on the Creator and not on the creation, only such a walí will have the capacity for such wisdom.

Remember the above well.

That person who does not have these qualities is no man, just a mere kitten – he is no "miyán," merely a "meow".

Only that person whose gaze has shifted away from the creation and is

now firmly fixed on the Creator treats praise and censure as being equal, irrespective of whether they come from his household or from outsiders. He is more tolerant to those close to him – censure rather than praise is to be expected more from them than from outsiders.

The one who is closest to him, the one who is labelled in the Hadíth Sharíf as having a “nâqise-’aql” (a defective intellect), namely his wife, will be the cause of such trials more than anybody else. Any individual with a “nâqise-’aql” is incapable of seeing the consequences of his or her actions. Just look at other situations as well to see the truth of this. So the wife is the same – she will use her tongue with great liberty, unaware of the consequences.

A walí is that person to whom praise and censure are equal. Praise does not make him conceited. Censure does not produce any malice (kínah). Conceit is a sign of kibr (arrogance). Both of these, kibr and kínah, are internal evils. A walí is pure of internal illnesses – he has neither kibr nor kínah – so that praise and censure are treated as equal impostors.

We had mentioned that Hají Imdádulláh Sáhíb رحمه الله عليه was Hadhratwálá’s رحمه الله عليه sheikh. He was also the sheikh of Mauláná Rashid Ahmed Gangohí رحمه الله عليه.

A muríd is expected to write regularly to his sheikh. No letter had been received by Hajísáhíb رحمه الله عليه from Mauláná Rashid Ahmed Gangohí رحمه الله عليه for an unusually long period. Hajísáhíb رحمه الله عليه then took it upon himself to write to Mauláná Rashid Ahmed Gangohí رحمه الله عليه: “A time has elapsed. No letter has been received concerning my dear friend’s condition. No notification of your states (ahwál) has been forthcoming.”

Mauláná Rashid Ahmed Gangohí رحمه الله عليه wrote back: “Ahwál are for the sáhíbe-ahwál. Of what significance is this servant’s condition? Yes, one thing though: now praise and censure are equal to me,”

Hajísáhíb رحمه الله عليه wrote back: “Mubárak! Congratulations! My heart is happy. Tajallí-afálí has manifested itself.”

The meaning of this will be explained in some future discourse, in-shá-Alláh. Hajísáhíb رحمه الله عليه was congratulating Mauláná Rashid Ahmed Gangohí رحمه الله عليه on a great achievement.

### **In summary**

A number of topics have been discussed today. We have seen how the i'tiqádí hypocrites were given due consideration in those days; and how the amalí hypocrites are also given due consideration today. Incidents showing Hajísáhib رحمه الله عليه and the dunyádár, Sir Sayyid Ahmed Khán's attitudes to impostors have been related. Both showed exceptional qualities of loyalty and faithfulness (nibháhná).

Good qualities are not produced merely by the recitation of tasbíhs, but flow from one who is a true walí. An item is recognised by the effects it produces. The sheikh is constantly assessing how much and to what extent these effects manifest in the muríd. The sheikh does not look only at his namáz. Yes, in this era of our decline – these are days of our downward slide – the sheikh may content himself if some reach only a stage of performing namáz punctually and correctly. However, when a sheikh notices that a muríd is striving hard in Sulúk, the sheikh's attitude and treatment is accordingly different. The rare sight of a muríd making full effort during these days of degeneration gladdens the heart. Obviously such a muríd will be handled differently from one not so inclined.

Praise and censure have been discussed in detail: both should be equal in one's eyes. There should be no desire for praise; and censure should produce no ill feelings. A walí is not perturbed by either. A sufficient number of incidents have been related in this regard.

A qissah concerning 'Abdul Karím Jailí رحمه الله عليه has also been related to illustrate the role of effort in matters ikhtiyárí and ghair-ikhtiyárí. The topic of zuhd was also dealt with in-between. A perspective on zikr and kaifiyát was given. It was also stressed that a khánqáh is a place where one should be punctual with Tahajjud and zikr. A khánqáh is also a place where tranquillity descends. Therefore, there should be tranquillity and serenity of body and soul, of tongue and heart. Just as khushú' is essential for the perfection and acceptance of one's namáz, khushú' is the desired state out of namáz: khushú' should be constantly with us.

Rasúlulláh صلى الله عليه وسلم made a du'á:

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنْ قَلْبٍ لَا یَحْشَعُ

*O Alláh! Verily, I seek refuge in You from a heart wherein there is no  
khushú'.*

**Du'á**

May Alláh Ta'álá give us all the taufíq, with sidq and ikhlás, to spend our time properly, whether in the khánqáh, at home or outside.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**FOREWORD**

Alhamdulillah, this fourth booklet in this series has now been published through the barkat and du'ás of Hadhratjí رحمه الله عليه.

It is exactly two years since the first booklet was published, and booklets two and three followed shortly thereafter. Those readers who have attempted to follow the guidance in these booklets would have made considerable progress during this period. It is hoped that this fourth booklet will also assist readers in their progress, in-shá-Alláh Ta'álá.

In reading the discourses of Hadhratjí رحمه الله عليه two points will have become quite obvious to the reader:

*Firstly*, that these discourses do not fall in the category of “casual reading”, but require careful and concentrated reading. In other words, they require careful study.

*Secondly*, that there are certain technical terms that are used time and again. A knowledge and understanding of these terms lead to greater appreciation and enjoyment of the discourses.

There is a third point worth mentioning, a point which those who have been fortunate enough to actually sit in Hadhratjí's رحمه الله عليه majális will vouchsafe: The height of appreciation and enjoyment comes from listening with the correct frame of mind. Many have experienced such exultation as to verge on ecstasy when listening to Hadhratjí رحمه الله عليه. This effect is not conveyed in these paraphrased translations, unfortunately. Nevertheless, the correct frame of mind is still essential to get the most out of these discourses.

A majlis held by a sheikh of Taríqat has some special features. It is appropriate to repeat some important points concerning a majlis:

✿ A majlis does not follow the pattern of a lecture. A lecture on a subject will have a systematic explanation of aspects of that subject. A majlis, on the other hand, is an informal talk. There may or may not be a theme around which the talk unfolds, and the topics discussed may change from minute to minute.

✿ The object of the talk is to provide answers to the problems faced by those attending the talk. How the sheikh provides the right answers is a discussion on its own!

✿ It obviously follows that those attending have come in search of answers leading to their self-rectification (isláh). As the answers may appear at any moment and may appear in an unexpected way, each and every sentence uttered by the sheikh has to be listened to with the greatest of concentration.

✿ The sheikh may punctuate his talk with a number of rhetoric questions, where the answers are quite obvious. The aim is to emphasise a certain point. This technique is used very skillfully by Hadhratjí رحمه الله عليه

✿ Another technique used by Hadhratjí رحمه الله عليه is to speak in the first person when explaining an áyet. In the translation, these have been put in quotation marks, but it must not be thought that these are verbatim quotations from kitábs of tafsír.

Bearing all this in mind, the suggestion is made that the reader should read each paragraph as an entity on its own, as well as reading it as part of the general theme. Whenever a question appears, the reader should stop to ponder what point Hadhratjí رحمه الله عليه is emphasising. And, at all times, the reader should be alert to the deficiency within himself that may need correction. Any points not quite clear should be clarified with an 'álim-e-Haqqání.

Heartfelt thanks to those who gave feedbacks and constructive suggestions. Gratitude is also expressed to those who assisted with the corrections and kitábat – Jazákumulláh-fí-dárein.

Dr.I.M.



[This discourse was delivered by Hadhrat Mauláná Muhammad Masīhullāh Khān Sāhib رحمه الله عليه on Tuesday, the 25th of Ramadhān 1409, corresponding with the 2nd May 1989, in Jalālābād, India.]

## RUSHING HEADLONG

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَوَّلُهُ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتْقٌ مِنَ النَّارِ

*The beginning of it is mercy, the middle of it is forgiveness and the ending of it is freedom from the fire of Jahannam. (Hadīth Sharīf)*

This month of Ramadhān is a month of extra mercy, of special forgiveness, of bounteous hosting, of great calmness and of great blessings.

These special features of Ramadhān are derived by a subtle use of the word “Ra-ma-dh-ā-n” as an acronym in the following manner:

Ra – ر – standing for *rahmat* (mercy).

Ma – م – standing for *maghfirat* (forgiveness).

Dh – ض – standing for *dhiyāfat* (hosting).

Alif – ا – standing for *ulfat* (affection)/ *unsiyat* (calmness).

Nūn – ن – standing for *ne’mat* (blessings).

Allāh Ta’ālā’s *rahmat* and *maghfirat* are special in this month. *Dhiyāfat*: one is a guest of Allāh Ta’ālā Who provides for His servant. *Ulfat* and *unsiyat*: affection between one another and with Allāh Ta’ālā. If there was no serenity who would stay hungry the whole day and then still perform 20 rakats namāz of Tarāwīh at night additionally? *Ne’mat*: blessings are to be seen everywhere. Just see what delicacies are placed before you at the time of breaking your fast.

Besides the food, there are blessings visible elsewhere – in one’s ‘ibādat and obedience: one’s tilāwat, one’s zikr, one’s tasbīhāt are all performed in abundance.

One sees the mu’min rising early for sehrī and then rushing to perform his Fajr namāz with jamā’at, eager to fulfil the rights of the Sharī’ah, the rights of Allāh Ta’ālā. That Great Being, that infinite non-particular Omniscient

One, has seen this small, finite, particular human eagerly rushing forth to fulfil His edicts – such zeal for obedience! – and He has taken him into His lap! The Infinite Being now sacrifices for this finite devotee.

The pre-requisite, of course, is that this finite human is a devotee of that calibre. If so, then there is no reason why the Master should not be ready to sacrifice for His servant.

### **Qurb-e-Iláhí – Closeness to Alláh; & a qissah of Ayyáz**

You have all heard of King Mahmúd Ghaznaví and his slave Ayyáz. The devotion of Ayyáz to his master is legendary. In return for such dedication, King Mahmúd Ghaznaví was ready to sacrifice himself for his slave (if you only, but knew!) Ayyáz's devotion was such that he sacrificed himself at every command of the king. This was the basis for the king's reciprocal attitude. However, take note of the sequence: first comes dedication and sacrifice from the slave; then only will his turn come for the special mercy and sacrifice of the master. Of course, the purpose of sacrifice on the part of the slave is to attain qurb, otherwise it is deception. As the Qur'án Sharíf states:

فَلَا تَعْرِضْكُمْ الْحَيَاةَ الدُّنْيَا<sup>بِقَدَرِ</sup>

*Do not let this dunyá (worldly life) beguile you (S.31.33.)*

This world has its distractions: pomp, lustre, adornments and beauties. It should not be that the orders of Alláh Ta'álá are directing you in one direction and you are sacrificing in the opposite direction.

Therefore, that human, that servant-slave of Alláh Ta'álá, should be ready to sacrifice to fulfil the orders of his Master. He should not give precedence to the orders of anybody else and, never, but never, act according to the orders of others in conflict with the orders of his Master. We are speaking of sacrifice of the servant-slave's inner being, his heart, his limbs and the rest of his body. Neither mentally, nor physically, nor financially should he sacrifice at anybody else's command. Sacrifice should only be for the orders of his Master.

Note that it is Alláh Ta'álá who has initially sought out His servant. Alláh

Ta'álá says. "I am near to you already..." The relevant Qur'anic áyet is as follows:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝

*We are nearer to him than his jugular vein. (S.50.16.)*

Alláh Ta'álá is saying: "I am near to you already, but you also show that you are near to Me. My nearness is an established fact. It is you who have distanced yourself from Me!" The servant-slave accepts this fact. "Then how can one get close?" In the following manner: "Any command that originates from Me should penetrate your heart in such a way that your whole body, each and every part of it, should succumb to that command and act accordingly."

From the broad spectrum of commands one set of commands concerns mu'ásharat also. That, in this world, social relationships, contact between one another, should be of ease and comfort, one of "ishrat" – "ishrat" being the root of the word "mu'ásharat".

It is taken for granted that the mu'min will have a pleasurable stay in Jannat in the hereafter. "But, no!" Alláh Ta'álá is saying. "Even in this world a pleasurable life, a life of ease and comfort, the life of a Jannatí, is specially reserved for the mu'min and not for anybody else!"

However, if the mu'min is running helter-skelter away from ímán, then there is no question of his enjoying that special lifestyle (and whatever it entails) of ease and comfort. Alláh Ta'álá has stated in the Qur'án Sharíf that this world is also meant for you, O mu'min. As for the hereafter, it is undoubtedly solely for you as well.

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ ۗ

*Say thou: Who has forbidden the adornment which Alláh hath produced for His servants and the good things of His providing? Say thou: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. (S.7.32.)*

Whatever others are getting, whatever the ghair-mu'mins (non-believers)

are enjoying, is solely through the mediation of the mu'min. The mu'min is the original and real recipient of the bounties of Alláh Ta'álá and the ghair-Muslim is getting his bit through your intercession. The day you, O mu'min, cease to exist, your intercession will also cease. All the various ways and means that the ease and comfort were brought to you, will also cease. A full and complete life of ease and comfort was meant for you, O mu'min, because you sacrificed yourself at each and every command of Alláh Ta'álá. When you do not remain here anymore, the bounties will also disappear.

Alláh Ta'álá has stated that He is near to you already, but you are not near to Him. On hearing this, this human being is devastated. "What is it that I must do to get close?" he asks anxiously. Alláh Ta'álá says: "It is simply to obey My commands. When you obey My commands, your remoteness will be replaced by closeness (qurb). As stated, My qurb is there already. It is now in your ikhtiyár – you have the choice."

Concerning the commands of Alláh Ta'álá, a set of commands relate to mu'ásharat – social relationships. It is in relation to mu'ásharat that an áyet of the Qur'án Sharíf has come to mind:

وَبِالْوَالِدَيْنِ إِحْسَانًا – (Show) kindness unto parents

### **Háfiz – real and Ramadhání**

I am not a háfiz. However, what should the reaction of a háfiz be when he hears these few phrases? A proper háfiz – not a "Ramadhání" háfiz, who is somebody else – a proper háfiz will immediately recite to himself what precedes and what follows these few phrases.

The reaction of an 'álim-háfiz is different. An 'álim-háfiz is one who is an 'álim as well as a háfiz. Instead of merely reciting the preceding and following sections, the meaning of these phrases also immediately run through his mind. He identifies and translates the áyet immediately and tells himself: "Áhá! This is what is meant." This is a real háfiz.

So, what is a "Ramadhání" háfiz? Well, he is somebody who waits for Ramadhán to approach and, in the preceding months of Rajab and Shábán, he hastily prepares himself to recite the Qur'án Sharíf in Ramadhán. He then sits back till the following Ramadhán. I am giving a lesson. There may

be a háfíz or two who have come here and, very daringly, are sitting here. So, listen carefully!

A háfíz who has the time and opportunity should recite at least one manzil (one-seventh) of the Qur’án Sharíf daily. If he cannot manage one manzil, he should recite at least two páras daily. This advice comes incidentally. Let us carry on with the áyet I had started reciting. Kindly complete it for me.

وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ  
وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا  
فِخْرًا ۝

*(Show) kindness unto parents and unto near kindred and orphans and the poor and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin and the fellow traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Alláh does not love such as are proud and boastful... (S.4.36.)*

Shukria: That is the way to recite.

*[This comment was directed at the reciters of the áyet.]*

Let us stop there. This morning, before the majlis commenced we saw how everybody rushed headlong to come and sit in the majliskhánah. This happens daily. Once, I commented. “What would people say at your mad rush to come in?” Some of you explained that the reason for the rush was that each person was trying to get a place right in front. Well, the intention is commendable. It is called tanáfus – that is, taking the lead in achieving something good to surpass others.

### **Assábiqún – Those in front. Qissah of the sahábí staying behind**

Alláh Ta’álá says:

وَالسَّابِقُونَ السَّابِقُونَ ۖ أُولَٰئِكَ الْمُقَرَّبُونَ ۚ

*And the foremost in the race, the foremost in the race: Those are they who will be brought near. (S.56.10/11.)*

The intention in rushing in is that one should be in front and find a

place right in front. Which reminds me of the following incident which is worth pondering over.

Rasúlulláh ﷺ instructed a small group of four sahábah رضى الله تعالى عنهم: “Depart immediately for a certain place. As far as possible, try and reach there by this time.” A time was specified.

Ponder on this. These instructions were vital, so let me repeat them: Rasúlulláh ﷺ ordered four sahábah رضى الله تعالى عنهم to depart immediately for a certain place. As far as possible they had to reach there by the time specified by Rasúlulláh ﷺ.

It was a Friday. The time for Jumu’ah namáz came and the namáz was performed by Rasúlulláh ﷺ. After the namáz, out of the four, one sahábí رضى الله تعالى عنه presented himself before Rasúlulláh ﷺ to make salám and musáfahah before departing on his mission. Rasúlulláh ﷺ commented: “I had instructed four of you to depart. You are alone. What happened to the other three?” The sahábí رضى الله تعالى عنه replied: “The other three had saddled their horses and had left at that time.” “And you?” The sahábí رضى الله تعالى عنه said: “I thought to myself that today is Friday and there is great virtue in attending the Jumu’ah namáz. Because of a tremendous desire to acquire the virtues attached to this namáz, I did not depart immediately. A further temptation was the blessing of performing namáz behind you. The intense desire to attain these cumulative virtues made me stay behind and not depart then.”

Let us analyse his attitude: The sahábí رضى الله تعالى عنه is saying that those deeds which are greater in virtue and blessings, logically, will be means of greater qurbe-Iláhí. That is, the degree of qurb is proportional to the degree of virtuous deeds performed. The virtues he was counting on were those of attending the Jumu’ah namáz and being led in the namáz by Rasúlulláh ﷺ. It was his aim to attain all these virtues and that is why he did not depart immediately with the others.

The sahábí رضى الله تعالى عنه continued his explanation: “I have a horse that is faster than those of my companions. I will now depart and easily catch up with them along the way and still reach our destination with them. In this way, I will have attained the virtues of Jumu’ah here, as well as carrying out your instruction to reach our destination at the time specified.”

Do you understand the points the sahábí رضي الله تعالى عنه made? He wished to acquire the blessings of the Jumu'ah namáz, led by Rasúlulláh صلى الله عليه وسلم, as well as that of carrying out his earlier instruction.

Rasúlulláh صلى الله عليه وسلم said: "Whatever you have said has its merits. However, you have not obeyed my instructions to the letter. Therefore, you have not acquired the qurb that the other three have acquired."

The lesson is "wassábiqúnas-sábiqún úlá-ekal-muqarrabún." Which is to say that the qurbe-iláhi that the other three had attained by departing immediately, thus fulfilling the order of Rasúlulláh صلى الله عليه وسلم to the letter, this sahábí رضي الله تعالى عنه had not attained.

What have you understood? O children, save yourselves – bach-cho, bach-cho! Safeguard yourself from merely fulfilling your desires. Merely giving expression to one's inner feelings is meaningless in relation to a specific instruction. These are points to turn over in one's mind, points to ponder over. On the surface, what a beautiful intellectual argument with proofs was presented by the sahábí رضي الله تعالى عنه: virtues of Jumu'ah, of performing namáz behind Rasúlulláh صلى الله عليه وسلم and, at the same time, the virtue of arriving at their destination in accordance with Rasúlulláh's صلى الله عليه وسلم instruction. Despite this, Rasúlulláh صلى الله عليه وسلم said that he had not attained the qurb that his companions had attained by leaving immediately.

We can safely conclude: in the face of Nas, there is no value to ijtihád. In other words, in the face of explicit instructions from Alláh Ta'álá or His Rasúl صلى الله عليه وسلم, one's own deductions and conclusions are meaningless. This sahábí رضي الله تعالى عنه had used ijtihád in the face of Nas, the specific instruction of Rasúlulláh صلى الله عليه وسلم, to depart immediately.

No matter how many virtues are attached to a particular action and no matter how much qurb is attached to those virtues, these fade into insignificance in the face of obedience (ittibá'yet.) To repeat: ijtihád is meaningless in the face of Nas. It is apparent that ittibá'yet is basic. It is fundamental. Nothing is attained by mere expression of affection.

A further conclusion one can draw from this is:

In the face of a command by one's senior, one should not be self-opinionated. Of course, it goes without saying that the person who is one's senior or elder is accepted as such and not merely recognised as such. There

is a difference. A person acting on his own deductions and conclusions is merely gratifying his own desires. He is merely satisfying his own passions. He feels his progress lies in following his own viewpoint, that his line of action is good for him. In that case, how can one say he has accepted his senior as such? His verbal acknowledgment of his senior is meaningless. Accepting someone as one's senior and elder is to be obedient to him, provided that he is not commanding one to commit sins by disobeying Alláh Ta'álá's orders. Therefore, in the face of a command by one's senior, if one puts forward one's own deductions, one will only land oneself in unnecessary problems. Then, can one expect one's senior to come to one's assistance?

The sahabí رضى الله تعالى عنه, on face value, had a good and perfectly logical intellectual argument. But it was contrary to Rasúlulláh's صلى الله عليه وسلم instruction. He was deprived of ittibá'yet. The final verdict of Rasúlulláh صلى الله عليه وسلم was that he had not attained the taqarrub-ilalláh which the other three had attained, even though they were deprived of attending the Jumu'ah namáz led by Rasúlulláh صلى الله عليه وسلم.

To reiterate: the basis of qurb is ittibá'yet! This point is emphasised time and again in the Qur'án Sharíf:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*Say (to mankind O Muhammad,): If you love Alláh, follow me. (S.3.31.)*

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۖ

*The one who has obeyed the Rasúl has obeyed Alláh and whoso turns away:  
We have not sent you as a protector. (S.4.80.)*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ ۝

*O you who believe! Obey Alláh and His messenger and turn not away from him when you hear him speak. (S.820.)*

The crux of the matter is: do not intellectualise – do not put forward your own deductions and conclusions – in the face of an instruction from your senior and elder.

We had drifted to this topic when speaking of the headlong rush to sit

in the majliskhánah. Earlier on an áyet of the Qur'án Sharíf was recited wherein Alláh Ta'álá is instructing us about mu'ásharat. The root of the word “mu'ásharat” is “ishrat,” which means gaiety/ pleasurable/ happy social life. We are thus to spend our life in this world in “aysh-o-ishrat” – in gaiety and happiness; in extreme ease and comfort; in peace and tranquillity with one another. Mu'ásharat is dependent on a compatible relationship; and relationships are dependent on acceptable behaviour from all sides. Each person should have such a relationship with the next person that there is nothing, but sheer joy and comfort. There should be no displeasure. Relationships should be full of ease – not disease! There should be no bitterness. One should avoid harshness in speech and action. One's words and the tone of one's voice should be such as to convey ease and comfort, otherwise the desired mu'ásharat is disrupted.

### **Kindness to parents**

The áyet recited pertains to rushing headlong as well. We will come to that. The áyet, however, starts off with:

وَبِالْوَالِدَيْنِ إِحْسَانًا – (Show) kindness unto parents.

One's behaviour towards one's parents should be such that one does not incur their slightest displeasure. One should not allow unpleasantness to develop between them and oneself. That is how one should live with one's parents.

In the entire creation, after Rasúlulláh ﷺ, of course, the status of the rights of one's parents as far as obedience is concerned, supercedes the rights of all others! Others do not enjoy the same rights. To this degree:

You are in the house making 'ibádat, performing nafl namáz or reciting the Qur'án Sharíf. Your father is ill. He calls you. Interrupt your 'ibádat, break your namáz and run to attend to him immediately.

To repeat: in the entire creation, the pre-eminence that the rights one's parents enjoy, no other creation's rights can match. This pre-eminence has been determined by Alláh Ta'álá. The status of one's mother and father is such that one's relationship with them should be of the utmost cordiality and kindness. One should not cause them the slightest harm, grief or upset.

Yet, what do we see?

❖ The son utters such words as to hurt them. This is harm caused to them emotionally.

❖ Their hard-earned money kept safely in the cupboard, is taken away quietly by the son. Their pockets are emptied. Harm caused to them materially. When the money is needed they find no money in their pockets and the box in the cupboard is also empty. Who has taken the money? Understandably, they are most upset and in a state of panic. The son has not only caused them financial loss, but also mental anguish.

Yes, you may find a parent who is an Alláh-wálá. His reaction is different. He remains unruffled. "Somebody or other must have taken the money. Let him be." His attitude is indifferent. He sees it from another angle: "Money is a perishable item. As far as needs are concerned the greater need will be in the hereafter! I forgive the poor fellow who took the money, for I will be adequately compensated for my loss in the hereafter. The greater dependence will occur then."

The Alláh-wálá does not have to think. This response is automatic. Those who are Alláh-wálá, the ahlulláh, do come across such situations. These are situations involving tarbiyet. It is in this light that the response of the ahlulláh is mentioned, so that you may be aware of it.

It has been written that once the ahlulláh have established a proper connection with Alláh Ta'álá, a true ta'alluq m'Alláh, then no matter what befalls them, they are not upset in the least. If an ahlulláh does get upset, it is a clear indication that he has not established that connection (ta'alluq) with Alláh Ta'álá which is the desired connection. Once an ahlulláh has established a proper ta'alluq with Alláh Ta'álá, there is absolutely no question of his getting upset! Feeling distressed is a condition of the mind and heart.

Toil and labour are connected with one's physical body, but being upset, being distressed, is a condition of the heart. A real ahlulláh, one who has established the proper connection with Alláh Ta'álá, will have absolutely no reason to be distressed within himself. This is one of the effects of ta'alluq m'Alláh. This is what differentiates him from one who does not have this ta'alluq. Otherwise, there would be no apparent difference between the two.

### **The four questions of Bábá Faríd Shagr Ganj** رحمه الله عليه

This brings to mind Bábá Faríd Shagr Ganj رحمه الله عليه. As some of you may know, he was a great scholar and súfí. He was the khalífah of Hadhrat Qutbuddín Bakhtiyár Kákí رحمه الله عليه and went onto become a great sheikh himself.

Bábá Faríd Shagr Ganj رحمه الله عليه related the following in his majlis: “I have met some 600 auliya-Alláh. I put a set of questions to all of them.”

Note: A person has only one sheikh to whom he turns to for his isláh. However, one may meet other buzurgs as well. In that amazing era people undertook long journeys on foot. It was not unusual for them to meet several buzurgs from time to time during such journeys, but they were not given the status of one’s sheikh.

### **The first question: Who is an áqil?**

“The first question I set forth was: ‘Who is an áqil (intelligent person)?’ All 600 gave the same reply: ‘An áqil is one who recognises his Áqá’. An intelligent person is one who recognises his Lord.

In worldly matters it is essential for a slave to know his master. If a slave does not recognise this simple fact, then how would he experience happiness in this world? This recognition is even more important when it comes to our Real Master. This recognition is called ma’rifat. All 600 auliya-Alláh whom Bábá Faríd Shagr Ganj رحمه الله عليه questioned at various times, all separately gave the same reply. This consensus is called “ijmá’ ” and ijmá’ is binding. So, the consensus of all 600 auliya-Alláh was that an áqil, an intelligent person, is one who recognises his Áqá, his Lord and Master. In other words, an áqil is one who has ma’rifat.

Now, what is ma’rifat? Very briefly, without going into long explanations, ma’rifat is to recognise the different qualities of Alláh Ta’álá in detail and to act constantly and consistently according to this knowledge. A person endowed with ma’rifat will be called an árif-billáh. An áqil will thus be an árif-billáh.

However, nowadays a completely different meaning is given to the word áqil in everyday conversation. Every shrewdy, every trickster, every cheat, every fraud – any person who knows how to get his own over others – is

called an áqil, a clever person. “He is very clever,” is what we hear about such persons. “He knows how to get his way.” In modern terminology, the unintelligent are called intelligent; the mindless are said to be clever.

The real meaning of áqil has been stated above – an intelligent person is one who recognises his Lord and Master. The intelligence of the auliya-Alláh is superior to that of any other group. The fact that 600 auliya-Alláh testified to the above definition of an áqil shows an unsurpassable consensus of those who are really intelligent.

### **The second question: Who is called húshyár?**

“The second question I put forward was the following,” Baba Faríd Shahr Ganj رحمه الله عليه continued: “ ‘Who is called húshyár?’ ”

Seeing we have present here today some noted scholars, let me explain: “Húshyár” is an adjective derived from combining two Fársí words: “hush” and “yár”. “Hush” means “sense/ consciousness.” “Yáristán” means “to be of strength”. Combining the two words we arrive at the following meaning: “One who has strength of mind; one who is sensible.”

What was the reply to the question: “Who is húshyár?” “All 600 auliya-Alláh gave the same reply: ‘Húshyár is one who is not upset (pareshán) in any situation.’”

This answer is of great practical value. Is it not? After hearing this reply and bearing it in mind, we should look within ourselves and take stock. What is our state when matters go against our temperament? Day and night we face situations which we find unpleasant – we desire matters to proceed according to our wishes and just the opposite happens. What is our reaction?

The word “pareshán” is also Fársí, again a combination of two words: “Parídan,” which means “to fly off”; and “shán,” which means “state/ condition”. “Pareshán” will thus mean: “his condition/ state has flown off.” That is, he is not calm and serene. He is now disturbed and perturbed, anxious and frightened, ensnared, and so forth.

Alláh forbid! But should you find yourself in such a situation in the future, sit down and think for a while: “What is it that I heard in the majlis here? Why were these topics discussed in such detail, with illustrations and

anecdotes? What was my purpose in going to listen to these talks? So, why am I not acting according to the advice? Why am I not training my temperament accordingly? Why am I not drawing my temperament to a position of strength? Why this insipid and lacklustre condition? Why this dejection? Why am I not in control of my mood? Why can I not direct my thoughts more positively? Why am I testifying to my weakness? Why am I showing cowardice?” This is a detailed explanation of the term.

Do you understand or not?

A person in a position of responsibility especially will encounter such situations more than others. Here are a few situations:

A person has become a father, but does not know how to behave like a father. The moment a problem arises, the person becomes ruffled. This is sufficient proof that he is not húshyár. It is not written on his forehead, but it is obvious that he is not húshyár.

A person has become a principal. A particular problem arises. His condition is topsy-turvy. His temperament is out of control. He is anxious and perturbed. He is unable to think clearly. He cannot bear the upset. His inner grief is apparent to everybody.

These are important matters to bring to your attention, especially in this age, for the ahle-’ilm. Do these situations not occur? Are these challenges not forthcoming? A person in a position of responsibility should have an even temperament (mustaqil-mízáj) and a strong heart. He should be húshyár. He should be circumspect, taking into account all aspects of a situation: in front, behind, above, below and both sides.

Is the message getting through? Are these not important topics to discuss? If you had come here expecting me to ask: “How much muráqabah did you do today? What is your hál during muráqabah? How much zikr did you make? 3 000 or 10 000? So much! Well done!” If that is what you were expecting me to ask of you, I am sorry to disappoint you!

Dear mu’mín, do not only build your ákhirat, but build your dunyá as well! This world is a reflection of Jannat for you, provided you live as you should be living. As for Jannat, it is already there for you.

These are topics we heard discussed by our Hadhratwálá, Hadhrat Ashraf ’Alí Thánwí رحمه الله عليه. Why did he discuss them? Not for entertainment – it

was no cinema! These topics were discussed to direct and develop one's thinking along certain lines; to bring firmness in one's mind, to teach the appropriate mu'ásharatí lifestyle of ease and comfort, according to place and person.

The individual and especially one in a position of responsibility, should know how to act correctly in any particular situation. He should not just panic when confronted by an unexpected problem and blurt out. "No. No. I can't do it. This task is beyond me. Ask someone else to do it."

Sub-hán-Alláh! What courage! What bravery! He is easily ruffled. His composure is gone. He is uncontrolled. His facial expression has lost its equanimity. His words are hasty. He is openly portraying his fright.

Be húshyár! Do not be perturbed by any situation. This quality is connected with one's heart and mind. As stated already, toil and effort are connected with the physical body and is associated with physical tiredness. To be perturbed and panic-stricken, to feel crushed, are conditions of the heart. This person's body may be strong, but his heart is weak. I have seen great wrestlers with massive, sturdy physiques, getting frightened when confronted by one less massive and sturdy. As stated, fear and panic arise from the heart and not one's physique.

So, who is húshyár? One who panics? One who feels crushed? One who loses control of himself? No. Definitely not! Húshyár is one who is not perturbed by any situation. This is termed húshyár!

### **A boy showing húshyárí when facing an elephant**

Hadhratwálá رحمه الله عليه related an incident to us to illustrate this:

An elephant from the king's palace had suddenly become wild. It broke loose and was on a rampage, heading for the village. The local people were quickly informed and warned to stay indoors. The village shops were hurriedly closed. In next to no time the streets were empty.

However, incidentally, a young boy got left outside, and he was going in the direction that the rampaging elephant was coming from. The boy saw the elephant thundering towards him. What to do? A pup was lying nearby, unaware of the impending catastrophe. The boy acted quickly. He grabbed the pup by one of its legs, twirled the pup around his head for it to gain

momentum and then hurled it directly at the raging elephant. The startled pup hit the elephant on the face and started yelping loudly. The elephant became startled at this and came to a sudden halt. Its attention got diverted to the squealing, clawing pup on its trunk and the elephant actually started backing away. The elephant went away and the child got saved.

Hadhratwálá's comment was: "Look, he was only a boy, but he was húshyár!" He maintained his hosh. The stampeding elephant did not get him to panic. He did not lose his wits. His senses and composure were maintained and an excellent manoeuvre to stop the elephant came to mind to stop the elephant by striking it with a pup. A massive, raging elephant was repelled by a small quick-thinking boy making use of a little pup. A small, weak boy succeeded in a major task and the massive, strong elephant failed in its purpose of destroying the little boy. The elephant's hosh vanished, whereas the boy's hosh remained intact. The boy succeeded in a great task that of repelling the mighty elephant, whereas the elephant failed in something small, the destruction of a small child. Alláh Ta'álá had placed the strategy into the boy's mind whereby he got saved.

What do you understand? When one maintains one's composure and one does not allow one's senses to become disarrayed, the greatest task will be easily solved, in-shá-Alláh Ta'álá. A special characteristic of being húshyár is the effect it has on one's thinking. Alláh Ta'álá has made it a feature of keeping cool and calm that a plan will come to mind appropriate to the situation, to bring success to one's affairs.

Try this exercise: think back. Try to visualise any such situation in the past where you were thrown into panic. Ask yourself: "Had I known then what I have learnt today would I still have been panic-stricken? Would I still have been restless and upset? Would I still have sat down uselessly, or crept into bed and hid under the blankets?" Your answer should be: "Of course not! Had I known then what I know today, I would not have got into such a state!"

I am trying to explain to you that there may be some of you sitting here who had to face such situations in the past and you should be thinking as I have just outlined. There may be others who may face such situations in the future – Alláh forbid! – in which case you should make use of these

talks and not become upset and panic-stricken.

Problems may arise from any direction: from one's wife or children, or from one's students, or one's servants or employees, or one's employer or superior. One's resolve should be to control one's temperament and gain the upper hand over one's thoughts by putting into practice what one has heard here today, in-shá-Alláh Ta'álá. In this way, you will not allow yourself to be crushed or overwhelmed, or allow your serenity to be disturbed, or give an opportunity for others to mock you, in-shá-Alláh Ta'álá.

We are still discussing Bááb Faríd Shakr Ganj's رحمه الله عليه second question "Who is húshyár?" All 600 gave the same reply: "One who is not pareshán in any situation." We are humans and we are bound to encounter difficulties. However, bearing in mind the measures to safeguard oneself and acting promptly on these, we will not go off the track. Or, if there is someone there to prompt one then, too, one will be assured of overcoming the difficulty. We are bound to come across problems.

### **Defeat turning to victory at the Battle of Uhud**

I am reminded of the Battle of Uhud. Have you not studied this famous battle? Of course you have! Khálid Bin Walíd, who had not accepted Islám as yet, was in command of the Qurayshí cavalry. He was a great statesman and strategist and, in today's terms, commander-in-chief of the army. He saw a breach in the defences of the Muslims, grabbed the opportunity and attacked from behind, causing a severe setback to the Muslims. During the reversal, Rasúlulláh صلى الله عليه وسلم was injured on the head and one tooth became shahíd. The ranks of the sahábah رضى الله تعالى عنهم were in disarray. A loud cry went up from the enemy lines: "Qad máte Muhammadun." They announced that they had killed Rasúlulláh صلى الله عليه وسلم.

You can now imagine the condition of the sahábah رضى الله تعالى عنهم. Their success was turning into defeat. Many lives were being lost. Their ranks were in disarray as the enemy attacked from behind and from in front. And now this announcement! Their love for Rasúlulláh صلى الله عليه وسلم was such that this cry from the enemy shattered their very hearts! If Rasúlulláh صلى الله عليه وسلم was gone what was there left for them?

However, another cry also went up: "Look! Look! Here comes Rasúlulláh

”!صلى الله عليه وسلم The sahábah رضى الله تعالى عنهم turned around and saw Rasúlulláh صلى الله عليه وسلم coming forward. On seeing him, the change in the sahábah رضى الله تعالى عنهم was dramatic. Their despondency changed to jubilation. Their spirits were regained and their disarray turned to orderliness. They quickly grouped themselves around Rasúlulláh صلى الله عليه وسلم and attacked the enemy with regained fervour, driving the enemy back. Defeat turned to victory.

A temporary upset, a short-lived confusion, was replaced with sense and success on seeing Rasúlulláh صلى الله عليه وسلم. There were some among the sahábah رضى الله تعالى عنهم who had kept calm and had said: “Even if Rasúlulláh صلى الله عليه وسلم is martyred, Alláh Ta’álá is alive!” Alláh Ta’álá states:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَمِنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ

*Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dies or is slain, you will turn back on your heels? (S.3.144)*

If Rasúlulláh صلى الله عليه وسلم were to pass away, will you leave your ímán and turn back? Alláh Ta’álá is alive. You have brought ímán for Him. There were Ambiyá before this and they also passed away.

The sahábah رضى الله تعالى عنهم were always calm and collected. This was how they were trained, to be húshyár. The disarray at the Battle of Uhud was short-lived. The depth of their grief was such that it caused a momentary lapse. A temporary weakness showed, but not of such a nature as to throw them completely off-balance. That moment passed and they were as before, calm and collected. There may be some students who may have had some doubts arising in their minds when reading about the Battle of Uhud. The above explanation should suffice to dispel those doubts.

To repeat: So, who is húshyár? Húshyár is one who is not perturbed by any situation. Do you understand? I keep on asking whether you understand, because these are lessons. This is a type of class being conducted for students. What students? Anyone seeking tarbiyet, anyone seeking his isláh, anyone desiring to develop courage and bravery, anyone seeking Islámic sturdiness.

### **The power of thought**

These are prescriptions. Just as one finds medical prescriptions for bodily ailments, these are prescriptions for illnesses affecting the heart. These prescriptions are of great value, greater than any elixir of gamírah-gaza-ambr and mushk. These elixirs are undoubtedly of value, invigorating the body, but our prescriptions are greater in value. How is that? By causing one to conquer one's thoughts! Gamírah-gaza-ambr and mushk will cause the body to become strong. Our prescriptions will cause the heart to become strong. Combine the two and you have strength on strength. However, our prescriptions are of greater importance. Conquering one's thoughts is an amazing feat.

### **Qissah one: a personal experience**

Here is a personal experience: In days gone by, I lived across the courtyard where Bháján now stays. I used to sleep alone. Also, I used to travel alone, until I suffered a short illness. The doctors then stopped me from staying alone, travelling alone or even sleeping in a room by myself.

As I was saying, I was asleep when I felt as if something had bitten me. My eyes opened. I felt a tingling in my foot. A fearful suspicion (wehm) crossed my mind: Did a snake bite me?

Remember that wehm is a force in opposition to 'aql. These two forces are called qúwate-wehmiyá and qúwate-'aqliyá respectively. Should the force of doubt (qúwate-wehmiyá) progressively increase in a person, it becomes an illness which is very difficult to cure or control. Treating it is no easy task.

This thought that it could have been a snake that had bitten me, together with the tingling sensation in the foot, had an upsetting effect on me. I got up, opened the door and started climbing upstairs. Bháján was staying upstairs. Having climbed up a few steps, I told myself: "What nonsense is this? Why disturb somebody for nothing, especially seeing he is asleep? Did you see a snake?" I climbed down and went back to bed. But then the same thought came back: "What if it were a snake?" I got up again, opened the door and started climbing up again. Again, I stopped and scolded myself. I retraced my steps and went back to bed.

This happened a few times. Then I took a grip on myself and told myself firmly: “It must have been a mouse. There are mice round and about. Nothing happens with a bite from a mouse.” I firmly held onto this thought and overpowered my other thought. The final result was that the burning and tingling in my foot disappeared and I slept soundly thereafter! With *taufiq* from Alláh Ta’álá and with the *barkat* of my sheikh, one thought had conquered another thought. We had heard such talks from our sheikh, just as you are hearing such talks today.

Thoughts have a very powerful influence on a person. A number of incidents spring to mind. You just keep on listening!

### **Qissah two: the farmer bitten by a snake**

Hadhratwálá related the following.

It was ploughing season and a farmer had just finished ploughing his land. The ploughshare had gone loose and the farmer, carrying the plough on his head, took it to the blacksmith to be fixed. As he handed the plough over he commented: “I had this plough on my head and it felt as if something had bitten me. What could it have been? It must have been something or other.” He dismissed the matter from his mind. The blacksmith took the plough to his workshop. While in his workshop area, as he wiggled the loose ploughshare, he noticed a snake in one of the crevices. He quickly smothered the snake and killed it there and then went onto fix the ploughshare. He made no mention of this to the farmer. The plough was fixed and handed back to the farmer who took it home.

The farmer was back the following year with the plough, the plough having become loose again. The blacksmith pulled the loose ploughshare out and the remains of the dead snake fell out. The farmer stepped back in fright and cried out: “Aah! What’s this? Where did it come from?” The blacksmith was a simple person and said innocently: “It’s a dead snake. This is the very thing that bit you last year.” “This snake bit me? A snake! A snake...” The farmer’s voice trailed off and he collapsed. He was carried home where he died shortly afterwards. You will note that, at the time of the snake-bite, he was not affected. A year later the overwhelming power of the thought of a snake-bite killed him.

What lessons were not taught to us by Hadhratwálá! He prepared his khuddám not only for the hereafter, but refined them for this world as well! Do not be hasty and come out half-baked. Alláh Ta'álá has created a potential force within yourself, which is the power of thought (qúwate-khiyáliyáh). Take work from it and do not waste it. Use it properly, on the right occasions. Do not be infirm in your thinking (kachá), but be forceful (pakká).

Here is another qissah which we heard from the lips of Hadhratwálá:

### **Qissah three: the effect of Súrah Yásín**

It was Ramadhán Sharíf and the Háfiz Sáhib was reciting the Qur'án Sharíf in Taráwíh. A certain simple-minded person was also attending the Taráwíh. He told the people that the day Súrah Yásín Sharíf was to be recited, they should inform him beforehand. The people forgot and the Háfiz Sáhib recited Yásín Sharíf and carried on far beyond it.

One day this person asked: "So many days have passed and we have not reached Yásín Sharíf yet?" The people said: "Why not? Yásín Sharíf was recited some time back and Háfiz Sáhib is way beyond." He asked: "Was I present when Yásín Sharíf was recited?" The people said: "Why not? You were here every night. How could you have missed it?" The simple-minded person was dismayed. "I was here when Yásín Sharíf was recited! I won't be able to save myself now!"

The reason for his dismay was the following: He had seen on a number of occasions that, when a person is dying, people read Yásín Sharíf. Of course, this is done to ease the death of the person, to allow the rúh to leave the body without difficulty. This person saw Yásín Sharíf being recited and the person over whom it was recited, died. The thought became fixed in the person's mind that whoever listens to Yásín Sharíf will die. If he were to hear Yásín Sharíf he would die. Obviously, reason and logic had nothing to do with it. This thought was so overpowering that he fell unconscious. He was carried home, but he did not recover and passed away.

Are these not beneficial lessons? Are they not worth listening to? Have you heard them before? Admittedly, these incidents are rarities, but they adequately illustrate the potential power of thought and serve as

valuable lessons. These discussions lend strength to one's thinking. On the appropriate occasion these talks will bring calmness and serenity within the person.

Inner strength is not dependent on changing the thinking of the next person. No. One should change one's own thinking with the power of one's own thoughts. I have already mentioned my personal experience. This produces tremendous inner strength. However, we find people sitting down with one fixed idea which they are unwilling to change. That is why feebleness is increasing day by day. Just remember the qissah related by Hadhratwálá: how húshyár the little boy turned out to be when confronted by a raging elephant. He was unperturbed and maintained his dignity.

To repeat: the therapy for thoughts is through thought. This is a special branch of knowledge called Nasiyátí-'ilm.

We have discussed the second question. We now come to the third question asked by Bábá Faríd Shagr Ganj رحمة الله عليه.

### **The third question: Who is one who is ghaní (rich)?**

"The third question I asked was: 'Who is one who is ghaní?' "

I am sure you are all thinking that the answer is simple: a ghaní is one who has one lákh rúpís (100 000 rúpís). Let us see...

"All 600 auliyá-Alláh gave the same reply: 'A ghaní is one who has no tamá' in him.' "

The 600 auliyá-Alláh are saying that a rich person is one who has no avarice in him. And we thought it was possessing thousands and millions! A person may well possess millions, but if he has greed (lálach) and avarice (tamá') in him, he is not rich (ghaní) – tamá' is the direct opposite of being ghaní.

### **The fourth question: Who is one who is gharíb (poor)?**

We now come to the fourth question. "The fourth question I put to them was: 'Who is one who is gharíb?' "

"All 600 auliyá-Alláh gave the same reply: 'A gharíb is one who has no qaná'at.' " A poor person is one who has no contentment. Qaná'at is the direct opposite of greed (hirs). That person who has hirs is not wealthy

(ghaní); and that person who has contentment (qaná'at) is not poor (gharīb).

Let us ponder. Despite possessing material wealth, one is still filled with greed and avarice. What kind of richness is that? Richness (ghená) is a quality connected with the heart, not with one's outside condition. One speaks about a "big-hearted person," meaning a generous person, indicating richness to be connected with a person's heart. Ghená is one of the praiseworthy qualities, the akhláqe-hamídah, which are connected with the heart. The heart is the seat of a number of praiseworthy qualities, ghená being just one of them. On the other hand, tamá' is one of the akhláqe-razílah which are connected with the nafs. Similarly, qaná'at is of the akhláqe-hamídah, connected with the heart; whereas hirs is of the akhláqe-razílah, connected with the nafs. The person with hirs is obsessed with materialism, thinking of nothing else day and night, desiring his wealth to double and treble. He has no contentment. The person with qaná'at is at the opposite pole. He avoids harám wealth. He does not look with eyes of desire at others' wealth. He is contented – he makes sabr on meagre possessions.

Thus, the opposite of hirs is qaná'at; the opposite of gharīb is ghená.

This discussion on the four questions asked by Bábá Faríd Shakr Ganj رحمة الله عليه forms part of our discussion on mu'ásharat. That person who is an áqil, who has ma'rifat, his mu'ásharat is made. That person who is húshyár, who is not perturbed by any situation, his mu'ásharat is made. That person who has no tamá', but has ghená – one who has no avarice, but possesses richness – his mu'ásharat is made. That person who has no hirs, but has qaná'at – one who has no greed, but has contentment – his mu'ásharat is made. Such a person, within himself, has attained the status of sabr as commanded by Alláh Ta'álá in the following áyet:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا – O you who believe, endure...

O you Believers, if some personal difficulty befalls you, one which causes you fear and anxiety, some illness, a shortfall of money, and so forth, then isbirú! You should remain steadfast. Do not be frightened. These are expected worldly problems. Living in this world how can you expect

problems not to arise? What type of false hope is that? So, when a difficulty arises – isbirú! Do not be crushed. These are difficulties of a personal nature, so isbirú! On the other hand, you may encounter difficulties from others. Then, sábirú!

وَصَابِرُوا – *and outdo all others in endurance...*

Others may say or do things not to your liking. Then, too, do not be frightened by their opposition. Be courageous and steadfast. Do not lose your composure. Sábirú! This is when something against your temperament takes place from others: do not be overcome, but remain steadfast.

### **The position of siyásit (politics)**

The áyet does not end there, but goes on:

وَرَّابِطُوا – *And be ever ready. (S.3.200.)*

“Rábitú” applies at a national level. When threats are encountered from other countries, one’s country should be steadfast in protecting its frontiers by building a defence force. There should be no weaknesses in the defences of your borders so as to allow the opposing forces to enter. The “rábitú” is instructing us in siyásit (politics) – the protection of one’s country’s frontiers against invading forces. In a way “isbirú” and “sábirú” are also siyásit – siyásit of the batin: protect your internal milieu from any forces wanting to disrupt it.

What is siyásit? It is defined as “tadbíre-hasn”: the temperament has to operate at such a level of statesmanship that the best of methods are adopted to repulse any opposition that may present itself.

This is siyásit. Siyásit is not the deceit and fraud implied by the word today. That is why we say: That is no Sharí’ah which does not include siyásit; and that is no siyásit which does not fall within the Sharí’ah.

Remember the above very well. You find people saying: “What connection is there between the Sharí’ah and siyásit? The two are independent.” The politicians say that the Sharí’ah should not intrude into siyásit. This view was expressed to me personally by the principal of a major college in Bangalore during a conversation we were having. I had been listening silently to him, but when he expressed the view that siyásit is independent

of the Shari’ah, I spoke out. “That is not the case,” I explained. “There is no such thing as a Shari’ah if it does not include siyásit. And siyásit can only be such if it conforms to the Shari’ah. Every aspect of siyásit falls under the Shari’ah. Siyásit is an important branch of the Shari’ah.” Siyásit is not “sáyisiyat” – looking after horses!

Our theme is mu’asharat – to live a life of ease and comfort with one another in the social context. The relevant áyet of the Qur’án Sharíf was quoted to you.

### **Coming back to the rights of parents**

The áyet starts off with the rights of parents:

وَبِالْوَالِدَيْنِ إِحْسَانًا – (Show) kindness unto parents,

One should adopt the best of conduct towards one’s parents. The rights of parents have been given top priority. Their rights are most important, coming first and taking precedence over others with regard to manners and respect, honour and obedience.

### **The rights of relatives**

This does not mean that the rights of others should be ignored. The áyet continues:

وَبِذِي الْقُرْبَىٰ – and unto near kindred,

This refers to those relatives who are close – uncles and aunts, in-laws, and so forth. They should also be treated with respect and hospitality. With them too one should not behave in such a way as to cause any unpleasantness.

### **The rights of orphans**

وَالْيَتَامَىٰ – and orphans,

The orphans: these poor one’s have nobody. So, do not ignore them. Our good conduct should extend towards them as well. The áyet simply states this. The Hadith Sharíf extols the virtues: should you rub an affectionate hand on their heads, the amount of nekí written in your account will be equal to the amount of hair on their heads! Who is capable of doing this?

Only that Muslim in whose nature there has appeared some humility, some humbleness. Only such a person is capable of showing affection to these poor, lonely orphans by lovingly rubbing their heads and talking to them with kindness and magnanimity, cheering their forlorn hearts.

### **Rights of the poverty stricken, the misákín and faqír**

وَالْمَسْكِينِ – *and the needy,*

The poverty-stricken – those who have just sufficient for one meal. There is a difference between the miskín and the faqír. The faqír is that unfortunate person who does not have enough even for a single meal.

### **Rights of neighbours close-by**

وَالْجَارِ ذِي الْقُرْبَىٰ – *and the near neighbour,*

Those neighbours who are near. With them too one should conduct oneself well.

Rasúlulláh صلى الله عليه وسلم said: “Alláh Ta’álá sent such orders with regard to neighbours that I feared that they may even have to be given a share in one’s inheritance.” This gives an indication of the rights neighbours have over one.

The qissah about Hadhratwálá in this regard has been mentioned several times. I make no apology for repeating it. Repetition occurs in the Qur’án Sharíf as well. For example the qissah of Hadhrat Músá عليه السلام and Fir’oun has been repeated several times.

The object of repetition is to embed that particular lesson in one’s heart, so that one can easily recall when the occasion arises what is imbued in the heart and then act accordingly. It is for this reason that Hadhratwálá used to say that one should read a kitáb at least three times. The first reading is merely looking at the words. A little bit here and there will be understood. Only after the third reading will one understand the contents.

### **Qissah concerning Hadhratwálá seeing to the neighbour’s need**

The qissah concerning Hadhratwálá رحمه الله عليه:

Hadhratwálá was a light sleeper. His eating was also very light: one to one-

and-a-half chapátís at night, some milk before retiring. My Hadhratwálá رحمه الله عليه was amazing in every way. From time to time he used to relate to us incidents from his personal life, giving us an insight into his amazing lifestyle. Speaking about his sleep, he once said: “Sometimes I am unable to sleep and lie with eyes wide open. I look around and see the rest of the household sleeping peacefully. I feel tremendously pleased: even if I cannot sleep, the rest of the household was sleeping comfortably!”

What a clean heart! Whereas we? We are the direct opposite. We grudge others their comfort! But Hadhratwálá’s heart used to gladden at the comfort of others.

Here is another insight: Hadhratwálá رحمه الله عليه had a temperament that was amazingly organised and systematic. He told us: “I keep pencil and paper by my cushion. While busy writing a kitáb, at times, my eyes open at night and some idea or topic flashes through my mind, worthy of being included in the kitáb. I immediately write it down. Who knows whether I will still remember it in the morning?”

System and organisation are typified here. Our condition is such, however, that we would be more worried about our sleep: If I were to look for a pen and paper and sit down to write, my sleep would get spoiled!” Hadhratwálá رحمه الله عليه gave ’ilm priority over sleep. The preciousness of Díní knowledge was greater than that of sleep.

Back to our qissah: It was night time and Hadhratwálá was asleep. Being a light sleeper, Hadhratwálá’s eyes suddenly opened. Something had disturbed his sleep: it was the sound of somebody groaning in pain reached his ears. That was enough to make his sleep disappear completely. Hadhratwálá’s nature was soft, very soft. Hadhratwálá used to say: “It is a good thing I have no children. Why? Because I have a soft nature. One does not know what children get up to and, with my soft nature, it would have been very difficult for me. It is a very good thing I have no children!”

### **Hadhratwálá had hiddat, but not shiddat**

Hadhratwálá had been maligned by people saying that he was vehement and severe. Hadhratwálá’s reply to this accusation was as follows: “I have no shiddat (vehemence) in me at all. However, I confess I do have hiddat

(sharpness). I admit that, at times, when some ill manners – matters concerning tarbiyet – come before me, sharpness does enter my attitude. Yes, I do show some hiddat then. But shiddat – that I should put somebody in trouble or cause him unnecessary difficulty? No, never! As to hiddat, I admit to that.” Note the superb self-analysis!

Hadhratwálá continued: “And, dear brother, the hiddat also has its reasons. What can I say? Firstly I was born through the du’á of a majzúb. All the children my parents had previously, had died shortly after birth. Once a majzúb was in the area and somebody from the household mentioned this plight to him. He made du’á: ‘A child be born, then another. One is for me, the other for you.’ I was born shortly afterwards.”

This is the first factor, that Hadhratwálá was born through the du’á of a majzúb, who has greater hiddat in him.

“The second factor is that I had as my wet nurse in infancy, the wife of a butcher. The third factor is that I was given strychnine.” Strychnine was used in medications. Its effect is to produce heat. “And brother, the fourth factor is that our genealogy is Fárúqí.” Hadhratwálá’s family on the father’s side are descendants of Hadhrat ‘Umar Fárúq رضى الله تعالى عنه who had hiddat in his nature.

“That is why my nature has hiddat in it, but not shiddat. People have baselessly maligned me. Those who live with me and have had an opportunity to observe closely will vouchsafe the fact that I am soft, so soft that you will not find anyone else as soft. Others are being frightened from coming here. Yes, others are being frightened off. But carry on. What harm is it to me?”

Back to our qissah: The sound of somebody groaning in pain reached his ears. Hadhratwálá was now wide awake. He went downstairs. In both houses, that of Barí-Pírání Sáhibáh and Chotí-Pírání Sáhibáh, servants were kept for duties outside the house. He woke up Sulaímán Sáhib, the servant. “I hear somebody groaning. Can you find out who it is and what the problem is?”

Nowadays, who bothers? All of you sitting here think. Does anybody bother? In this day and age, even if the wife is groaning the husband will not trouble himself to find out the reason. Why lose one’s sleep? What

chance of bothering about the groaning outside?

The servant went to inquire and returned shortly to report: “Baríbí, the neighbour, says that her daughter-in-law is in labour. She is having severe pains without making much progress.” “Ofo!” Hadhratwálá said: “I still need to make ghusl... Never mind.” Hadhratwálá went immediately to make ghusl. He then wrote out a ta’wíz. There is a specific ta’wíz to be used during childbirth to ease the pain of labour.

Seeing that a Qur’ánic áyet is written in making a ta’wíz, the person must be in a state of tahárat and he should also have wudhú. We used to see Hadhratwálá write a ta’wíz on a piece of paper and have a second blank piece of paper underneath with which to cover the ta’wíz paper. Hadhratwálá used to explain: “This is just a precaution. One is writing a Qur’ánic áyet and one does not know whether the person to whom it is handed has wudhú or not. If he has no wudhú, how can he touch it? That is why the second blank paper is wrapped around it.” It is quite permissible to take the ta’wíz in one’s hand if it is wrapped up thus, even if one has no wudhú. These teaching points Hadhratwálá used to mention for our benefit.

In any case, the servant took the ta’wíz to the neighbour. A short while later, with the grace of Alláh Ta’álá and the barkat of Hadhratwálá, the infant was born.

This qissah is one to ponder over in the context of our discussion. Remember we are discussing the neighbour who is close by, one whose voice will reach one’s ears. The neighbour far away will not be readily heard.

So, you have seen Hadhratwálá’s behaviour in this regard. What have you seen? You have seen how he forfeited his sleep to fulfil the rights of the neighbour close by. Not only that, but he took on the extra effort of making ghusl at that time of the night in order to fulfil this right completely.

At times, a sheikh will disclose personal details of his behaviour to his muríds for the lessons contained therein as far as tarbiyet is concerned. He does this in the same vein as quoting incidents concerning others – for the lessons or examples contained in them. These personal details are related for the benefit of those close to him. Of course, there are others sitting

and listening as well, but these listen indifferently. Not so those who are close to the sheikh – they are greatly affected because of their great love and affection for their sheikh, affection not showered on others.

The neighbours close by: Alláh Ta’álá is plainly giving a command on good relationships and excellent behaviour with those neighbours who are close by. This command is obviously concerning mu’ásharatí lifestyle and not mas’alas concerning trade, lending and borrowing!

### **Rights of neighbours at a distance**

The áyet continues:

وَالْجَارِ الْجُنُبِ – *and the distant neighbour,*

The neighbours á distance away. Good relationships and excellent behaviour should extend to them as well and not only to the neighbours close by. Note the sequence: parents come first, then relatives, then the poor and the orphans, then the neighbours close by and now the neighbours at a distance. Do not think you can ignore them, for they also have rights over you. If, for some reason or other, the immediate neighbour is unconcerned, you, as a distant neighbour, should have some concern.

Here is another application of the áyet: Several students share a dormitory in the “Boarding.” Among the students are some who are poor, others may be better off. The one student is a neighbour of the next. But you find that a poor student takes ill and the others in the room do not bother. His groaning is ignored. Nobody wipes his brow or presses his aching back. Nobody makes an effort to get medicines for him.

Do you understand? Do you see how the practical side of the áyet fits in? These are points to bear in mind. This is the mu’ásharatí lifestyle.

### **A personal incident: Hadhratwálá visiting Hadhrat when ill**

Our akábir exemplified this lifestyle. It is not necessary to labour the point, but, nevertheless, let me relate an incident. I had become ill. I was still living across the courtyard, upstairs. This was long before the other episode mentioned earlier on. I got the news that Hadhratwálá had come from Thánah Bhawan specifically to visit me. There was a chair and an extra

chárpái in the room, but the door frame was low. What if Hadhratwálá was to knock his head as he entered?

While these thoughts were racing through my mind, Hadhratwálá walked into the room. Saláms were exchanged and Hadhratwálá enquired about my health. He then went to sit on the chárpái. I slipped off the bed and went to sit on the chair facing him. Hadhratwálá suggested: “Why do you not lie down?” I was feeling strong enough to sit so I did not take up the suggestion. Hadhratwálá merely said: “Very well.” Hadhratwálá remained silent. He was sitting with his head bent down. I was sitting directly in front of him. After a few moments I started getting palpitations. A fine sweat broke out all over my body. I said: “Hadhrat, I am feeling a bit weak. I will lie down.” Hadhratwálá said: “I had already suggested to you that you should lie down to rest on the chárpái. Very well.” I went to lie down.

Háfiz Manfa’at Sáhíb was also in the room. In those early days there were only two of us teaching here, Háfiz Manfa’at Sáhíb and myself. Hadhratwálá had actually sent me here and we were under his patronage. Háfiz Manfa’at Sáhíb saw me perspiring and came forward to remove my mauzas which I used to wear when the weather was cold. He started taking off the right mauzah first. I stopped him. “No take off the left first.”

The correct procedure as far as clothes, mauzas, shoes and so forth is concerned is to take off from the left first and then the right. When putting on, start from the right.

After a short while, Hadhratwálá left. Then I understood what had happened: Hadhratwálá had made tawajjuh on me for the relief of illness. Hadhratwálá’s concentration with his head bent down and my feeling light-headed while sitting in front of him, was his tawajjuh on me. After that I felt much better. The fever and weakness disappeared.

Háfiz Manfa’at Sáhíb’s routine was to go to Thánah Bhawan in the evenings, stay the night there and return in the morning. The following morning, on returning from Thánah Bhawan, he told me: “As I was leaving the khánqáh Hadhratwálá saw me and asked me how you were. I said that you were now well. Hadhratwálá was pleased.”

From this incident you can gauge the quality of the mu’ásharatí lifestyle of the seniors towards the juniors: how much affection they had for the

juniors. Hadhratwálá also took care to attend regularly the annual jalsah that took place here in Ramadhán. He used to arrive here in a pálkí in order to participate in the jalsah.

We are discussing the rights of the neighbour at a distance. Those of you who are ahle-'ilm would have studied the translations and tafsír of this áyet. You should judge to what extent our ahle-'ilm have applied this áyet. Yes, those who are applying this áyet practically are the súfiyá-ikrám, the 'ulemá-e-rabbání, the 'ulemá e-haqqání. These are ahle-'ilm who understand the Qur'án and Hadíth Sharíf related to the batin. Is the Qur'án Sharíf merely to recite, or is it there to act on as well? The Qur'án Sharíf is to be studied, to be understood and to be propagated. Even after having studied it, if we do not act on its injunctions, who do we expect to act on them? The non-Muslim, Tom, Dick and Harry? Think about it. Do not look at me – what must I do if these are the topics that come to mind?

This topic came to mind because of your headlong rush into the majliskhánah, falling over each other, one on top of the other. This made me speak on the mu'ásharatí lifestyle. There are still more aspects to discuss.

The Qur'án Sharíf is there for us to practise on its injunctions. Among these injunctions of Alláh Ta'álá are those related to mu'ásharat. Various incidents from the lives of our akábir have been related to illustrate the application of these injunctions so that we may pattern our lives accordingly. A molví, one who has studied the Qur'án and Hadíth Sharíf, should be aware of his status and live accordingly. That is, he should continuously be aware of the mu'ásharat set forth in the Qur'án Sharíf and Hadíth Sharíf and he should be continuously watchful of his behaviour. This stock-taking is called ihtisáb. So important is this ihtisáb that a country with Islámic rule will have an appointed person as a mohtasib, who will go around taking stock of the state of the people.

'Umar Fárúq رضى الله تعالى عنه during his khiláfat, used to perform this task himself, patrolling the city of Madínah himself. The situation in the country will determine the number of people appointed for this task. One person may not be enough, so others may be required to ensure patrolling takes place day and night. The mohtasib will keep the ruler informed of the state

of the people, both their worldly status and their Díní Status. He will also give guidance to the people accordingly, with hikmat (wisdom), not with hukúmat (authoritarianism.) This is at a national level.

At the individual level, every Muslim is a mohtasib unto himself – he is ever watchful over his nafs. He takes stock of every breath of his. After he speaks he takes stock: “This is what I said. I was speaking to that person. Have I not hurt him in any way by what I said?” This exercise should be carried out regularly every time he speaks until it becomes a habit to review his spoken words. There is no such thing as speaking freely. As far as action is concerned a Muslim definitely has no freedom of action – he is not free to act uninhibitedly. So, how can he speak uninhibitedly? Speaking anything, to anybody, at any time – is this the quality of an ádmí? Is this being civilised? A Muslim is accountable for his speech as well as his actions. At all times his speech should be respectful and cultured. Honour and dignity should not be discarded.

Do you understand? Huqúq-e-mu’ásharatí – the rights of social inter-relationships – include ján, mál, kám and kalám. Our akábir exemplified this lifestyle.

### **Mauláná Qásim’s رحمه الله عليه treatment of a bhanghí from Thánah Bhawan**

This incident was related to us by Hadhratwálá.

A bhanghí from Thánah Bhawan came to Deoband to meet Mauláná Qásim رحمه الله عليه. Mauláná Qásim رحمه الله عليه treated him so hospitably as to make one think that the person was not a bhanghí, but some relative visiting him. He even ordered a huqqah to be brought for him. After the bhanghí had left somebody remarked to Mauláná Qásim رحمه الله عليه: “Hadhrat, you showered so much hospitality on him as if he were some visiting relative. He was a mere bhanghí.” Mauláná Qásim رحمه الله عليه responded: “You saw him as a mere bhanghí. I saw him as a Thánwí – a resident of the town where my sheikh, Hajísáhib, resides.”

These are matters concerning the heart, concerning one’s ta’alluq. They need no explanation. How can one explain the elegance and exquisiteness of the temperaments of our akábir? Take another instance:

**Another qissah: Hajísáhib رحمه الله عليه and the gift from Thánah Bhawan**

Some people from Rámpúr went for hajj. While in Makkah they also visited Hajísáhib. Hajísáhib had by this time made hijrat from Thánah Bhawan and was residing in Makkah. As a gift for Hajísáhib, these people from Rámpúr had made a mussallá of deer skin which they presented to Hajísáhib. Hajísáhib graciously accepted the gift and took the proffered mussallá . He then commented. “But I perceive the scent of Thánah Bhawan emanating from this mussallá .” One of the visitors said: “We had gone out hunting, but we found no game close by. We eventually landed up in the forests of Thánah Bhawan where we spotted this deer and hunted it down. It was our desire to present Hadhrat with a gift, so we made a mussallá of its skin. Quite correctly, this mussallá is from the skin of a deer from Thánah Bhawan.”

Such was the exquisiteness of the senses of our akábir. Through mujáhadah and riyádhát such secrets of Taríqat were experienced by them. At times, they revealed a little, not to everyone, but to those close to them, those involved in tarbiyet. Otherwise, they remained silent. Such incidents would not be understood by all.

Nowadays, peoples’ attitudes are such that they are cynical and will deny such occurrences. But remember, by denying them one is placing oneself in a potentially dangerous situation. Such a cynic does not get on well with others. He feels uncomfortable in this type of gathering. Yet, you find such a person coming to sit here. His intention is not to rectify himself, so his attitude to the talks is completely negative. Instead of improving, such a person deteriorates and the respectability in him disappears. Despite being learned, he speaks rudely even to his father – disrespectfully addresses him as “tú”!

One is not being derogatory to anybody. These points are mentioned for the sake of the sincere ones, so that they may safeguard themselves by not associating with such people. Not to be misunderstood: those who come for some necessary work are not being prevented from doing so. But to cultivate their friendship even after you know that they are different, that they are such as are vindictive to their own parents?

These are incidental matters. Let us continue:

## Rights of those sitting close by

After mentioning the neighbours close by and at a distance, the áyet carries on:

وَالصَّاحِبِ بِالْجَنْبِ – *And the companion by your side,*

Those who are sitting close to you. This is what I wished to bring to your attention, even though it comes late in the áyet. Those sitting close to you in the majlis, see that you conduct yourself properly with them. Neither cause them inconvenience nor grief. Be considerate when you sit. Do not crowd them. Your sitting with them may be for a short while as here, or it may be for a lengthy period as at a jalsah. In coming to sit or going to make musáfahah, observe the same good manners. Be considerate. Do not push. Do not fall one over another. Do not run or jump over others. In your haste you may hit somebody with your elbow, knock another with your knee or strike somebody with your feet. This is the application of the Qur’anic áyet in our immediate situation. Do not cause the person next to you any inconvenience or difficulty, neither physically nor in any other way. When speaking do not address him in a hurtful manner.

Parents and relatives have been mentioned. Neighbours have been mentioned. Alláh Ta’álá now mentions the people you are sitting with. In a way, they are also your neighbours, but their importance has necessitated that they be mentioned in a special category, the “sáhib-bil-jambe”. Neither by one’s speech nor one’s actions should we harm or inconvenience the next person. However, there are other ways of harming the next person.

For example: The person next to you has something in his pocket. “Áhá! It is a pen.” The pen is quietly removed and taken. This is causing him material loss.

Another example: One comes in and sprawls down. The person next to you now has to sit all cramped up. This is causing him physical inconvenience. And so forth.

We see thus, that the Qur’án Sharíf also instructs us on how to conduct ourselves with the person sitting next to us. All this falls in the category of mu’ásharat which, as Hadhratwálá had noted, even the learned and díndár have taken out from the Dín and discarded. In actual fact, mu’ásharat is an

important aspect of one's life. The friction and unhappiness one sees among people are mainly due to degeneration of mu'ásharat. Only occasionally is it due to corruption in dealings and transactions (mu'ámulát.) This is because mu'ásharat affects us 24 hours a day, whereas mu'ámulát have their set times. Mu'ásharat affects us in the home and outside; mu'ámulát only occur in the business setting.

### **Rights of the wayfarer**

So, let us continue with the áyet:

وَابْنِ السَّبِيلِ – *And the wayfarer.*

The musáfir, the person on a journey: Be considerate to others when you are travelling. When we were children we used to hear the older people saying: “Safr-ká-sakhr”. “Sakhr” means Jahannam. Later, when studying Hadíth Sharíf we read in Bukhárí Sharíf:

السَّفَرُ قِطْعَةٌ مِنَ النَّارِ

*Journeying is a piece of the fire of Jahannam.*

No matter how comfortable one tries to make one's journey, one cannot equal the comfort and freedom one enjoys at home. At home one can eat at any time, sleep at any time. One can do what one likes, when one likes. This freedom is absent during a journey. Travelling is a big mujáhadah.

Once, when travelling in England, we arrived at our destination in a certain city. Now, my schedule and habits during travels are the same as those at home. Sleeping has its proper time. No such thing as feeling a bit tired so have a nap. This has not happened during travels and it has not happened on arrival back home. Meals have their times. No question of feeling peckish so have a meal.

### **Hadhrat's “mazhab” during travels**

On our arrival we were welcomed and then seated and conversation commenced. Somebody suggested: “Hadhrat, would you care to lie down for a while?” I replied: “No, it is not my nature to do so.” He seemed surprised. “Hadhrat has travelled such a long distance and for quite a long time.” I said: “Yes, but during travel my mazhab is different.”

When those present heard me speak about another mazhab, they were all surprised. “But we are all of the same mazhab!” “No. During travels my mazhab is different,” I repeated. Everybody was now curious. What is this new mazhab Hadhrat is coming with? I explained: “My mazhab is this that, when about to travel, the moment I set my foot outside the door of my house I shut the door on all thoughts of comfort and of getting angry. This is my mazhab when travelling!”

This is so because one comes across many such things that go against one’s temperament during one’s travels. As a guest at somebody’s place you have in mind a certain schedule, but your host does just the opposite! Your diet is of a certain nature and you are served the opposite. And so forth. If one’s temperament is such that it is easily irritated, the next thing that happens is anger wells up and then this anger is evident in the words one utters. So, one should lock up one’s anger at home and leave aside all thoughts of comfort. After I had explained my “mazhab” my host did not insist on my going to lie down and we carried on speaking.

Here, in Jalálábád, we have lunch approximately at noon, long before Zuhr. Noon came and I expected everybody to be getting ready for lunch. Nothing happened. It went onto 1p.m. Still nothing. Lunch was served only after Zuhr, which is the custom over there. So, one has to adjust one’s routine, but one does not say anything.

In the cold climate over there, tea is served at odd times. My habit here was to have tea after Zuhr, just before ‘Asr. This was my routine during travels too. Over there every now and then somebody would offer tea which I would politely refuse. They commented: “We find you amazing! Others who come to visit us tend to drink tea every now and then. Also, quite a bit is spent on buying pán. Whereas you do not chew pán at all and tea you refuse.”

“Safr-hadhratan” – habits in travel should be like those at home. The question of usúls is different. My Hadhrat used to say: “The usúls of safr (travel) are different and the usúls of hadr (residence) are different. One cannot adopt the same principles in travel that one adopts at home.” In safr there is caution and consideration and one has to overlook many things.

“Ibnis-sabíl” – the musáfir, the wayfarer. In the other categories that have

been dealt with are people we know. We now come to the wayfarer who is a complete stranger. He should also be shown due consideration. The status of a person at home may be such that he enjoys all-round respect and honour. However, when he is travelling he is just as ordinary as anyone else.

For example: the provincial administrator, in his office or at home, will be shown great respect which his status demands. However, if he is travelling in his personal capacity, he will be treated like any other ordinary person by those who do not know him. If he tries to exert his authority in this situation, it will get him nowhere.

One can only exclaim one's wonder at the depth with which Alláh Ta'álá has laid out our mu'ásharat: "Wáh! Alláh-miyán! Wáh!" Is there anything left out by Alláh Ta'álá in the Qur'án Sharíf? Definitely not!

### **The social environment is determined by oneself**

Every aspect of our life has been touched on, what makes up our social environment, our "mahol". The English word "society" has become popular. We often hear people justifying their behaviour by saying: "What can we do? Society is like that." The person blaming "society" is actually exposing his own weakness. He is confessing to his own cowardice. From the fear of "society" he is refraining from that which is polite, decent and good and, as a Muslim, that which the Sharí'ah has commanded. His excuse is that the "mahol," the social environment, is to be blamed.

This person is testifying to his cowardice. By succumbing to the environment he has had the bravado knocked out of him. Just look at the dressing of a Muslim, even that of the unsophisticated peasant: thigh-hugging pants, a "kurtiyah" till the hips (the kurtah has disappeared) and a head not covered by a topí. The Muslim has himself removed his royal crown, the topí, from his head. Whereas the suit a Muslim should be wearing should consist of a topí, kurtah and izár and shoes. The Islámic mu'ásharatí lifestyle has been discarded and destroyed.

"Ibnis-sabíl" – the wayfarer. He is a stranger, not known to you. Yet, treat him with due consideration whether he is a Muslim or non-Muslim. Observe his rights. Do not sit in the bus or train in such a way as to inconvenience

him. If a woman climbs on and there is no vacant seat for her, your response should be: “Bhen, please sit here. I have been sitting long enough.” This is the Islámic code of manners.

### **An incident showing the effect of good manners**

We had a safír here, a roving ambassador – a very good man, who has now passed away.

He related an experience of his to us: “Once, I was travelling by train. The coach was full. At different stops some men climbed on and others climbed off. At one stop a non-Muslim woman climbed on. There was no vacant seat for her. I stood up and called to her to sit on the seat I had vacated, which she did. A non-Muslim man seated nearby commented: ‘Molvíjí, you have won! I was watching you and noted your friendly attitude to your fellow religionists. When this lady entered, one of my co-religionists, I wondered what your attitude would be. But you have won – you stood up and offered her your seat. Today I have seen what Islámic manners really are!’”

These are manners which we have discarded! During the period that Islám spread far and wide, did Islám spread by the sword? No, never! This is a malicious lie levelled at Muslims. Islám spread through the good character and behaviour of the Muslims. You will remember that the use of the sword was specifically forbidden in the early period of Islám during the first 13 years in Makkah. Yet, Islám spread. So, what was it? Good character! Even afterwards, when the use of the sword was allowed, it was not used at random. And later still, when Muslims had gained victory over other countries, it was not the sword that was held over the heads of the defeated. After gaining victory, the country was, at times, handed to its inhabitants to rule, but under certain conditions: they were told to pay jizyah, to avoid oppression, not to cause hardship to Muslims, not to trouble the Muslim traveller, not to prevent anyone from entering the fold of Islám, and so forth. But, you rule. Our objective is not to take over the rule.

Look at the attitude to the zimmí (those non-Muslims living under Islámic rule): They were to be dealt with on an equal footing with Muslims. For example: if a zimmí was wrongfully killed by a Muslim, that Muslim was answerable for his murder.

## **Rights of animals**

Let us proceed further. So far we have dealt with the rights of different categories of humans. What about the rights of animals? Islám teaches that the domestic animal in your possession is your responsibility. You have to see to its food and drink, to its shelter, to its protection from the heat of summer and the cold of winter – all to be done in the correct manner.

Should you wish to slaughter an animal, it is incumbent on you to use a very sharp knife. Should you use a blunt knife you will have committed a sin for which you will be called to account. So that, on the Day of Qiyámat, that animal will ask to be compensated for the unnecessary suffering inflicted on it. The rights of the animal will then be required. The owner of the animal will not be in a position to deny his guilt. Alláh Ta’álá will then order him: “Lie down!” The animal will then be told: “Go ahead and take your revenge.” When an animal dies, that is the end of it. There is no Jannat and no Jahannam for an animal. It will be turned into dust. Nevertheless, the rights of every animal will be required.

## **Rights of non-Muslims**

These are the rights that the creation enjoys, which are rights demanded by Alláh Ta’álá. By observing the rights of the creation, one is in fact observing the rights of Alláh Ta’álá.

Take this illustration: A person does not hurl abuse at the child’s father, but the child is abused. Will the father of that child not take offence? Of course he will. If you understand the above, then you will understand the following as well:

The káfir is accountable to Alláh Ta’álá for his kufr, but, as for you, you are accountable for your behaviour towards him as far as his mu’ásharatí rights are concerned.

Hadhrat Abúbakr Siddíq’s رضى الله تعالى عنه mother-in-law came from Makkah to visit her daughter in Madínah. Hadhrat Abúbakr’s رضى الله تعالى عنه wife was worried. She went to Rasúlulláh صلى الله عليه وسلم and enquired: “My mother has come. She has not brought ímán as yet. She is a káfirah. What should I do?” Rasúlulláh صلى الله عليه وسلم replied: “She is your mother. Treat her well. Be hospitable and charitable towards her.” The same would apply if the

father was a káfir and the children were Muslim. If this is the right of a káfir parent, how much more respectfully must a mu'min parent not be treated? Because of his ímán his status is obviously higher.

Do you understand?

Today, the concept of a mu'ásharatí lifestyle has been placed before you with the necessary proofs. This is necessary for the furtherance of your isláh, for the improvement of your habits, actions and deeds and your total lifestyle. Different approaches have been adopted so that you may become aware of your shortcomings. You have been shown how to behave towards those staying with you, your parents, your brothers and sisters and children, your relatives, in-laws, uncles, aunts, nephews and nieces, your neighbours, and so forth. The appropriate proofs have been laid before you so that you may act on what you have heard.

Youngsters present here will have had their ears opened and made aware of their disrespect for their parents and the grief they cause them by going around with any type of company, going out when they feel like it and coming home at their own time.

Our age was different. One could not leave the house without the permission of one's parents. The mere thought of coming home late would send shivers of fear down our spines. Nowadays, youngsters come and go as they like. There is no concern about the hour – early or late, it makes no difference. They go where they want to and sit around with whom they want to. This could not be done in the past. The habits of the past are the very teachings of Islám which have been handed down to us from 1400 years ago.

The áyet on mu'ásharat came to mind today because of the way people came running in this morning. In the rush, there is bound to be bumping and falling, knocking of knees and elbows and striking of feet. In sitting down, there is bound to be thumping and pushing. Is that not so? So, this áyet came to mind, instructing on mu'ásharat. It is an all-encompassing áyet, extending to the consideration to be given to the musáfir even. If the traveller is to be given consideration, what about the person sitting next to you? And the neighbours at a distance, the neighbours close by, the orphans and the poor, one's relatives and one's parents? If each category

has priority over the previous one, one can imagine the rights parents enjoy!

### **'Ibádat and 'abdiyet**

Today's lesson, today's majlis has been on mu'ásharat. It should be obvious to you now that mu'ásharat is also 'ibádat. One type of 'ibádat is obviously 'ibádat – namáz and so forth. There is another 'ibádat which is indirectly so. In appearance it does not seem to be 'ibádat. The question arises: If this second category does not have the appearance of 'ibádat, how can we say it is 'ibádat? The answer is: When Alláh Ta'álá's orders are carried out as they should be, one receives thawáb. Whatever carries with it thawáb falls in the category of 'ibádat.

### **Islámíic mu'ásharat is 'ibádat**

It is on this basis that Islámíic mu'ásharat is 'ibádat. So, do not think that five times namáz at its proper times with jamá'at and takbíre-ulá, performed with all the proper arkáns, or tiláwat of the Qur'án Sharíf with proper tajwíd, or sitting with tasbíh and making zikr, are the only forms of 'ibádat. It is important to attain perfection in all categories of the Dín and not only in those categories which are obviously 'ibádat. That person leaving out this important section of the Dín cannot be called an 'ábed. He is not deserving of the title of being an 'ábed. He has not developed 'abdiyet in himself yet. We find that when he sees a poor person he turns his face away. Where will he condescend to concern himself about the conditions of the poor? We also find that, when travelling, he is only concerned about his own comfort, irrespective of the inconvenience caused others. And so forth.

From this áyet of the Qur'án Sharíf we have come to realise, through our shortcomings, what a major 'ibádat we have left out. Yet we are happy within ourselves that we are performing Tahajjud and making tiláwat, that our beards conform to the requirements of the Shari'ah, that our trousers legs are now above the ankle and that the length of our kurtah now extends lower than before. Yes, we feel very happy in our hearts about these. Yet, we have discarded many sections of the Dín, one of which is mu'ásharat.

For this we will be accountable to Alláh Ta'álá. Yes, Alláh Ta'álá will ask: "Why did you speak in such a way as to hurt the next person's feelings, as to offend him?"

### **To offend a person is nothing compared to offending the Dín**

Here please note: If the next person is offended by some aspect of the Sharí'ah, then this is not called hurting his feelings. Also, if there is offence to the Dín by following somebody's opinion, then one cannot accept his opinion, no matter how offended he feels. His opinion has to be ignored. In other words, to offend a person is nothing compared to offending the Dín.

Nowadays, a completely wrong meaning is attached to the expression "offending somebody". We find, at times, westernised persons telling the molvís: "What is the matter? You are not prepared to accept anything we say. We feel very offended and it is not a nice thing to offend others." When confronted in this way, there is no question of being overwhelmed. Our response: "We are there to serve. Our lives are there to please, to cheer, to bring ease and comfort, to be magnanimous. But we have no choice. What can we do? To accept your views would be to offend our Dín. At this point the Dín says something else. And you also admit that this is Dín. Most probably you were not aware what the Dín had to say on the issue, that is why you voiced a different opinion. We are certain that, when you realise your error, you will retract your viewpoint."

When the position has been explained thus, the following response would be forthcoming: "Mauláná, please forgive me, m'áf. I was not aware of the deeper aspects involved. In-shá-Alláh Ta'álá, I will bear it in mind in future."

This is an illustration of the etiquette of speaking. Talk to a person at his level. Islám has certain maxims. This is one of them:

كَلِّمُوا النَّاسَ عَلَىٰ قَدْرِ عَقْلِهِمْ

*Talk to a person at his level of intelligence.*

There is another one as well:

أَنْزِلِ النَّاسَ عَلَى مَرَاتِبِهِمْ

*Respond to a person according to his status.*

It is not within the capabilities of everybody to apply these maxims in the varying situations, bearing in mind the subtleties involved.

### **A qissah: the Tehsildár comes to visit Hadhratwálá**

This reminds me of an incident:

Hadhratwálá used to hold his majlise-ám after Zuhr. The majlise-khás and akhás were held only if there were special visitors. Anybody could come and sit in a majlise-ám. Those who so wished could go forward to make musáfahah, but few could muster up enough courage to actually go forward to do so.

It was during one such majlise-ám that a Hindu orderly entered the majliskhánah and approached Hadhratwálá. “Huzúr,” he said after being asked his errand, “The Tehsildár Sáhíb has come in his horse-drawn coach. He wishes to meet you.” It was still the period of the British Ráj. Horses were still commonly used for travel. Partition took place some years after the demise of Hadhratwálá.

The orderly continued: “I am his orderly and he has sent me to seek permission for him to meet you. His coach is at the entrance.”

Here people come in and go out any old how! There was nothing stopping the Tehsildár from having come in to converse with Hadhratwálá. But that would have been out of place. Unannounced and without introduction, it could have led to embarrassing situations. Being a high ranking official, the correct protocol was to send the orderly to seek permission first.

Hadhratwálá gave his permission and the orderly departed to inform the Tehsildár. We were sitting and watching. Hadhratwálá told us: “When the Tehsildár enters, I will stand up, but do not any of you stand up.” The Tehsildár was a non-Muslim.

The Tehsildár entered. Next to Hadhratwálá was a space for visitors. Placed there was a quilt and a cushion. A small table stood nearby as well, having some kitábs and a few other items on it. We remained seated. Hadhratwálá placed his hands on the ground for support and started getting up. The

Tehsildár quickly went forward and stopped Hadhratwálá. “Huzúr, do not trouble yourself.” Hadhratwálá sat down again. The Tehsildár was seated on one side and made comfortable.

Hadhratwálá then explained: “All the people sitting here are quite aware of the etiquette of receiving a guest. However, I was the one who had instructed them to remain sitting.”

Hadhratwálá was answering an unasked question. The thought must have come into the Tehsildár’s mind when he entered and saw Hadhratwálá starting to rise: “Why is it that everybody else is sitting while Hadhrat is standing up?” Hadhratwálá had an uncanny ability to anticipate doubts arising in others minds. Hadhratwálá explained further: “Persons like yourself in positions of responsibility have a composed mind. If so many people were to stand up suddenly, all at once, it must cause some disturbance, which would be inconsiderate on our side. It was to preserve your inner tranquillity that I had ordered them not to rise.”

Do you understand? Huqúq! Rights of the guest, who was a non-Muslim, but a ruler in his own right.

أَنْزَلَ النَّاسَ عَلَى مَرَاتِبِهِمْ

*Respond to a person according to his status*

We were taught everything. Pray we have the taufíq to act accordingly. To act fully and completely on the áyet of the Qur’án and Hadíth Sharíf, on every occasion, taking cognisance of place and person, should be our aim. A point to remember with regard to the incident just related: Hadhratwálá rising for the Tehsildár was neither ta’zímán nor mohabbatan – it was neither out of reverence nor out of love – this would be ná-já’iz. It was ikráman-bizzayf – respect for a guest. It was a portrayal of Islámic manners. It would also fall in the category of dafa’-e-mudharrat – preventing harm. The intention is not jalbe-manfa’at (to derive benefit), which would be ná-já’iz. This I mention in case somebody were to ask: “How could Hadhratwálá stand up for a non-Muslim?”

## Du'á

Today the mu'ásharatí lifestyle of a Muslim has been placed before you. May Alláh Ta'álá give us and all of you the taufíq arzání to act according to this mu'ásharat, in our homes and outside, with our own and with strangers. Khudá háfiz.



## MALFÚZÁT

[*Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه mentioned in one of his majális:*]

Hadhratwálá رحمه الله عليه used to say that he had stated the ádáḅ of the essence Sulúk in just two words: ittilá-o-ittibá' (informing and following). In other words, the muríd should keep on informing his sheikh of his condition, correctly and truthfully; and he should act on the methodology shown by the sheikh without entertaining any doubts and reservations.

If the above has been achieved, then it will be understood that the sálik is traversing the path of Sulúk with the proper etiquettes of Taríqat. Such a person will very quickly reach his destination.

However, if he acts contrary to the above rules – he hides some of his activities and inner states, and he mentions only those states which are praiseworthy so that his sheikh may be impressed with his honourable status, omitting to mention the bad aspects within him – for goodness' sake, how can such a person be successful? That person who wishes to impress his elders with his own greatness is a mutakabbir (arrogant person) of an extremely high degree! He may be a sálik in appearance, but, in reality, he is a hálík (one who is destroyed)! That is why all sálikín should be introspective and check: "Is there some defect in me or not?" If there is a defect, the sálik should ponder on ways of removing that defect.



[*Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه mentioned in one of his majális:*]

It appears in the Hadíth Sharíf that 'Abdulláh Bin 'Umar رضى الله تعالى عنه has narrated that Rasúlulláh صلى الله عليه وسلم used to perform his Tahajjud namáz during his journeys as well, even when his mount was moving, irrespective of the direction the mount was facing. From this Hadíth Sharíf the virtues of nawáfil become apparent as well. Even though namáz becomes shortened during journeys, nevertheless, Rasúlulláh صلى الله عليه وسلم did not curtail his nafl namáz.

The question arises: Would it not have been a good thing if namáz was completely forgiven during journeys and during illness? There would be great ease in this.

The answer to this is as follows: Namáz is that act which differentiates between ímán and kufr, so that namáz is now a symbol of one's ímán; and a symbol is portrayed in every situation. Thus, just as it is necessary to exhibit ímán in both the conditions of illness and being on a journey, it is necessary to exhibit the symbol of ímán in these two situations.

The second reason is that namáz is the means for creating and strengthening a link and bond with Alláh Ta'álá. And an increase in this ta'alluq is an objective in all situations. Admittedly, there is alleviation during journeys and in illness, where the form has changed, but the original has not been abrogated. The musáfir is ordered to perform only two rakats namáz instead of the normal four fardh. The sick have been given permission, should they not have the strength to stand, to sit and perform namáz; and if the sick do not have the strength to do this, then permission is granted for them to lie down and perform namáz, but the namáz should not be abandoned.

Besides the above, there is also another very subtle reason. It is the following: during an illness or a journey, the bandah is even more in need of turning towards Alláh Ta'álá. The musáfir has been distanced from his external powerbase, from his glory and splendour, from his tribe, family, wife and children, friends and relatives. In a similar manner, the sick person has lost his physical strength and his support and he thinks to himself that the time to meet his Creator and Cherisher is very close. So, in these

situations should one turn one's attention less to Alláh Ta'álá or more? The demand at this time is to be involved in more 'ibádát than at other times. However, because of infirmity and debility, ease and alleviation have been granted.



*[Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه mentioned in one of his majális:]*

Taqwá is a very elevated quality. Alláh Ta'álá orders us at a number of places in the Qur'án Sharíf to adopt taqwá. A person may perform namáz, keep fasts, give zakát and so forth – he may have all these to his credit, but if he has no taqwá, then all these are useless. The similarity of all 'ibádát is like medication and the similarity of taqwá is that to parhez (dietary restrictions).

There is a famous saying: “A 100 medicines are equal to one dietary parhez.” Just as it is necessary in physical medicine to take medication and, simultaneously, abstain from certain foods, in a similar manner in order to cure a rúhání illness together with medication – that is, 'ibádát – it is necessary to make parhez – that is, adopt taqwá. And what does taqwá involve? It is merely to safeguard the tongue, safeguard the eyes, safeguard the ears and then see what happens – then see what núr springs forth in the heart!



## BOOKLET NUMBER FIVE

Safar 1413- August 1992



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Through the fadhl of Alláh Ta'álá and the barkat of our sheikh, Hadhrat Masíhul-Ummat Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رَحْمَةُ اللَّهِ عَلَيْهِ and the du'ás of our readers, this fifth booklet is now ready. May Alláh Ta'álá cause us all to benefit continuously from the teachings of our sheikh.

One of the remarkable features of Hadhratjí's majális is that it caters for all those present. The needs of the muftadí (the beginner) are seen to, as well as the needs of the muntahí (the accomplished). Therefore, from time to time, each majlis has to be read through thoroughly again. The reason is that, as the beginner progresses from stage to stage, points not fully comprehended initially now become clearer. When he first read a majlis, it was as a beginner and he would have attached importance to only those aspects that affected him directly. But now, as he progresses, other aspects will appear clearer to him and will now become relevant to him at this particular stage. This process continues until he reaches the level of the muntahí.

At this stage too, it will be necessary to look at some of the majális again as newer problems and challenges come to the fore. Even if a person has reached a stage where he remembers all the majális, then too it is necessary to keep on looking at the recommended kitábs from time to time.

What is the basis for this statement?

The following: one particular morning we entered the majliskhánah as usual and sat down. Hadhratjí commenced by taking the copy of "Hayaatul-Muslimeen" that was lying on his small desk and opened it at the page where he had placed a marker.

For our benefit, Hadhratjí commented that he had been looking at

the kitáb earlier on and had come across this interesting and important passage. But before reading the passage, Hadhratjí commented that this kitáb: “Hayaatul-Muslimeen” was such a kitáb that one should keep on glancing at it from time to time. The majlis that followed was based on the passage read out by Hadhratjí.

Similarly, the chapters on the akhláqe-razíláh and akhláqe-hamídah in “Sharí’at and Tasawwuf” have to be read over and over again. (“Good Character” serves as an introduction to “Sharí’at and Tasawwuf” and it is also a handy reference book afterwards). Also of importance in one’s reading schedule is a kitáb on fiqh (mas’alah-mas’íl). Hadhratjí recommends that one reads three to five mas’íl daily.

It must be pointed out again that these booklets are not a substitute for direct contact with one’s sheikh. If for some reason one cannot contact one’s sheikh, one should at least try to be in contact with one of his khulafá.

This is the basic formula for progress: a schedule of learning and contact with one’s sheikh. By following this formula consistently, there is no reason why the reader will not progress from stage to stage and from strength to strength, in-shá-Alláh Ta’álá.

Dr.I.M.



*[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, in Jalálábád, India, on the 7th October 1989, corresponding with the 5th Rabi-ul Awwal 1410]*

## TIJÁRAT – TRADE AND COMMERCE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Despite listening to so many talks, some remain where they are. They make no progress. I do not know what their niyets are, but Alláh Ta’álá is well aware of niyets. Alláh Ta’álá then causes improvement in one’s character, what is termed isláh, according to this niyet. This process is called hidáyet

(guidance). Isláh and hidáyet thus depend on one's niyet.

What is the relevant áyet in the Qur'án Sharíf...?

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بَقِيَهُمْ حَتَّىٰ يَغَيِّرُوا مَا بِأَنفُسِهِمْ

*Verily, Alláh does not change the condition of a nation as long as they do not change what is within themselves. (S.13.11.)*

This is quite plain and straightforward: Alláh Ta'álá changes the condition of a nation due to its own actions. Its pitiful condition is because it has brought on oppression (zulm) on itself. In another áyet Alláh Ta'álá states:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسُهُمْ يَظْلِمُونَ

*Verily, Alláh does not oppress mankind in any way; but human beings oppress themselves. (S.10.44.)*

### **Guidance (hidáyet) and deviation (dhalálat)**

This applies to an individual as well. When a person invites dhalálat, as shown by his conduct, then Alláh Ta'álá causes him to go astray. After all, Alláh Ta'álá is the Divine Original Cause of each and everything, even hidáyet and dhalálat.

Alláh Ta'álá states:

فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ

*Alláh verily sends whom He will astray; and guides whom He wills. (S.35.8.)*

This does NOT mean that Alláh Ta'álá gives guidance at random and that the individual has no choice in the matter. This is not the case. What it means is that, when a person adopts those means which lead to hidáyet, then Alláh Ta'álá, as the Prime Cause, leads him to hidáyet. And when a person adopts those means that lead to dhalálat, then Alláh Ta'álá allows him to go astray.

People tend to derive wrong meanings when looking at translations of the Qur'án Sharíf, Therefore, it is not permissible for people to look at translations of the Qur'án Sharíf without an ustád.

### Looking at Qur'anic translations and an overseas letter

I received a letter from overseas. It was either from Africa or from England. The letter was from a pious lady, punctual with her saum and salát, reciting the Qur'án Sharíf a lot, and so forth – all in all a very dínár person. The poor lady was lamenting about her husband, that he was not performing his namáz, that he was drinking, that he cast lustful glances at others.

She then wrote: “I was brought up in a well-bred Díní-conscious family and, Alhamdulillah, there is dínárí in me. Then, how is it that I came to be landed with such a husband? Especially seeing that the Qur'án Sharíf states:

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ

*Corrupt women are for corrupt men; and corrupt men for corrupt women.*

*Good women are for good men; and good men are for good women. (S.24.26.)*

“This means that the khabís (wicked/ evil/ foul) are for the khabís and the tayyib (good/ pure/ chaste) are for the tayyib. I am no khabís, so how did I get such a husband?”

In reply, I wrote to the lady: “This is the very reason why it is not permissible to read the translation of the Qur'án Sharíf without an ustád! The correct interpretation of the áyet is as follows: If a man has a khabís-type temperament and he has a wife who is tayyib, dínár and pretty, nevertheless, his khabís temperament will draw him to a showy woman and a woman of the street. In a similar way, if a khabís wife has a husband who is good and pious, her khabís temperament will draw her to that man who is also khabís, one who is immoral and a profligate.

“But, má-shá-Alláh Ta'álá, in your situation you are dínár. How can you even think of yourself as khabís? That may be his temperament, but you yourself are pious, má-shá-Alláh Ta'álá.”

One can see the error she fell into interpreting the áyet herself. That is why it is not permissible to read the translation of the Qur'án Sharíf without an ustád.

We were speaking of niyets. Isláh and hidáyet are dependent on one's niyet. Alláh Ta'álá is well aware of one's niyet. He then deals with

individuals accordingly. It is Therefore, important to safeguard one's niyet. For instance: What is one's niyet when associating with a buzurg?

### **The confidence trickster appearing pious**

Different people have different attitudes, some of which are corrupt: for example, seeking jáh, or seeking mál. These individuals attempt to get something out of others by gaining their confidence so that people must come to believe: "He is connected to such and such a buzurg of such and such a place. Therefore, má-shá-Alláh Ta'álá, he must be a pious person himself." He wishes to deceive the people and deceive the sheikh.

The moment he sees that people consider him to be pious and upright, because he has made a point of being seen in the company of the pious, he puts his worldly ploy, the confidence trick, into action. He starts by taking a loan of twenty rúpís and he pays it back punctually. The cycle of borrowing and repaying punctually has started: sometimes he borrows a 100 rúpís and he pays it back; sometimes he borrows 500 rúpís and he pays this back. In this manner he establishes his trustworthiness. Má-shá-Alláh Ta'álá, he is somebody who pays back punctually and he is also somebody who associates with the pious. He has won the confidence of the people. He now borrows 10 thousand rúpís and he does NOT pay it back! The confidence trick has been brought to its successful completion.

I do not speak of incidents that have not taken place. This particular incident has been related from past experience.

If this is his niyet – to extort money from people by using a confidence trick – then it is obvious he can expect no benefit from Alláh Ta'álá, that he will get no hidáyet from Alláh Ta'álá. It is not Alláh Ta'álá who wants him to go astray. The áyet quoted just now does not mean that Alláh Ta'álá wants him to go astray. It is not Alláh Ta'álá's purpose to lead man astray: Alláh Ta'álá has revealed the Qur'án Sharíf; with specific laws and guidance, so that a person may come onto hidáyet.

Here is a thought: if Alláh Ta'álá wanted to lead man astray, why create Jannat? Jahannam alone would have sufficed! No. It is this person who has deliberately sought dhalálat by his wrong thoughts and beliefs and by his evil conduct. So, Alláh Ta'álá has caused him to deviate.

### **A parable about a person heading for a well**

Here is an illustration: A person wishing to travel is lost. He does not know the way to his destination. A friend who knows the route is prepared to direct him. However, this person does not feel confident enough to go just by directions alone so the friend goes with him, pointing out the way and also pointing out the dangers.

After travelling only a short distance, the person interrupts and says: "I know the path now. I do not need you anymore." The friend holds his hand and says: "Wait! There is a well directly in front and you are heading straight for it!" The person says: "What well? There is no well. Leave my hand." Despite his friend's pleas, he forces his hand free and he walks blindly forward to fall into the well.

The question now is: Did the friend throw this person into the well?

The answer is: Obviously not! He himself had this strange desire to fall into the well. The friend was there to guide him and he tried to prevent him by actually holding him back. But the help was scorned. Such thick-headed people should really be given a shove from behind and be told: "Go! You desire to destroy yourself. Go! Fall in!" Obviously, we do not advise that you do this, but somebody who is malicious may just decide to do it!

What do we advise? The Shar'í injunction is very well stated in this Fársí couplet which states that if you see a blind person walking and he is heading directly for a well, it is your compulsory duty to save him. If you are making namáz even, interrupt your namáz and stop him. This is what Islám teaches. The poet says:

*If I see a blind person heading towards a well  
and I remain silent I am a sinner.*

In this specific situation, one has now broken off one's namáz and one rushes forward and grabs the blind person's hand, thereby putting into practice what Islám teaches.

If the blind person becomes enraged and says: "Why are you catching my hand? Leave me alone!" one should explain nicely to him: "Brother, there is a well in front of you." If the blind person is still adamant and says: "Who are you to tell me? Leave my hand!" and he forces his hand free, then all one can say is: "As you wish," and leave him to his fate.

So, has he been thrown into the well or has he fallen in of his own free will? As we said: a malicious person may just decide to give him an extra shove from behind! Of course, no respectable person would ever think of doing such a nasty thing!

It is unthinkable that Alláh Ta'álá should cause a person to deviate from hidáyet and cause him to go astray. May Alláh Ta'álá save us from such thoughts! You have not understood the Qur'án Sharíf. The terminology of the Qur'án Sharíf is that of Royalty.

As stated already, what is meant is that the Primordial Cause of everything is Alláh Ta'álá. Honour and disgrace, guidance and deviation, are all in His Hands. However, whatever happens to us we invite by our niyets and a'mál. Should one fall into disgrace, or should one go astray, do not implicate Alláh Ta'álá – this is what you have brought on yourself. Alláh Ta'álá is free of all blame. That is why it is important to safeguard one's niyet. One's niyet should draw one towards good and one should make du'á: “O Alláh Ta'álá! Bless us all with hidáyet and grant us all maghfirat.”

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

*My Lord! Forgive and have mercy, for You are the best of all who show mercy. (S.23.118.)*

One's niyet is important. The benefit accruing to one will depend on one's niyet. People visiting a buzurg come with different niyets. Different objectives are concealed in the hearts of those sitting with a buzurg, developing an association with him and becoming bai'at to him. If one has the niyet to build a strong and firm bond with Alláh Ta'álá, then one will benefit.

If the niyet is to attain some worldly objective, then that person will still attain his materialistic objective. In the latter case, this person sets out to gain the confidence of the people by his association with a buzurg: He wishes to impress others by being a friend of the buzurg; or by being bai'at to him in the silsilah; or by showing others that he is of his progeny. Such a person will attain his worldly objectives, but his portion in the ákhirat will diminish proportionately. Yes, if he dies with ímán, he will

attain Jannat, but there is no question of his attaining Jannat in the first instance, immediately on dying.

This stands to reason: If all Muslims qualify to enter Jannat straight away on dying, what then is the purpose of making one responsible for the laws of the Sharí'at? Why is there punishment for acts of kufr and for crimes committed?

Why differentiate between Haqq and bátil? Why label those not obeying the Sharí'at as transgressors? There must be reasons for all this.

### **There is a difference between nafse-ímán and kámil-ímán**

The answer is quite simple: ímán can either be simple ímán (nafse-ímán), or perfect ímán (kámil-ímán). Those with kámil-ímán will qualify for Jannat straight away. Those with nafse-ímán, ímán which is not perfect, will enter Jannat only after their punishment has been meted out.

Yes, as I was saying, a person who has worldly gain as his objective will achieve worldly gain. The qissah of the person posing as the son-in-law of Hají Imdádulláh رحمه الله عليه is well known to you. Did the impostor not achieve his objective? Yes, he did. But...!

Incidentally, this “But” is a particle of clarification (istidrák). You may have come across it when studying “Sharah-Maktah-Amil”. It means: to clarify any doubt that has arisen in a preceding statement, in the statement that follows.

But remember, this person may gain from a worldly point of view, but he is losing much more as far as the ákhirat is concerned. He has in mind that he is making an effort to earn a living, what is termed “kasbe-dunyá”. Now “kasb” means “to earn” and “dunyá” is made up of two specific components, namely “mál” and “jáh” (wealth and prestige). This person feels that what he is doing is within the confines of iktisábe-dunyá – earning a living.

### **Iktisábe-dunyá – a misconception clarified**

What is the Islámic standpoint? Islám has made iktisábe-dunyá permissible on condition that there is no interference with iktisábe-ákhirat. In other words, if there is no harm to one's deeds and schedules (a'mál and mu'ámulát) for the ákhirat, then only is earning wealth and dunyá permissible. On the

other hand if, in seeking dunyá, there is interference with one's efforts and one's deeds and schedules for the ákhirat, then that earning is not permissible. It is clearly harám. This is the rule and principle. The basis of our existence has been interfered with. The basis of our existence is to make an effort for the ákhirat and that earning which interferes with this effort, is evil.

The relevant Hadíth Sharíf states:

الدُّنْيَا مَرْعَى الْأَخِرَةِ

*This world is the cultivation ground for the ákhirat.*

In other words, give priority to the works and deeds for the ákhirat. Do not do any such thing that will interfere with the deeds for the ákhirat.

Rasúlulláh صلى الله عليه وسلم has said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

*To earn dunyá is fardh, but only after performing the fardh*

*(for the ákhirat).*

This is the rule and the principle. But what is the present situation? We see the farmer getting up in the morning and going straight to his farm; the businessman gets up and goes straight to his shop; the worker gets up and goes straight to the office or factory; the student gets up and goes straight to the classroom; and so forth. Not a single one has performed his namáz!

What each one should have been doing is the following: After getting up and freeing himself from the call of nature, he should have made wudhú and gone to make namáz with jamá'at with takbíre-ulá. Then only should he have proceeded to his work.

Alláh Ta'álá Himself has said:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

*And when the prayer has ended, then disperse in the earth and seek the bounty of Alláh; and remember Alláh in abundance so that you may be successful. (S.62.10.)*

Meaning that, when you have completed your namáz, do not stay put in the masjid. Spread out on the earth.

For what? To go to the cinema? To watch television?

### **Television spreads shamelessness and reinforces the roots of apostasy**

Television is to be found everywhere today: in public places, on business premises, in virtually every home – at times, not only one, but two and three. These have been placed ideally to spread shamelessness and to reinforce the roots of apostasy, to lead one astray. Television does not harm others as much as it does the Muslim. Others have already reached the pinnacle of their destruction: here they die and there they fall! Jahannam is the immediate fate they face, compulsory for those who die with kufr.

No! The damage and harm is to the Muslim and mu'min. But our mu'min brothers refuse to understand. Therefore, our destruction is progressing headlong. The cinema and television are excellent avenues wherein the destruction of the Muslim is being propagated. Without having to say anything directly, the destruction of the Muslim is under progress.

The cinema and television are a big fitnah (evil/ corruption), in the same way that it is a fitnah – and a great fitnah at that – for young lads to keep company with other young lads. It is a great fitnah for youths to mix with other youths!

So, having made namáz, should one leave the masjid for these activities? No! Never! Your namáz forbids you: “Hold on! Hold on! Just a little while ago you were standing and talking with One Who is Most Exalted, Most Honoured. On your lips was His Sublime and Respected Name. You bowed your back respectfully in front of Him. You rubbed your forehead on the ground in great humility, in front of Him. You sat in front of Him, head bent down, with your heart burning with love for Him. And now you have just moved a few steps away from there. To sit in the cinema and to watch television? And to go around goggling lecherously at young boys and women? And to look with contempt at others? And to swear and use foul language? And to argue and scream? And to be involved in indecent and forbidden acts? Are these the demands of that noble and honourable namáz?”

No! “Fantashirú-fil-ardh” does not mean all this! What then?

Alláh Ta’álá is saying: Spread out on the earth to seek the fadhl of Alláh.

### **Spread out to seek the fadhl of Alláh Ta’álá**

This sounds strange. To seek the fadhl of Alláh Ta’álá was the very reason that you had gone to the masjid. You were sitting in the masjid to seek the pleasure of Alláh Ta’álá.

You had obviously gone to seek the pleasure of Alláh Ta’álá and not His displeasure. Al-’ayaz-billáh! How can one even think that one goes to the masjid to seek the displeasure of Alláh Ta’álá? This is a fine point being brought to your notice, a point you may not find in the kitábs of tafsír.

Another fine point to bring to your notice: The Arabic “fi” is used here and “fi” means “in”. “Spread out IN the earth.” Grammatically the word “alá” meaning “on,” would appear to be more appropriate. However, the “fi” is used in this instance for greater emphasis: Spread out firmly and enthusiastically on the earth.

O you students! O you ’ulemá-e-ikram! Hearken! These are points you may or may not come across when perusing the kitábs of tafsír.

But, let us carry on: Spread out for what? To seek the pleasure of Alláh Ta’álá. “Wabtagú-min-fadhlilláh.” – Spread out to seek the fadhl of Alláh Ta’álá.

So, the question arises: “O Alláh! We were sitting in the masjid specifically seeking your fadhl. Tell us, what is this other fadhl that we are being ordered to seek?”

The answer is: This fadhl is your rozí. Fadhl, in this instance, is your rizq.

You were under the impression that being in the masjid, engaged in your namáz, your tiláwat and your tasbíh, was the only means of attaining His fadhl. Not at all. Spreading out on the earth, travelling and toiling, is also seeking the fadhl of Alláh Ta’álá. This is also ’ibádat. So, go forth. Seek your sustenance. “Wabtagú-min-fadhlilláh.”

Another question: Why this unusual manner of ordering us to seek our sustenance?

Alláh Ta'álá's answer is: "It must not happen that you seek your rizq forgetful of Me! It must not happen that you immerse yourself in your farming, or your business, or whatever work you are doing, forgetful of Me! And, moreover, that whatever you earn you come to consider to be the result solely of your own toil and efforts. Remember that even the results are through My fadhl, as well as the means: It is I Who have blessed you with an understanding heart and a brain that can think and limbs that can work. Have you not stopped to think why the next person has not got what you have? So, is this not My fadhl on you?"

Yet, you consider that what you have earned is solely through your rushing around, through your own efforts, Just like Qárún.

Qárún believed that it was solely through his own knowledge and skills that he had amassed his wealth. Qárún had boasted: "What I have amassed is solely through my own knowledge and expertise. I have taken no help or support, neither from any person nor from that Being Whom you refer to as your Kháliq."

"Believe as you wish," was Alláh Ta'álá's response. What happened? Alláh Ta'álá's wrath descended and both Qárún and his wealth were destroyed.

Remember, not a single item that we possess is ours. Nay, we ourselves cannot lay a claim to ourselves! We belong to another Being. And if we belong to another Being, it follows that whatever we have in our possession also belongs to that Being.

Do you understand?

### **Possessing excellence is from Alláh Ta'álá**

In other words: The moment a right-thinking person with clear understanding can absorb this concept, he will never develop takabbur. No matter how much external excellence he may have achieved, whether it is materially in the form of wealth, or physically in the form of bodily strength, or politically in the form of kingship over a land or support of the masses, he will never be boastful or proud or arrogant.

The excellence that he has attained may not be in záhirí qualities, but may be in bátiní qualities – the person may have achieved excellence in the field of 'ilm and in a'mál, in taqwá, zuhd and 'ibádat – then too that person

with clear understanding will never be boastful or proud or arrogant.

That is why the ahlulláh, the real ahlulláh, do not have even a trace of takabbur. This is because they realise and accept that everything is from that Being. The ahlulláh understand very well that Haqq Ta'álá is the Musabbab-al-asbáb – that Alláh Ta'álá is the Cause of all causes. They, thus, attribute all good to Alláh Ta'álá and never impute that good to any excellence within themselves. They recognise all good attributes to be gifts from Alláh Ta'álá and are ever fearful: “It must not happen that this gift is snatched away!”

That is why they abstain from any such speech, any such action, any such deed, any such work that may incur even an atom's displeasure from Alláh Ta'álá, fearing that this may be the cause for that Divine gift to be snatched away.

Do you understand?

At times, it may happen that a particular excellence is temporarily taken away. However, this is not always due to some fault on the part of the ahlulláh, but the reason for it is to draw the person even closer. Alláh Ta'álá desires that this person should direct his attention more fully on Him. Not for a moment should this person's gaze drift to himself and his achievements, but his gaze should be fixed on Alláh Ta'álá even more closely and completely, by an even greater realisation that He is the Bestower of all gifts.

### **Hadhratwálá's mind going blank**

Hadhratwálá related the following incident to us:

He was invited to Pákka-gharí, obviously with the object of his giving a wáz. When the time came, he proceeded to the mimbar and sat down. He read the preliminary khutbah, then recited the introductory áyet and then... stopped. No topic came to mind – his mind was a complete blank! He repeated the same áyet several times, hoping that some topic would come to mind – but still a complete blank!

He then thought to himself: “I don't have to speak on a new topic. I have given scores of lectures before and I will just repeat one of those.” But try with all his might, yet he could not recall a single lecture. Finally, he said:

“At this moment no topic comes to mind. There will be no lecture.” So saying, he climbed off the mimbar and sat down.

This incident illustrates what we have been discussing. I do not have to spell out to you the vastness of Hadhratwálá’s knowledge or the high Díní status that he had attained. Yet, on that occasion, his mind had gone completely blank. At that moment his qúwate-’ilmíyah was snatched away temporarily, through no fault of his. Alláh Ta’álá desires to draw some kámilín and akmilín even closer. They are already clasped to His breast – He wishes to hold them there!

Do you understand?

It is not já’iz to be proud or boastful of any excellence that one may possess.

That excellence is not self-generated: it is a gift from Alláh Ta’álá. If such a gift can be snatched away without a person transgressing, what chances are there that that gift will remain if one deliberately does wrong? The fear of a decline in that excellence should be ever present.

Yet, what do we see happening? A person attains some wealth and it goes to his head. The very next thing he does is squander it heedlessly. Soon it is all gone and he goes around borrowing from others. He has neither the capacity to be contented with very little (qaná’at), nor is he capable of spending cautiously. He should have had some forethought. But no, the wedding has to be lavish and so too the occasion of his son’s circumcision and ’aqíqah. So, now he has to go around borrowing.

### **Wrong practices in regard to mangní, khatnah and ’aqíqah**

Not only that, but nowadays even on the occasion of the betrothal (mangní), there is unnecessary spending. You find that both parties have already had a discussion and have agreed on the marriage. But that does not satisfy everybody. So, 50 or a 100 people must be invited and fed and entertained.

This happens. As I have said before, I do not mention incidents that have not actually taken place. These incidents are not imaginary.

Just a few days ago a person came and related what I have just said. I questioned him: “When the girl’s side gave the answer, they had called

a few people from the boy's side? Obviously, just one person will not go alone."

He said: "Yes. Four to six people had gone to get the answer." The answer was given and confirmed. Yet it was found necessary to gather 50 to a 100 people for meals to re-confirm the agreement.

Please do not take offence, but let me tell you something: The truth is that a Muslim has lost trust and confidence (i'tibár) in his fellow Muslim. Why do I say this? You can see for yourself that, even after the agreement is made, it is still necessary to hold a special function to re-confirm the agreement.

So, the mangnÍ, the wedding, the khatnah and the 'aqÍqah, have all become major functions. Yes, even the circumcision and 'aqÍqah have assumed the proportions of a wedding!

'AqÍqah, done along Shar'Í lines, is a simple procedure: The day the child is seven days old, the hair on the head has to be shaved and silver has to be given to the poor as sadqah. The amount of silver will be equivalent to the weight of the hair shaved off. That is, if you have the means. Also, if you have the means, slaughter one goat if the infant is female and two goats if the infant is male. Then, like the meat of qurbánÍ, it is preferable to divide this meat into three portions: one portion to be kept for one's own use, one to be distributed to the poor and the third portion to be distributed to friends and family. Plain and simple.

But no! 50 to a 100 people must be invited. So, besides the 'aqÍqah animal, an additional cow or two have to be slaughtered as well to feast friends and relatives!

What about the khatnah? The Shar'Íat does not stipulate a special function on this occasion. This simple rite does not satisfy everybody. So, one finds the child being painted and dolled up in new clothes. A special horse is hired and the child is paraded around the neighbourhood on the horse. Thereafter, the circumcision is performed and everybody is then feasted. Is this not on the scale of a weddings? Is this a union (wedding) they are celebrating? This is no union, but a separation – the separation of the foreskin! How strange!

When all the money is finished, he goes around borrowing. Nowadays,

this borrowing is in the form of a loan from the bank on interest. And when the creditors demand their money, the requests come: “Hadhratjí, please make du’á for me. I am piled up in debt.” When I ask how it happened, then all the details come out. That is how I come to know.

Now, the question is: Did Alláh Ta’álá command him to get into this plight or did he bring it on himself? Obviously, he brought it on himself. Alláh Ta’álá tried to prevent his getting into trouble. Alláh Ta’álá forbade him from wasting his wealth and from taking loans on interest.

A Hadíth Sharíf of Rasúlulláh صلى الله عليه وسلم states:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

*Very, Alláh Ta’álá has disapproved three acts for you: to argue and debate, to squander your wealth and to question too much.*

These are important matters brought to your attention. It is very necessary that our brothers should know how to live with respect and honour and how to save themselves from disgrace.

Let us continue. Alláh Ta’álá says:

فَانْتَشَرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Alláh Ta’álá’s fadhl is in the masjid as well, but, O Performers of namáz, leave the masjid after performing your namáz and spread out on the earth to seek your rozí. This is also Alláh Ta’álá’s fadhl.

### **Álime-asbáb – success depends on using the correct means**

Another point to be understood from this áyet is that this world is a world of means – álime-asbáb: a world related to the utilisation of means to attain a desired objective. In other words, we have to make firm use of the proper and permissible means that Alláh Ta’álá has set out to acquire those objectives which are considered necessary. And, thereafter, have hope of success.

As we said, coming to the masjid for namáz is seeking fadhle-Iláhí. Spreading out on the earth for your rozí, is also seeking fadhle-Iláhí. Look at it this way: In order to seek your rozí your feet have to walk, your hands have to work and your eyes have to see that work.

These actions of your feet, hands and eyes have a significance no less than the actions of your feet, hands and eyes in going to the masjid and performing your namáz! In both situations, the movements of your feet, hands and eyes are to gain the fadh'l of Alláh Ta'álá. In both situations you are in 'ibádat and earning a great reward – thawáb and ajr-azím.

Another very subtle point arises here: In both situations, whatever you are earning is only through the fadh'l of Alláh Ta'álá. Do not even for a moment consider that what you have earned is due to any excellence within yourself! The walking of your feet, the working of your hands, the looking of your eyes and the speaking of your tongue, are all through the fadh'l of Alláh Ta'álá. Do not for a moment consider these to be due to any excellence within you, or that any excellence within you is the result solely of your own toil and effort. Whatever scholarly accomplishments you may have or excellence as far as 'ibádat or taqwá is concerned, do not for a moment think that they are the results of your independent efforts.

We can thus summarise what we have said as follows: Alláh Ta'álá says: "In every situation keep your gaze fixed on Me!" Turn your gaze away from yourself and direct your gaze towards Alláh Ta'álá.

### **Fanáyet and faná-al-faná explained**

When you have reached this stage, you have reached the stage called faná'yet.

This is the stage where there is complete annihilation of the nafs. So much so that, irrespective of any excellence and perfection attained with regard to health and strength, wealth, knowledge, good deeds, treasures or territorial gains, one's gaze is on none of these, but is fixed solely on Alláh Ta'álá. One has submerged into non-existence. One has made oneself into dust – mitá'yet.

When this person progresses further and reaches a stage where he is not aware even of his own annihilation (faná'yet), he reaches a stage called faná-al-faná – annihilation of annihilation.

Do you understand these terms now? Many are confused about these terms. Please remember: Faná (annihilation) does not mean to go and cut your throat! Committing suicide is a terrible sin which will land one in

Jahannam.

Faná is that condition where you have separated and isolated your nafs from yourself, so that its opposition ceases completely. Remember that your nafs is the main culprit in an alliance of mischief-makers. Your nafs is the king who has taken Shaitán as wazír and an accomplice. These two – Bádsháh Nafs and Wazír Shaitán – scheme together to teach one to oppose the orders of Alláh Ta’álá. Fanáyet is that stage where the opposition of this duet, Bádsháh Nafs and Wazír Shaitán, ceases completely and only the Pleasure of Alláh Ta’álá remains!

So, how does one reach this stage?

Simply, as follows: Before you say anything, or do anything, think carefully and ask yourself quite honestly: “Will this bring the pleasure of Alláh Ta’álá or not?” Only if you can gain the pleasure of Alláh Ta’álá, speak or act. If the pleasure of Alláh Ta’álá cannot be gained, abstain! You have, in this simple way, attained faná’yet. This is the haqíqat of faná.

When you go back home, you will be taking with you this faná’yet. This is why you have come here – to attain faná’yet.

Let us continue. “Wabtagú-min-fadhlilláh.” In every situation there is the fadhl of Alláh Ta’álá.

### **Answer to a criticism that molvís want us to stay put in a masjid**

This brings out another important point: This is an answer to those Muslims who level the criticism at the molvís that they only want us to stay put in the masjid.

Think for yourself: How can any molví say this when Alláh Ta’álá has specifically commanded that, after having completed one’s namáz, one should spread out on the earth to seek one’s rizq? Is it possible for a molví to contradict Alláh Ta’álá? Obviously not.

Yes, a self-styled, “itinerant molví” may make such a statement. A self-styled, “itinerant molví” is one who has looked up some kitábs at home without a proper ustád. He is no “molví” – he is no “maulá-wálá” (one connected to Alláh Ta’álá). On the contrary, he is a “murlí-wálá” – he is a turnip!

Yes, such a charlatan can be mistaken for a molví.

For example: You may find that a person has memorised long and involved lectures on the theme of “Sírat-un-Nabí” and he has practiced very hard to deliver them with great oratory. His oratory absolutely moves the audience. At times, they are rolling with laughter; at times, they cannot hold back tears from rolling down their cheeks. The n’ats are also recited with a superb voice.

“Wáh! Wáh!” The audience is charmed, nay, the audience is absolutely captivated! But the moment he leaves the listeners are as before. Some are enjoying tea and refreshments; others are busy serving sharbat; others are passing the time in their tents; others are conducting their own amusing gatherings; while others are busy sight-seeing and window-shopping.

What a tremendously successful occasion! According to his niyet, each one has achieved his objective. The hosts have received their share of the adulation for inviting the speakers; those in charge of the arrangements have received their praise for good organisation; the speakers and reciters of n’ats have been congratulated on their superb oratory and recitals; of course, these have also been reimbursed for their travelling expenses and they have also received handsome hand-outs, depending on the financial status of the hosts; and that person who has shredded his kurtah in a fit of passion, has not been forgotten – he has been given a new kurtah!

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Verily, deeds depend on niyets.*

### **Each individual will be rewarded according to his niyet**

The purpose of a wáz is for Díní benefit, that the hearts of the people be turned away from dunyá and be instilled with a yearning for the ákhirat. If this is not achieved, of what value is all that praise and congratulations?

So, a real molví – not a self-styled molví – can never say: “Brother, after your namáz, stay put and do not leave the masjid,” when the Maulá is saying: “After your namáz, spread out on the earth to seek your rizq”. May Alláh Ta’álá forgive the critics for their slander.

“Wabtagú-min-fadhililláh” – seek the fadhl of Alláh Ta’álá. Now, what is

the characteristic of seeking the fadhl of Alláh Ta'álá? This is stated in the words that follow:

وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝

*And remember Alláh Ta'álá in abundance.*

### **The essence of wazkurulláha-kathíran**

Alláh Ta'álá is saying: “You should understand that the rozí you are earning is My fadhl. But do not be so involved in your work that you forget Me. It should not happen that you earn indiscriminately, not taking into account what is já'iz and what is ná-já'iz, what is halál and what is harám. I had ordered you to seek My fadhl. So, how can such indiscriminately earned rozí be considered to be My fadhl? Moreover, when the time of the next namáz arrives, do not be so involved in earning that you do not remember even to perform your namáz. Do not let this happen!” This is what Alláh Ta'álá is saying in the phrase “wazkurulláha-kathíran”. Keep remembering Alláh Ta'álá.

Here is a question: Is the act of remembrance (yád) a function of the lips or the heart? Obviously, the heart is the seat of remembrance, whereas the lips only express His Name. So, what Alláh Ta'álá is saying, is: “O Mu'mins! O Mussallís! O Performers of namáz! When you set out to seek My fadhl, when you set out to seek your rozí, do not become so involved that you do not remember Me in your hearts. Remember Me in your hearts, not in a cursory manner, but in abundance. The object of this remembrance should be that you are acutely aware of what is halál and what is harám, of what is já'iz and what is ná-já'iz, of what causes grief to others and what brings happiness, of what causes harm to others and what brings comfort and ease. This is the way to earn your rizq, by remembering Me in abundance in your hearts.”

Do you understand? By the tawfíq of Alláh Ta'álá, the áyet of the Qur'án Sharíf is being expounded.

“Kathíran” – in abundance. This will only become possible if your namáz is also performed in abundance. That is, when you continuously perform

all your namáz at their proper times and in the proper manner, observing all the ádábs with proper care.

### **Deeper aspects of namáz: namáz is zikr from beginning to end**

Namáz is a composite zikr from beginning to end, having takbír, tahmíd, tasbíh and other zikr in a specialised form.

Also when you commence your namáz, do you not lift your hands to your ears? With this motion you are taking dunyá out of your heart and, with the back of your hands, throwing dunyá behind your back. You are signifying: “From this moment onwards I am taking the love of dunyá, and any connection with it, out of my heart and pushing these behind me.”

This act has a deeper significance: You are demonstrating the practical side of “Lá-iláha-illal-láh,” – the negation of all deities except Alláh, referred to as “nafí-athbát”. So that, by the motion of your hands, you are throwing all the deities inherent in “dunyá” out of your heart and behind you, pronouncing simultaneously “Alláhu-Akbar”.

You then fold your hands, the right over the left, placing them just below the navel. The latífah-e-nafs – the focal point where the nafs is situated – is below the navel. By firmly folding your hands below the navel, you are telling yourself: “I am now holding firmly onto my nafs so that dunyá, which I have just now thrown behind me, should not surreptitiously come back.”

Yes, learn how to make namáz. These are aspects to understand and inculcate within oneself.

You have recited the takbír, Alláhu-Akbar. Now you recite the tasbíh, subhánal-láh. Then follows the tahmíd:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝

*Praise be to Alláh, Lord of the worlds.*

When one addresses somebody important and one has a request to make, it is only appropriate to commence with words of respect. Is this not what you do when writing a letter of request to some important person? Similarly, when speaking to Alláhu-subhánahu-wa-Ta’álá, we start with

takbír and tasbíh and tahmíd.

Before the actual request, we first set forth the Majestic Status of our Sustainer. We Therefore, say:

الرَّحْمَنِ الرَّحِيمِ ۝ مُلِكِ يَوْمِ الدِّينِ ۝

*Most beneficent, most merciful. Master of the Day of Judgement.*

Then comes an affirmation which is followed by a statement of our complete dependence on Him:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

*Only You do we worship. (That is, we are seeking Your pleasure). (Only) You do we ask for help.*

In these words we are saying: “The lifting of our hands and the throwing of dunyá behind us, the folding of our hands, the words of takbír, tasbíh and tahmíd that issued from our lips, were only possible through Your aid and assistance. Without Your continuous support we would not be able to make any ‘ibádat.”

### **Some points with regard to the use of “we”**

There are some ‘ulemá and tulebá present who will appreciate the following subtle points:

In the phrase “‘iyákana’budu” the plural “na” is used, meaning: “Only You do we worship.” The question to ask is: Why is the singular “I” not used?

Point number one: When performing namáz with jamá’at, the imám is reciting on behalf of all those standing behind him. The “we” is a collective plea on behalf of all those who are present.

However, even when making namáz by oneself, one still says “we”. Why?

That brings me to the second point: That human performing namáz by himself is not solitary. There is a rúh attached to a physical body. This physical body, in turn, is not a single entity, but is comprised of head and trunk, hands and feet, eyes, ears, heart, lungs and so forth. This physical body is covered by clothes – clothes bought with his money – so that his

wealth is attached to him. Thus, the “we” is pronounced on behalf of all the different parts of his body, his rūh and his wealth, all being involved in the ‘ibádat of Alláh Ta’álá.

This servant is thus presenting this collective whole in front of Alláh Ta’álá, from head to foot, what is zāhir and what is bātin. He is making the ‘ibádat of Alláh Ta’álá with this whole entity. He is saying: “O Alláh! This body is a mere shell and the namáz of this mere shell would be meaningless. O Alláh! The plea is, therefore, on behalf of the composite whole. O Alláh! This is no ordinary task. Only with Your aid and continuous support can this ‘ibádat be correct in all its zāhirí and bātiní aspects.”

These are the preliminary statements made by the servant. The actual request is still to come. The grandeur of the request is such, that it demands such a magnificent introduction. And what is the request?

### The request

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۚ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا  
الضَّالِّينَ ۚ

*Show us the straight path. The path of those whom You have favoured; not  
(the path) of those who earn Your anger, and not of those who go astray.*

*Ámín. (S.1.1-7.)*

He is saying: “O Alláh! I need to tread on the straight path, the path that is completely straight and absolutely perfect – the sirátul-mustaqím! Keep me firm and steadfast on it. Let me not stagger, let me not stray, neither to the left, nor to the right. Keep me wholly on it, so that my eyes do not look at any wrong, my tongue does not speak any wrong, my ears do not listen to any wrong, my heart does not harbour any wrong, my hands do no wrong and my feet do no wrong.”

He is asking for such steadfastness that he does not have to stop and think – automatically all the functions of his body will be free from wrongdoing. His heart should be so thoroughly conditioned that he walks on this path freely and naturally.

He continues: “O Alláh! There are many who claim to be on the straight

path, the sirátul-mustaqím. However, my request is special. I desire the sirátul-mustaqím of those who have already received Your blessings, those blessings connected with Your pleasure.”

Who are these special persons who are of the “an’amta-alayhim”?

Elsewhere in the Qur’án Sharíf Alláh Ta’álá has mentioned them as being:

مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ

*Of the Ambiyá and the siddiqín and the martyrs and the righteous. (S.4.69.)*

Those on whom the ne’mats of Alláh Ta’álá are showered are the Ambiyá, the siddiqín, the shuhadá’ and the sálíhín.

“O Alláh! This is the sirátul-mustaqím I am requesting. And I am specifically rejecting the path of those who also claim to be on the straight path, but who earn Your anger (the Yahúd) and who are astray (the Nasará and Mushrik). No. Not the path of these. My request is for the path of those who earn Your ne’mats.”

Having made his request, he himself says: “Ámín” – Qabúl! Accepted!

Have you understood? Have you now learnt how to make namáz, or not yet?

Ímán has been established. When you make ‘ibádat in this manner, with this mental approach – whether this attitude is maintained afterwards or not – at that moment you have established ímán. You have attained ikhlás.

### **Wehm – unnecessary doubts**

Those súfís with meticulous personalities, however, have unnecessary doubts instilled in them by Shaitán. Shaitán troubles them considerably, especially in regard to two aspects of the Dín.

*FIRSTLY: Záhirí pákí and ná-pákí* – external purity and impurity. That is, purity of clothes, body, and so forth. And correctness of wudhú and ghusl.

*SECONDLY: Bátiní pákí and ná-pákí* – internal purity and impurity. That is, purity of intention, namely ikhlás and riyá.

*Záhirí pákí/ ná-pákí:* Here is an example from the first category, external purity:

Some blood falls on the clothes. This person washes the clothes thoroughly, but the stain of the blood remains. In order to remove the stain, he washes the garment again and again. The stain is rubbed and scraped. But the stain is such that it does not go away. This person thinks that his garment is still ná-pák. Must the stain now be cut out to get the garment pák? Mind you, that was the order that Alláh Ta'álá gave the previous ummats, that the ná-pákí on a garment should be cut out and discarded in order to achieve pákí.

### **Alláh Ta'álá's mercy on the ummat**

But look at the mercy of Alláh Ta'álá. You are the ummat of His Habíb Rasúlulláh ﷺ and for you the instructions are changed: "You are not to cut out the ná-pákí, but wash it with water three times and the garment will be pák, whether the stain remains or not. By doing it your way, are you not trying to fulfil your whims and fancies contrary to My orders? Are you trying to confront the Sharí'at with your personal prejudices?"

"That would be an indirect criticism of Me! Is this the way you value My mercy on you? I could have left the original command that the ná-pákí should be cut out, but My mercy on you is such that you need only wash out the ná-pákí three times. The garment is now pák. If the stain remains, leave it! Go and perform your namáz."

You can see how Shaitán presents himself to oppose Rahmán and prevents this person from performing his namáz with jamá'at.

Another example:

Sufi Sáhib is in the toilet where he has just passed urine. But his istinjá does not come to an end. He uses jug upon jug of water to wash himself, but still he is not satisfied about his pákí. In the meantime, the jamá'at namáz in the masjid has also ended, but here this poor fellow is still busy washing himself.

These súfí-type temperaments have no doubts when it comes to halál and harám – these are clear-cut to them – and they abstain from anything harám and doubtful. Their rozí is halál tayyib. It is in connection with pákí/

ná-pákí that they encounter major problems.

Here follows another example. Please note that these examples are actual incidents. As I have said before, only actual incidents are related to you.

There was a ra'ís. He was a muttaqí, very conscientious about his Dín. He made ghusl, got dressed and came out of the bathroom. He sat down. Now the doubts came. He summoned the servant and ordered him to prepare the water again. He then went and made ghusl again, got dressed in another set of clean clothes and came out again. Again the doubts came. Once more he summoned the servant to prepare the water and again he went to make ghusl. This happened several times.

What was the doubt troubling him? We have noted already that this person had taqwá and he had ikhlás. However, he was over-conscientious and his mind reasoned as follows: "When making ghusl, water splashed on the walls. Most probably some droplets splashed back onto me and I became ná-pák and when I got dressed my clothes were also contaminated with these droplets. So, I have to make ghusl again and put on another set of clean clothes."

When making wudhú, he would be so doubtful of its being correct that he would use several large lotás of water before he was finally satisfied. Doubts came into his mind and troubled him with childish obstinacy.

When he came to Thánah Bhawan (to the khánqáh) and listened to Hadhratwálá's discourses, all these needless doubts disappeared. A small lotá of water was sufficient for his wudhú. Also, having made ghusl once, he did not unnecessarily repeat the ghusl a second and a third time. His troublesome doubts had vanished.

*Bátiní pákí/ ná-pákí:* These súfí-types are troubled by unnecessary doubts concerning not only záhirí pákí and ná-pákí, examples of which have been given above, but also concerning bátiní pákí and ná-pákí, namely ikhlás and its opposite, riyá. They constantly search within themselves to detect any change in their ikhlás. They become very distraught and are greatly disturbed by the doubt that they are directing their thoughts towards the creation and not the Creator. Has the ikhlás not changed into riyá?

For example: "I was making namáz and went into rukú' and then made sajdah with great concentration, when somebody came by and stood

looking at me. Has his presence not changed my intention and riyá come into me?”

Another example: “I was making zikr. Somebody who was passing by decided to sit and watch me make zikr. With him watching me, did I not now develop riyá?”

Another example: “I was making tiláwat of the Qur’án Sharíf in a very sweet-sounding voice. Somebody came by and stopped to listen. With him as an audience, did I not now develop riyá?”

Another example: “I was in a quiet corner, my head bowed down in yád-e-Iláhí and making zikr softly (zikr-e-khafí), when somebody noticed me. Did he not now get the false impression that I had ascended to the Arsh?”

This “riyá” is now everywhere. It intrudes in his namáz, in his tiláwat, in his zikr-e-jalí, in his zikr khafí, and this is upsetting him tremendously. This apparent internal ná-pákí of riyá, this apparent show when the gaze of the creation falls on him, is now contaminating his every ibádat.

Why so? The reason why such thoughts are upsetting him is that he has not sat in the company of some muhaqqiq in order to learn about the haqíqat of riyá and ikhlás. The moment he understands what riyá really is, his mind will have overcome this obstacle and he will be left with ikhlás alone. There will not be even a trace of riyá. So, it is necessary to understand the reality of ikhlás and riyá.

### **Haqíqat of ikhlás and riyá**

The haqíqat is as follows: Both ikhlás and riyá are ikhtiyárí. We can choose one or the other. The order given to us is to develop ikhlás and eliminate riyá. Whatever we have been ordered to do is always something that is within our choice and power (ikhtiyár). Therefore, it follows that attaining ikhlás is ikhtiyárí and eliminating riyá is also ikhtiyárí – we have the choice and power to do both.

Now, how do we proceed?

As follows: Look at your niyet – your heartfelt intention and resolve – over which you have full ikhtiyár.

Ask yourself: “Was it my niyet to gain the honour and esteem of the creation, to engender in the hearts of the creation my greatness, to impress

them with my piety so that all these now become the means for my amassing wealth from them? Also, that they should now look at me with awe and become my devotees and kiss my hands and fall at my feet?"

Was this your niyet or not?

You are now in deep thought. You then reply: "Hadhrat, having given it thought and after listening to your explanation, I can quite confidently say that none of these objectives was intended by me."

That being the case, that none of these objectives was in your niyet, then there is absolutely no question of there being riyá!

Let us go a step further. Listen carefully now! None of these other objectives was in your niyet. But, at that moment, you were not consciously aware that your niyet was to attain the pleasure of Alláh Ta'álá, even then there is no riyá – you have still attained ridhá-e-Iláhí, the pleasure of Alláh Ta'álá.

O you súfíyá-e-ikráam, has riyá now gone or not?

*[A loud "YES" came from those present.]*

You are terrified for nothing. You should now have peace of mind. By the tawfíq of Alláh Ta'álá and the barkat of Hadhratwálá, the topic of ikhlás and riyá has been elucidated for you.

Let me put it together for you again: riyá results from a definite niyet. If riyá is absent, then its opposite, ikhlás, is present. The two cannot co-exist and neither can both be absent. If the one is absent, its opposite is present. Thus, if riyá is not there, then ikhlás is present, even though at that particular moment you are not aware of making a specific intention of attaining the pleasure of Alláh Ta'álá.

Yes, it is a different matter if, by your ikhtiyár, you have the definite niyet of ridhá-e-Iláhí in mind as well. This stage is higher and superior (a'lá-wa-afzal). Merely having no riyá is the lowest stage of ikhlás, but it need not be scorned, because eliminating riyá becomes the means of attaining ikhlás. Just like a light-bulb is the means by which light radiates, Similarly, eliminating riyá is the means of allowing the radiance of ikhlás to manifest itself. This ikhlás can then be developed to its highest form.

These are thoughts which this faqír is presenting to you. May Alláh Ta'álá make it that we may all understand.

You have come here for your isláh. It is now a matter of being firm and resolute, so that you can tread the path of isláh with an even temperament (mustaqil-mízáj). Many are the ones who come here, but coming here is one thing and attaining one's objective is another. Attainment is dependent on treading the path correctly.

### Attaining one's objective

To continue: This topic arose in the course of discussing the áyet:

وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

*And seek the bounty of Alláh; and remember Alláh in abundance so that you may be successful. (S.62.10.)*

Bear in mind what has just been discussed concerning riyá and ikhlás. Now, when this person sets out to seek his rozí – the fadhl of Alláh Ta'álá – he may not have the awareness of Alláh Ta'álá in his heart, but he stays away from harám, his earnings are halál; he stays away from ná-já'iz, his rozí is já'iz. His objective has been attained. That is, he abstained from harám and ná-já'iz, he avoided illegal possession of others' wealth and he took care not to cause inconvenience and grief to others and he did not hurt their feelings. The thought of Alláh Ta'álá and attaining the pleasure of Alláh Ta'álá, may or may not have been present in his heart at that time, but he has attained ikhlás – he has attained ridhá-e-Iláhí

He has attained his objective, which was to follow the orders of Alláh Ta'álá. The means to this objective was to have the remembrance of Alláh Ta'álá (yád-e-Iláhí) in his heart, intentionally and consciously and to maintain this remembrance: “Zikran-kathírin” was the means. Whether the yád-e-Iláhí remains subsequently in his heart or not, is secondary: one has to see primarily whether one's actions will earn the pleasure of Alláh Ta'álá or not.

Do you understand?

The zikr is a means to an end. To be in zikr all the time is not an end in itself. If unbroken zikr-e-lisání and yád-e-Iláhí were ends in themselves, then all Muslims would be sinners, because this task is not possible. The

objective is to be obedient to Alláh Ta'álá in the correct manner and the zikr is one of the means employed to attain this objective. That person who has attained this objective will be considered to be a zákir:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَكِيرٌ

*Every obedient (servant) of Alláh is a zákir (Hadíth Sharíf)*

You will understand this better by the following:

مَنْ يُطِيعَ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*The one who has obeyed the Rasúl has obeyed Alláh. (S.4.80.)*

The means employed to be obedient to Alláh Ta'álá is the obedience to Rasúllulláh صلى الله عليه وسلم. The one is the means, the other is the objective.

To continue: We were saying that, having made your namáz, go out to seek the fadh'l of Alláh Ta'álá. That is, go out to seek your rozí and consider even your effort to be the fadh'l of Alláh Ta'álá. See that you do not land yourself in a situation that the yád of Alláh Ta'álá does not permeate your entire being and you then start earning indiscriminately. Be sure to remember Alláh Ta'álá, in that you take note of halál and harám, já'iz and ná-já'iz, and that you do not forget to perform the next namáz when the time arrives. Thus, while you are in the 'ibádat of earning your rozí and you are anxiously awaiting the time of the next namáz, fearful lest you miss it, it is as if you are in namáz all the time! For, it is stated in the Hadíth Sharíf:

الْمَرْءُ فِي الصَّلَاةِ مَا دَامَ يَنْتَظِرُ الصَّلَاةَ

*While a person waits for the next namáz, he is in namáz.*

He may be farming or trading, but in his heart is the concern for the next namáz, that the time of the next namáz must not pass by and thereby he misses his namáz. If this is his condition, then he is in namáz.

**Walí-e-kámil, walí-e-náqis; ímán-e-kámil, ímán-e-náqis; and success**

Let us go further. Once you have understood the above, then there is another aspect to understand: Initially this mu'min had a ta'alluq m'Alláh that was simple and based solely on ímán (nafse-ímán). But now he has forged a

special and a strong bond with Alláh Ta'álá, as seen by his condition as described above. He has progressed from simple ímán (nafse-ímán) to ímán-e-kámil and díndár-e-kámil. This state is that of a walí.

Previously, when he had only nafse-ímán, he was a walí too, but he was not a kámil walí. He was a náqis walí, a deficient one and a very deficient one at that!

To understand this better, take the following illustration: If a person has one rúpí or even a 100 rúpís, will he be called wealthy? Obviously not. Undoubtedly, being in possession of one or a 100 rúpís is, technically, “possession of wealth.” However, this person has no assets, no property, and so forth, so that he cannot, in reality, be called wealthy. Similarly, that person who has nafse-ímán, in that he has correct 'aqá'id of Islám, but he has nothing else, will be said to have ímán, but not wealth of ímán – he does not have ímán-e-kámil.

Ímán-e-kámil is attained when he has reached that stage that has been expounded to you in explaining the meaning of the áyet:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا  
لَعَلَّكُمْ تُفْلِحُونَ ○

This áyet ended with “la-allakum-tuflihún”. It means that, only now, after fulfilling all the necessary requirements, now have hope that you will succeed fully. “Faláh” means success and it appears in the azán, after the call to “saláh”. So, success is to be hoped for after “saláhiyet” comes into one, as explained above, when one's efforts are in perfect order and completely correct. When záhiri and batiní rectitude comes into you in a perfect manner, then have hope of success – not just partial success, but full and complete success.

The object is to become a kámil-mu'min, so that one may have kámil success: the pre-condition for kámil success is to attain kámil-ímán. Nobody wants partial success. Even less, does anybody want failure. A businessman does not wish to run a business showing no profits, even less a business that shows losses. If he invests 100 000 rúpís and his returns are exactly 100 000 rúpís, showing no profit, he cannot be called successful. If his returns are 100 001 rúpís, showing a profit of one rúpí, he can still not be called

successful. He is successful only if he has substantial profits.

This is the situation in worldly commerce (tijárate-dunyá). But understand well that Alláh Ta'álá has sent us from the álame-arwáh for commerce for the hereafter (tijárate-ákhírat). To be successful in this tijárate-ákhírat it is not sufficient to have only nafse-ímán, but one should have kámil-ímán as has been explained above. Only then can one be fully successful.

Why have I used the term “tijárat”? It is because this term is used in the Qur'án Sharíf. Alláh Ta'álá says:

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِّنْ عَذَابٍ أَلِيمٍ ۝

*O you who believe! Shall I show you a commerce that will save you from a painful doom? (S.61.10.)*

Is this question addressed to the kuffár or to the Muslim? Obviously, to the mu'mín. So, being a mu'mín – one who has already brought ímán – why should such a person be warned about a severe punishment? The reason is that being a mu'mín is not sufficient. As yet there is no question of complete success. There is still some commerce to undertake, involving the demands of ímán. Then only can he hope for complete success.

Do you understand?

Now, what is this commerce that Alláh Ta'álá wants us to undertake? The áyet continues:

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

*You should believe in Alláh and His messenger (S.61.11.)*

Firstly, we have to bring ímán on Alláh Ta'álá and on Rasúlulláh صلى الله عليه وسلم. “To have ímán” is a phrase that includes both having ímán on Alláh Ta'álá and on Rasúlulláh صلى الله عليه وسلم. If a person brings ímán on Alláh Ta'álá, but not on Rasúlulláh صلى الله عليه وسلم, he is not a mu'mín.

Then comes:

وَتَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ۝

*And should strive in the path of Alláh with your wealth and your lives.*

You should make full effort, physically and financially, záhírí and bátíní, as one does in any commercial activity. In worldly trade and commerce

we see to what extent people exert themselves physically and financially. Businessmen do not just relax at home, but travel from city to city, from country to country, east, west, south and north. Also, they do not keep their money locked up, but make good use of it to further their trade. In a similar way, it is Alláh Ta'álá's order that we make full effort in the path of Alláh Ta'álá – that we virtually finish ourselves, our lives and our wealth, in the path that Alláh Ta'álá has ordered us to tread. Then only will you have complete success, O mu'mins, and not the partial success that merely bringing ímán has.

Let us put it all together again:

When you have completed your namáz, spread out on the earth to seek your rozí. You should understand that the rozí you are earning is also the fadhl of Alláh Ta'álá and not solely the result of your effort. And your effort should be such that your záhir and your bátin should be immersed in the yád of Alláh Ta'álá. In other words, you have submerged your body and your inner being in the remembrance of Alláh Ta'álá. Now have hope of full success. With kámil ímán comes kámil success. The level of success will depend on the level of your zikr. Do you understand?

### **The Qur'án Sharíf is a “Zikr”**

Having understood this, then let us carry on and expand a bit more on “zikr”: (S.15.9.)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ حَافِظُونَ ۝

*We, even We, reveal the Reminder (Zikr) and lo! We verily are its guardian*

The Qur'án Sharíf has been called the “Zikr”.

Applying “zikran-kathíran” in this context, we can conclude that we should acquire “the Qur'án Sharíf in abundance”. This means that the words of the Qur'án Sharíf should be recited correctly “in abundance,” the correct meanings of the Qur'án Sharíf should be understood “in abundance” and the orders of the Qur'án Sharíf should be put into practice fully and correctly “in abundance”.

Alláh Ta'álá has given the kuffár many hard knocks in the Qur'án Sharíf.

For example, Alláh Ta'álá states:

فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ

*The comfort of the life of the world is but brief as compared to the Hereafter. (S.9.38.)*

Life in this world is but for a few days. Here, and in several other places, Alláh Ta'álá draws the attention of the mu'min away from life in this world towards the ákhirat. The mu'min, therefore, does not content himself with this temporary dunyá: his gaze is turned away from this dunyá towards the everlasting ákhirat. So he busies himself with the tijárat for the ákhirat.

### **The Qur'án Sharíf is a miracle**

Why does the mu'min take this áyet so seriously? The reason is that the Qur'án Sharíf is that miracle that was revealed as a proof of the nabúwat of Rasúlulláh صلى الله عليه وسلم and this is sufficient for the mu'min.

The Qur'án Sharíf is such a miracle that the most accomplished composers of Arabia have thrown in the towel and have accepted that the Qur'án Sharíf is the Word of Alláh and have admitted to their helplessness in that they could not compile anything like it. For those who have brought ímán, the mu'mins, this acknowledged miracle which is the Qur'án Sharíf, is Therefore, sufficient. When the mu'min has accepted the miracle of the Qur'án Sharíf and thereby he has also accepted the nabúwat of Rasúlulláh صلى الله عليه وسلم then it becomes a simple matter to accept the statement that this dunyá is "matá'un-qalíl". This statement is then sufficient for him to turn his gaze away from this dunyá and get on with the task of tijárat for the ákhirat. He then busies himself with those amilus-sálihah (virtuous deeds) which appear in the Qur'án Sharíf, and abstains from those manhí-anhá (prohibited deeds) which also appear in the Qur'án Sharíf, both of which are associated with ímán. This the mu'min does at the záhírí and bátíní levels.

For example: Just as he has left off those substances which intoxicate his body at the záhírí level, so he leaves off takabbur which intoxicates his ego at the bátíní level, and so forth.

In this way, he pursues the amilus-sálihah and abstains from the manhí-anhá until his last breath. He thus progresses from nafse-ímán to kámil ímán, attaining kámil success.

Having accepted the Qur'án Sharíf as a miracle, what are the roles of Hadíth Sharíf and fiqah?

### **Firstly: the role of Hadíth Sharíf**

This is also from the Qur'án Sharíf. The Qur'án Sharíf states:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا<sup>ع</sup>

*And whatsoever the Messenger gives you, take it; and whatsoever he forbids, abstain (from it). (S.59.7.)*

What was it that Rasúlulláh ﷺ gave? He gave certain instructions, which we call Hadíth Sharíf. So, we are ordered to take these instructions. So, Hadíth Sharíf is also the Word of Alláh Ta'álá through Rasúlulláh ﷺ. It is wahí ghair-matlú' (revelation not for recitation). In other words, the Qur'án Sharíf is the text and Hadíth Sharíf forms the explanatory notes.

### **Secondly: the role of fiqah**

This is also Kitábulláh. The Qur'án Sharíf states:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ<sup>د</sup>

*If they had referred it to the Messenger and such of them as are in authority, those among them who are able to think out the matter, would have understood it. (S.4.83.)*

“Yastambitúnahú” – This “istimbát” is brought about through fiqah. Fiqah is the means by which the orders are clarified and systematised.

For example: The Qur'án Sharíf has orders in it concerning wudhú, namáz, rozah, halál and harám, and so forth. These orders do not appear in just one section under specific headings, but are scattered in various sections. The compilation of all these topics in a classified manner under specific headings is called fiqah. In this way, all references to tahárat have been

extracted from different sections, placed in a specific chapter and labelled “Kitábut-Tahárat”.

In a similar way, all references to namáz have been extracted from various sections and compiled into a specific chapter labelled “Kitábus-Salát”. In this way, numerous other topics scattered in different sections of the Qur’án Sharíf have been extracted and compiled into definite, classified chapters. This compilation is now called fiqah.

So, the Qur’án Sharíf is the text, the elucidation of this text is Hadíth Sharíf and the classified chapters are termed fiqah. All three, the Qur’án Sharíf, the Hadíth Sharíf and fiqah have to be looked at as a composite whole comprising “Kitábulláh”.

Do you understand?

### **Munkare-Hadíth & fiqah – those who reject Hadíth Sharíf & fiqh**

Some say – and you would have heard it too: “Our belief is that only the Qur’án Sharíf can act as proof.” They reject Hadíth Sharíf – they are “munkare-Hadíth”. Others will accept the Qur’án Sharíf and the Hadíth Sharíf, but they reject fiqah – they are “munkare-fiqah”.

We have adequately shown their wrong concepts. Hadíth Sharíf and fiqah, together with the Qur’án Sharíf, form “Kitábulláh,” which forms the basis of proving any point in Islám. If one has proved a point from any one of these three sources, then that is adequate proof for that point to form part of the Sharí’at.

Therefore, for any person to say: “Prove your point from the Qur’án Sharíf only,” is incorrect because this very Kitábulláh instructs one to accept the word of Alláh Ta’álá’s Rasúl ﷺ. Use his sayings as evidence.

Here is an illustration to explain this point:

In a court-case, if the plaintiff (the person having a claim on another person) wants to prove his claim, he needs an independent witness. If he has such a witness, his claim will be said to be substantiated. If the defendant (the person against whom the claim is made) now says that he is not prepared to accept the evidence of the witness and that he will only accept the plaintiff’s claim against him if the judge himself gives evidence, then this argument of the defendant will not be accepted. It is the judge

who has ruled that the evidence of the witness will serve as substantiating proof. The defendant will be forced to abide by this ruling of the judge and accept the evidence of the witness.

If you understand this illustration, then you will understand why it is wrong for a person to put forward the argument: “I will only accept what you claim to be the Sharí’at if you can prove it from the Qur’án Sharíf.” It is Alláh Ta’álá who has already stated in that very Qur’án Sharíf the rule that the evidence of His Rasúl ﷺ is sufficient as substantiating proof.

Ay-yuhat-tulláb! O you students’ Do you understand?

### Summary and du’á

Today, several aspects of Sulúk have been placed before you. The topics of pákí and ná-pákí, both zahirí and batiní, have been discussed. The discussion on batiní pákí and ná-pákí touched on the subjects of ikhlás and riyá and the roles that doubts and thoughts (wehm) play. The topics of plain or simple ímán (nafse-ímán) and perfect or complete ímán (kámil ímán), as well as the method of attaining perfection (kamál), have also been discussed, as well as the topics of partial and complete success.

Perfection – kamál – is an objective in every sphere, therefore, in the sphere of ímán kamál also becomes an objective. This perfection in ímán is attained on the basis of the Qur’anic áyet recited previously:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا<sup>٥</sup>

*And whatsoever the Messenger gives you, take it; and whatsoever he forbids, abstain (from it). (S.59.7.)*

This means that kamále-ímán is dependent on kamále-ittibá’ of the Sharí’at, both zahirí and batiní.

By the tawfíq of Alláh Ta’álá and the barkat of Hadhratwálá, various topics have flowed from my lips to settle in your hearts, to remain with you, not only for the duration of your stay here, but to remain with you till you reach your homes, to be of use to you in your home environment and at work.

Tijárat for the ákhirat! O you mu’min! After your namáz-e-haqiqi – your

actual namáz – you are in namáz all the time because of your anxious anticipation of the next namáz. If you are all the time in ikhlás and if you are all the time in kamále-ímán, then you will be in kamále-success.

May Alláh Ta'álá grant us the tawfíqáte-arzání to tread along the path of His ridhá all the time. Khudá háfiz.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, through the fadhl of Alláh Ta'álá and the barkat of our sheikh, Masíhul-Ummat Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhíb رحمه الله this sixth booklet is now being published.

The sadness of Hadhratjí رحمه الله passing away has been felt by all who had come to know him, either directly or indirectly through those who were connected to him and through his illuminating teachings. The loss felt, as has been pointed out by many others, is the loss of separation. This is apart from the inner feelings of regret at not having taken full advantage of his sohbat while he was still with us.

The following words of Hadhratjí رحمه الله take on a very real meaning at this moment in time: “Your sheikh will not always be with you, but his teachings will be with you.” May Alláh Ta'álá give us all the taufiq to act according to his precious teachings.

The passing away of the mashá'ikh of Tasawwuf does not cause the principles of Sulúk to alter. Hadhratjí رحمه الله took special care to explain these principles in his discourses. These principles still operate. Yes, a sheikh-e-kámil may modify a principle in its expressivity during his life-time, depending on varying circumstances, but the basic principle will still remain operative.

A classic example is the principle of eating less. This is one of the four principles involved in mujáhadah-e-jismání. This principle is still applicable. However, we have been advised NOT to follow the extremely strict discipline that Imám Ghazálí رحمه الله advocated in his kitáb “Tabhlígh-ud-Dín”. The principle remains, but its application is modified.

We are highly indebted to Hadhratjí رحمه الله عليه for setting out not only the principles of Tasawwuf, but also other invaluable principles of practical value in our daily lives. Hadhratjí's رحمه الله عليه teachings remain with us as vivid splashes of light in an ever increasingly dark world. May we all continue to benefit consistently and continuously from these teachings.  
Dr.I.M.



*[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on the 4th October, 1989, corresponding to the 4th Rabi-al-Awwal, 1410.]*

### 'IBÁDAT – WORSHIP

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Of the 24 hours of our day and night, setting aside six to seven hours for sleep, the rest of the time is solely for 'ibádat! To repeat: setting aside six to seven hours for sleep from the 24 hours of our day and night, the remainder of the time is solely for 'ibádat!

Those of you sitting at the back, can you hear? You are not sitting there mindlessly? Of course not.

#### **Sleep: set aside six to seven hours**

Do you understand? To set aside six to seven hours for sleep from the 24 hours of one's day and night, is absolutely necessary. Yes, it may occasionally happen that one does not manage to sleep a full six to seven hours, but one should never make a habit of sleeping less than six to seven hours per 24 hours. I repeat: Never, but never, make it a habit to sleep less than six to seven hour over 24 hours.

It may happen during travels or when one is ill, that one does not sleep well – these unavoidable, excusable situations are different matters. Occasionally, one may sleep less due to special circumstances and this is not contrary to the rule we have set forth: One should not make it a habit

to sleep less than six to seven hours per 24 hours, but should try to sleep the full six to seven hours.

### **Eat to fill your stomach and not your desires**

When it comes to eating, one's routine should be to eat a stomach-full. Taking into account that each person's level of hunger is different, nevertheless, one should have the habit of eating sufficient to fill one's stomach.

Again, it may occasionally happen that one eats less than this, but, nevertheless, one should never, but never, make it a habit to continually eat less than a full stomach. To eat less occasionally due to special circumstances is not contrary to the rule laid down: One should have the habit of eating sufficient to fill one's stomach.

### **Mix with others to the degree of necessity**

However, when it comes to mixing with others, do not associate with others to one's "stomach-full!" This is a different mode of putting the concept to you! Do not mix with others to one's fill. Meet others to the extent of necessity, but not more.

This meeting of others to the extent of necessity is also included in 'ibádat; just as the habit of eating to one's fill is 'ibádat; just as the habit of sleeping to one's fill, six to seven hours, is also 'ibádat.

Have you understood these concepts? If so, let us go further.

### **Speak to others to the extent of necessity**

When it comes to speaking, do not speak with others to one's "stomach-full". Speak with others only to the extent of necessity. Necessary speech is also included in 'ibádat.

O little ones, do you understand?

On the one hand you are told: Eat to your fill; sleep to your fill, six – seven hours. And now, on the other hand, you are told: Do not meet others to your fill; and do not speak to your fill. To the contrary, meet others only to the extent of necessity and speak only to the extent of necessity. All these four activities – to eat to one's fill, to sleep to one's fill, not to meet

to one's fill and not to speak to one's fill – if performed within their limits, as explained, all attain the status of 'ibádat.

**Purpose of man's creation is to make the 'ibádat of Alláh Ta'álá**

This is the purpose for which man was created. This coming into existence of man (insán), this “manufacturing” of insán, is for this purpose only, that he should make the 'ibádat of Alláh Ta'álá.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*And I have not created the Jinn and Mankind except that they should  
worship Me. (S.51.56)*

This is the object and purpose why insán has been created. And if insán deviates from this objective, then he has fallen from his status as insán – in appearance he is alive, but he is actually dead!

What does this mean? It means that he is now of no use. Having deviated from his objective instead of being useful and successful he is now useless and a failure. To put it another way: When an object has been created for a specific purpose and it does not fulfil that purpose, then it is useless and a failure.

For example: Take this pen in my hand. It has been made for the purpose of writing and not for eating. Clear and simple. If it cannot write, then it is not fulfilling the object for which it has been manufactured. It then becomes useless and redundant. It is a failure. Will you take extra care to keep it safely in your pocket or with your other writing materials? Of course not. You will throw it in the rubbish bin.

Do you understand this example?

So, in a similar way, if this human being does not fulfil the object for which he has been created, he is useless and redundant. Throw him also in the rubbish bin! This insán has deviated from the purpose for which he has been created. So, being useless, having left off his objective, cast him also into the rubbish bin!

Yes, for now, he may still have some little use. So let him be. Let us not be hasty. He may not have the enthusiasm, the vim and vigour he should

have, but he may not be completely dead. He may be of some use, so let him be.

Take the example of this pen again: It may not write. However, there may be a remedy available – the fountain pen may be filled with ink again, or the ball pen may be fitted with a refill. Then it will be of use again, provided that the pen is capable of accepting that ink or refill. So, let us not be hasty in throwing it away. It may still be of some use.

### **Three categories of insán: useless, useful, neither useless nor useful**

This insán, therefore, has three possibilities:

1. *He is completely useless.*
2. *He is neither completely useless nor is he of full use.*
3. *He is of full use.*

Let us take each category in turn:

*Category One:* That insán who is completely useless, one who has deviated completely from the purpose for which he has been created, who does not have the capacity within him to fulfil the object for which he has been created, is the ghair-mu'min, the non-Muslim.

*Category Two:* In the second category is that person who is partially fulfilling his objective, but not fully so. Let him be for now. He has the potential within him to accept Haqq. Therefore, he is not without hope. There is a glimmer of hope because one sees that, at times, he does accept the Haqq and he does practise according to the Haqq. There is promise in him. He is to be valued – he has the potential for qabúliyet (acceptance). Yet, this much is quite obvious that an object is a failure and is useless in proportion to the degree it fails to achieve the basic objective and purpose for which it has been created.

*Category Three:* In this third category is that insán who steadily, correctly and fully fulfils the purpose for which he has been created. This insán attains the desired qurb (closeness) and the desired qabúliyet and he has attained firmness and also a great value.

So, insán has different levels of attainment.

Coming back to insán's original purpose: We had said that, besides setting aside six to seven hours for sleep regularly, whatever time that insán has

is solely for 'ibádat. Whatever he does during the remaining 17 to 18 hours must never be free of 'ibádat. Whatever work he does, must be done solely with the niyet of 'ibádat.

### **The place of 'ilm and qabúliyet with regard to 'ibádat**

This brings us to the next point: 'Ibádat can never be 'ibádat until and unless one does not have the 'ilm of performing that ibádat.

It logically follows that the 'ibádat of gaining 'ilm takes priority over the 'ibádat of performing deeds and actions. It now becomes incumbent to attain that amount of necessary 'ilm to be able to perform deeds correctly. This acquisition of 'ilm then also becomes 'ibádat.

How does one acquire this 'ilm? Through study! It is not absolutely necessary to study the prescribed Arabic kitábs. If one does not know Arabic, fair enough. Study authoritative and authentic kitábs in Urdú. This is acceptable. Let us go a step further: If one is unable to acquire 'ilm through the written word – that is, by studying kitábs – then acquire the necessary 'ilm through the spoken word. Acquire 'ilm through listening and by asking questions.

The objective is to acquire correct 'ilm, whether it is through the written word or through the spoken word. Whatever the method adopted, it is obvious that acquiring correct 'ilm takes precedence over 'ibádate-amalí – the 'ibádat of performing deeds. Any 'ibádat performed without correct 'ilm will, obviously, also be incorrect; and incorrect 'ibádat is not qabúl (accepted). The objective is to perform that 'ibádat that is qabúl. Qabúliyet is dependent on performing one's 'ibádat correctly which, in turn, is dependent on correct 'ilm. It follows that 'ibádat based on incorrect 'ilm will not be qabúl. Such 'ibádat will have no credence. And the purpose for which insán has been created is 'ibádat – 'ibádat that is qabúl.

So, 17 to 18 hours of our 24 hours is for the purpose of 'ibádat. Whatever one does during this time, one should do it with the niyet of 'ibádat. This means that whatever work one has to tackle, one should first say to oneself: “This task that I am about to do has to be done within the confines of the Sharí'ah. What are the shar'í laws in respect of this task?” The tasks may vary. Some have to farm. Others are in employment. Others are in trade

and commerce. Others are artisans. Others have to teach. Others have to study; and so forth.

So, the farming that the farmer does also becomes 'ibádat. But when? When he farms according to the 'ilm that Alláh Ta'álá and His Rasúl ﷺ have passed on. The farmer has to adhere to the laws of Alláh Ta'álá: What type of land is it? Whose land is it? Is it his or somebody else's? If it is somebody else's, does he have the owner's permission or is he farming without his permission? Is the owner happy or displeased? Has the land been grabbed and usurped or has the owner given permission without duress?

If everything is according to the Sharí'ah thus far, the next phase of farming is planting the seeds. How have the seeds been bought? What are the laws of buying and selling? And so forth. If this farming is done according to the Sharí'ah from beginning to end, then it is 'ibádat. The moment the farmer deviates from the Sharí'ah, it ceases to be ibádat. The farmer has deviated from the purpose of his creation.

In this way, one should analyse all other tasks which one may be involved in during those 17 to 18 hours. For example: In trade and commerce, what should one deal in? How should one buy? How should one sell? The necessary 'ilm has to be attained. This business then becomes 'ibádat if it follows the laws of the Sharí'ah. The moment the business deviates from the Sharí'ah it ceases to be ibádat. And, seeing that the purpose for which insán has been created is 'ibádat, this insán has deviated from this objective. In outward appearance this person may be said to be an ádmí (human being), but, in reality, he has ceased to be an ádmí.

Do you understand the principle?

So, one now knows that all tasks performed in those 17 to 18 hours, if performed according to the laws of Alláh Ta'álá, taking care to act according to His wishes and to gain His pleasure, then all these tasks will be ibádat. And if one deviates from His laws, then one will have shifted away from 'ibádat and away from the purpose for which one has been created, in proportion to the degree of non-compliance.

Depending on the degree of deviation, the individual may then be a complete ádmí (that is, a civilised human being) or a deficient one or a very

deficient one or not an ádmí at all (even though he may have the outward appearance of an ádmí).

### **Sleep is also 'ibádat**

What about the six to seven hours set aside for sleep? This period is meant for sleep. Is anybody stopping you from sleeping six to seven hours? On face value the period spent sleeping appears wasted and does not appear to be ibádat. However, this sleep is a means of regaining bodily vigour, of refreshing the body and mind, of bringing cheer and joy into the heart, of attaining tranquillity within oneself, so that the remaining 17 to 18 hours may be utilised for 'ibádat. This act of sleeping for the sake of 'ibádat is also then 'ibádat! This sleeping is like gold – very precious and valuable – because it is for the sake of 'ibádat, which is in itself very precious. In this way, even one's sleep is not free of 'ibádat.

Do you understand?

### **Misconceptions about 'ibádat removed**

We have the misconception that 'ibádat is the name given to the performance of namáz or the keeping of rozas or the recitation of tasbíhs or of tiláwat of the Qur'án Sharíf only. If a person considers only these to be ibádat, to the exclusion of everything else, he has put himself into a tizzy, into confusion. He is like a fool who has hit himself on the head with a sledgehammer so that he becomes dizzy, falls down and becomes concussed. So, when a person has the above misconception, he will concentrate only on these few a'mál and put aside all other ibádát. This neglect is such that, in his immaturity, he will eventually also leave off all that ibádát which he had been thinking as the only ibádát one had to perform.

Do you understand, O you students?

Knocking oneself on the head will cause such dizziness that that 'ibádat which one considered as the only 'ibádat also gets omitted. Why? Because one now feels dizzy all the time! How can one perform namáz, because one is now dizzy! How can one keep rozas, because one is now dizzy! How can one recite one's tasbíhs, because one is now dizzy! How can one make one's tiláwat, because one is now dizzy! Because of performing all those super-

obligatory (nafl) namáz, reciting tasbíhát and making tiláwat all the time, staying up night after night, one has now stopped everything, including those very practices which one had considered were the only acts of 'ibádat. It has happened!

When this basic 'ibádat goes, what chance is there that he will be of use in any other 'ibádat?

### **Health should not be compromised at the cost of nafl 'ibádat**

His health suffers like that of someone stung by a wasp. He is burning feverishly inside. His limbs have no strength. His mind is weakened. His digestive system is all upset.

Similar problems may arise with advancing age, but this is ghair-ikhtiyári – one has no choice over the matter. As a person gets older, weakening of the body and mind are unavoidable processes of ageing.

On the other hand, deliberately bringing on these problems on oneself is ikhtiyári. Why have you brought it on yourself? Why have you considered only these practices to be ibádat, so much so that, night after night, you stay awake and continue throughout the day as well? So that, besides nafl namáz, tasbíhát, tiláwat and fasting, you are doing no other work?

This insán, this Musalmán, has not understood the purpose for which he has been created. He has deviated from the objective for which he has been created. He has considered only these few practices to be ibádat.

Generally speaking, this is the concept of 'ibádat in everybody's mind. When a person is farming, does anybody refer to him as making ibádat? When a person is in employment does anybody consider him to be making ibádat? Whatever task a person is involved in at any particular time, does anybody consider it to be ibádat? In his mind only that person involved with namáz, rozas, tasbíhát and tiláwat is considered to be in 'ibádat, and anybody doing any other work is not so considered, with the result that those in farming, in employment, and so forth, will now be looked on with contempt! He will consider himself to be better and superior: "Am I not making so many nafl namáz, staying up night after night? Am I not keeping extra rozas besides those of Ramadhán?"

### **True 'ibádat brings about humility**

In his own eyes he feels he is good and he looks with contempt at the non-namází. Not for a moment does he realise that the 'ibádat that he is performing with this attitude can never be considered to be ibádat.

Why is this so?

The reason is this: 'ibádat has a shán – a special quality and dignity: Performing continuous 'ibádat brings within a person the quality of abdiyyet – the special quality and effect of abdiyyet is that a person develops the quality of 'ijz (humility) and the effect of 'ijz is this, that one does not look with contempt at others; and if this last point is not present, how can that 'ibádat be considered to be real ibádat?

Do you understand?

Some of you have come from nearby areas, others from far-off places and others still from very far-off places. So, it is important that you understand these concepts.

### **The importance of understanding usúls**

Try to understand the principles (usúls) underlying one's way of living. The branching categories and ramifications are numerous. To attempt to learn all the details is difficult, so try to catch onto the basic principles. O you students! Try to comprehend the basic principles and, thereafter, measure all the ramifications of one's entire life against these standards. This task is so much easier.

That is why some sahábah رضى الله تعالى عنهم after coming to Rasúlulláh صلى الله عليه وسلم and spending some time with him, at the time of departing for home used to request from him: “O Rasúlulláh صلى الله عليه وسلم! The laws are many. To remember them all fully is going to be very difficult. Can you not show us one or two basics which we may utilise, taking them into consideration and judging ourselves thereby?” Rasúlulláh صلى الله عليه وسلم used to advise them accordingly. To some he gave one or two rules; to others three or four; and to others even more, depending on the individual making the request. Bear in mind also that the Arabs were such that they kept faithfully to their promises. This was an outstanding quality to be seen in the Arabs, that they did not go back on their promises.

The following incident illustrates what I have just said:

One saháíb رضى الله تعالى عنه who had stayed a few days with Rasúlulláh صلى الله عليه وسلم, was about to depart for home. He came to Rasúlulláh صلى الله عليه وسلم and said: “O Rasúlulláh صلى الله عليه وسلم! The laws are many, the branches and off-shoots are many, the a’mál to perform are many. Can you not show me one such item which I can remember on all occasions?” Rasúlulláh صلى الله عليه وسلم said: “As you wish. Remember the following: Do not tell lies!”

### **Truthfulness leads to salvation and lies lead to destruction**

This instruction appears in the Hadíth Sharíf as well:

الصَّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

*Truthfulness leads to success (finally), whereas lies (finally) lead to destruction.*

This saying encompasses everything.

For example: A person is in business, but he lies to his customers and cheats them. He justifies himself by saying: “It is impossible to do business without a bit of cheating. If one were to tell the truth, my business would not prosper.”

On the other hand, you will find somebody else who is firm. His attitude is: “Whether I succeed or fail in business is irrelevant. The basis of my existence is ’ibádat and this business venture is also an ’ibádat. It is, therefore, compulsory for me to speak the truth and not tell lies.” He, therefore, sticks to the truth. When serving a customer he explains: “This item is very old. It won’t last long, so don’t buy it. If you are thinking of using it for a few days only, then, fine. Take it. However, my advice is to buy one of those – this one is faulty, but that one is in perfect order. The faulty one costs so much, the good one costs so much.”

He speaks the truth and points out the defects in the items he sells. The customer may feel unhappy at such forthrightness and may leave the shop to go buy somewhere else.

This shopkeeper has apparently lost out because of his honesty. At the end of the day, he has hardly any sales. The other shopkeepers, on the

contrary, are very busy and appear very successful. However, the customers are not fools and are busy assessing their purchases. “What’s this? The other shopkeeper told me it would last a lifetime, but here it’s broken already. He was obviously lying to me. But I see my friend has had no problems with his goods. And he buys from that new shop where the owner points out all the faults in his goods. He is not foolish, just truthful. He is not concerned merely with making a sale. He is no cheat like the others.” The end result is:

الصَّدْقُ يُنْجِي وَالْكَذِبُ يُهْلِكُ

*Truthfulness leads to success (finally), whereas lies (finally) lead to destruction.*

After a while, the first shopkeeper’s business picks up very well and the other shopkeepers find their businesses slowing down.

Another example: Take the situation where an ustád is teaching several students. As the students progress in their studies, their understanding also deepens. When full justice is not done to a topic they will catch on immediately. “He dealt with the topic very superficially. The ustád has not gone fully in-depth into the subject in the manner he should have. He is pulling the wool over our eyes.”

Another example: Take the situation of a person in employment. The worker sees carefully and fully to the work and responsibilities given to him, working with complete honesty and truthfulness. He arrives punctually and leaves only when it is time for him to leave. During his working day, he performs his tasks with full dedication. Such a worker will attract the attention of his superiors and will earn promotion after promotion. This person has worked with honour and dignity, and not with deceit.

Do you understand? Many just read the text in the kitábs and do not look at the explanatory footnotes. In this way, one will not fully understand the meaning of the text.

### **The beneficial effect of sohbat**

To continue: The sahabí رضي الله تعالى عنه was told by Rasúlulláh صلى الله عليه وسلم: “Do

not tell lies!” With this parting advice ringing in his ears the saháíbى رضی الله تعالی عنه left.

Before coming to Rasúlulláh صلى الله عليه وسلم, this person had a number of bad habits. However, now being in a state of ímán and being in the presence of Rasúlulláh صلى الله عليه وسلم he had gained the status of a saháíbى and his internal condition had altered.

This does happen, even nowadays. Just recently I received a letter from a person in Delhi, a V.I.P. over there. He wrote: “Hadhrat, staying with you my condition became so good, so good, that I thought that this state of mine will, in-shá-Alláh Ta’álá, be firmly grounded forever. How to describe it? Every moment I felt a special aura and my namáz was full of khushú’ and khudhú’.”

Concerning ghussah, he wrote. “I had already made a vow in my heart – and this I had mentioned to Hadhrat at the time – that I had spat ghussah out of my system and in future at home and outside I will, in-shá- Alláh Ta’álá, not allow ghussah to go beyond bounds.”

What he wrote next is also worthy of note:

“However, after only a few days of reaching home I find a decline setting in, a weakness creeping in.”

### **Breaking promises is breaking tenets and breaking hearts**

Coming back to the saháíbى رضی الله تعالی عنه. Before spending time with Rasúlulláh صلى الله عليه وسلم he had three bad habits: he used to steal; he used to drink alcohol; and he used to commit ziná.

Habits die hard. Back in his home environment, the urge to steal arose in him again. He was now greatly upset and in a quandary. “What’s happening? I have just spent some time with Rasúlulláh صلى الله عليه وسلم, sat with him and listened to him, and now?” He was in deep thought, debating with himself: “This is very bad! If I were to steal and presented myself again to Rasúlulláh صلى الله عليه وسلم and he were to ask: ‘You did not steal, did you?’ What then?”

Of course, Rasúlulláh صلى الله عليه وسلم used to receive Divine revelation (wahí), either wahí-matlú’ (Qur’án Sharíf) or wahí-ghair-matlú’ (Hadíth Sharíf).

“If I had stolen and I were to say: ‘No, I did not steal,’ then it would be an outright lie. And Rasúlulláh صلى الله عليه وسلم had told me not to lie. And I

had promised him I would not. There I promised one thing and here I turn back on my word! This is being unfaithful. This is breaking a promise and also breaking a tenet of the Dín. If, on the other hand, I were to speak the truth and confess: ‘Yes, I did steal,’ then it would be letting Rasúlulláh ﷺ down and hurting him even more!”

Is my voice reaching you? You are not falling asleep by any chance?

Rasúlulláh’s ﷺ heart would definitely break. He would most definitely be grieved. I would imagine the following train of thoughts going through his mind: “He made the request, thereupon I advised him and now look at his condition. And he even stayed here!” So, breaking that promise is not just breaking one’s word, but it is also breaking a tenet of Dín and breaking the heart of not just anybody, but that heart which is more precious than the hearts of all the kings put together! The sahábí رضي الله تعالى عنه thought. “What type of insániyet is this? What type of ádmíyet is this? What type of ‘ibádat is this of mine?”

Just now I had mentioned that the Arab was renowned for keeping to his promise. This was a natural trait of his character. Also, the sahábí رضي الله تعالى عنه had heard the Qur’ánic áyet:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ

*O you Believers! Fulfil your promises. (S.5.1.)*

Alláh Ta’álá is well aware of your doings. So, fulfil your promises.

The nett result of these three – the innate temperament to keep a promise, the order of Alláh Ta’álá and the instruction of Rasúlulláh ﷺ – was that the sahábí رضي الله تعالى عنه told himself. “How can I steal?” His stealing came to an end!

Again I ask: Is my voice reaching you?

You are not going to stay with your sheikh all the time! Did not the sahábí رضي الله تعالى عنه stay with Rasúlulláh ﷺ for a while and then return home? To sit here is to listen attentively and to create a place in your heart for these talks. This is the concept behind coming here. And, having stayed here in this manner, to return home and live accordingly. Otherwise, it is being unfaithful.

To continue: The saháíb's رضى الله تعالى عنه stealing came to an end. Then came the hour when he used to drink. Just as we have set times for breakfast, lunch, tea and supper, so he had a set time for his drinking. At the approach of meal-times one looks forward to eating. It does not necessarily mean that one is absolutely famished and craving for food. No. It is just that one is conditioned to eat at a certain time and when the time approaches the urge to eat arises, this being an indication that one is hungry.

So, when the hour approached for the saháíb رضى الله تعالى عنه to drink, according to his old habit the urge to drink welled up strongly in him. This inclination to drink, this strong desire to drink, upset him and threw him into consternation. Still fresh in his mind was the awareness of having been with Rasúlulláh صلى الله عليه وسلم. The internal conflict, the arguments and counter-arguments again raged through him. "How can I follow this urge? If I were to drink and presented myself before Rasúlulláh صلى الله عليه وسلم and Rasúlulláh صلى الله عليه وسلم were to ask: 'Did you drink alcohol, or did you not?' what will be my answer? If I deny drinking, it will be a blatant lie. If I were to tell the truth and admit to drinking, with what face would I do it?"

Having done what one has been told not to do, any sensible person will definitely feel ashamed to admit to it openly. What rashness would it be! What defiance!

"Break my promise? Break a tenet of Dín? Break the heart of Rasúlulláh صلى الله عليه وسلم? I will not! I will not drink!" In this way, he stopped drinking. His age-old habit was broken.

Then came the time for his third bad habit. In the days of Jáhiliyah (ignorance – the pre-Islámic era), he used to commit ziná. The urge to commit ziná welled up in him with force. Again the shock, the consternation. Still fresh in his mind was the awareness of having been with Rasúlulláh صلى الله عليه وسلم. Again the internal debating. "This is even more shameless than stealing and drinking," he told himself. "After committing this indecent act, if I were to present myself before Rasúlulláh صلى الله عليه وسلم and he were to ask...? If I were to say: 'I did not,' it would be a blatant lie. What did I promise? I will not lie. So, besides breaking a promise, I will also be breaking a tenet of Dín. If, on the other hand, I do not lie and brazenly say: 'Yes, I did,' with what face will I say it? How will I be able to bring these words

to my lips? Where will I hide my face? What of the grief to Rasúlulláh ﷺ? How can I be so callous as to break his heart? A curse be upon me! It is better for me to die!"

This was the inner turmoil in him. Finally, sense prevailed and he left off ziná. In this way, he cast off all three evil habits. The basis for this achievement was Rasúlulláh ﷺ stating to him just one working principle coupled with an astute appraisal of his temperament.

Yes, the person has to be of that calibre that when he says: "Very well," he sticks firmly to his promise. The fact that he himself had made the request in the first place and the instruction he had received was from none other than the august personality of Rasúlulláh ﷺ, grounded the resolve he had made even more firmly. Yes, the calibre of the person should be such that, having stayed with Rasúlulláh ﷺ and listened to him, the capacity to accept Haqq should blossom within him to such an extent that even being away from Rasúlulláh ﷺ the capacity for acceptance should still remain.

Do you understand?

### **Consideration for your sheikh, whether present or absent**

What we are saying is that the principle should enter the mind in the form of 'ilm and then become enmeshed in the heart in such a way that being absent from one's sheikh is the same as being present. This being so, then you will understand the mas'alah of Sulúk that is enunciated. What is that? It is the following:

١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ ١٤١٠ هـ

*Have the same consideration for your sheikh, whether present or absent.*

This principle has been adequately elucidated above, through the fadhl of Alláh Ta'álá and the barkat of my sheikh.

### **Mas'alah of hádhir-názir**

Our 'aqá'id (beliefs), based on our ímán, are that only Alláh Ta'álá is hádhir-názir (omnipresent.) As you can see, the sheikh is not considered to be omnipresent. The attitude to the sheikh, as explained in the principle of

Sulúk just outlined, forms the basis for attaining the reality of the concept of Alláh Ta'álá being hádhir-názir. At that stage, when one has not as yet developed the desired relationship with one's sheikh, the concept of Alláh Ta'álá being hádhir-názir is only at the level of academic conviction (ilme-yaqín). After building a relationship with one's sheikh on the principle that one should have the same consideration for him whether present or absent, this relationship becomes a reflection of the relationship one should have with Alláh Ta'álá based on the 'aqídah of Alláh Ta'álá being hádhir-názir.

Did not the sahabí's رضى الله تعالى عنه thoughts run along these lines: "If I presented myself to Rasúlulláh صلى الله عليه وسلم and he were to ask, then?" Rasúlulláh صلى الله عليه وسلم was absent at that moment, but the concept is there: Being absent, yet it is as if he were present. On every occasion, being absent it was as if he were present. The effect was that all three evil habits were abandoned.

### **Corollaries drawn from the principle**

What has been enunciated is the principle of Sulúk. From it, a number of points become apparent.

#### **Firstly: importance of having a muslih.**

A Musalmán mu'min should, as far as possible, not be without a sheikh. It is not necessary to become bai'at. However, one should sift out and carefully select one such person for one's isláh. One should relate to him all one's activities and whatever he advises, one should follow diligently. This Musalmán's Islám will progress tranquilly at all times from the viewpoint of 'ibádat. This means that besides the six to seven hours set aside for sleep, the rest of his time will progress as 'ibádat. All his evil activities, all his shameless ways, will fall away one by one and he will move steadily in the direction of 'ibádat.

#### **Leaving off sin is 'ibádat**

When he had stopped drinking alcohol, he had now stepped towards 'ibádat. Is that not so? In other words, leaving off sin is 'ibádat! Abandoning alcohol is 'ibádat; abandoning stealing is 'ibádat; and abandoning ziná is

'ibádat! When an act is evil, abandoning that act is 'ibádat! Therefore, a person seeking his isláh has to keep his sheikh – his muslih – informed of his activities. By following his advice he will be progressing along the road of 'ibádat.

The sahábí رضي الله تعالى عنه had presented himself to Rasúlulláh صلى الله عليه وسلم for his isláh. His frame of mind was such that the company of Rasúlulláh صلى الله عليه وسلم had a certain effect on him, so that whenever a situation arose where there was an inclination to do wrong, the effect of his stay with Rasúlulláh صلى الله عليه وسلم manifested itself and stopped him from that wrong.

This is the first point: A Musalmán mu'min should designate one person as his muslih (guide and reformer), having selected him with great care and having the correct faith and confidence in him (i'tiqád-o-i'timád). This in itself is an 'ibádat, because this appointment of a person as one's muslih is a means to another 'ibádat, the 'ibádat of leaving bad and evil ways and coming towards goodness.

The objective is muhabbat of Alláh Ta'álá. Muhabbat for one's sheikh is an aid and assistance to attain the muhabbat amalí (the practical love) of Alláh Ta'álá, which is 'ibádat. Therefore, the former also becomes 'ibádat. Rasúlulláh صلى الله عليه وسلم has specifically requested from Alláh Ta'álá. What is that?

اَللّٰهُمَّ اَرْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِيْ حُبُّهُ عِنْدَكَ

*O Alláh! Grant me the rizq of Your muhabbat and (this is my request to You), grant me the rizq of the muhabbat of that person also whose muhabbat for You is an aid and assistance in attaining Your muhabbat.*

The muhabbat one has for one's sheikh exceeds the muhabbat one has for everyone else living on earth. This muhabbat is thus a powerful force in attaining the muhabbat of Alláh Ta'álá.

You will now come to realise how important and how necessary it is to appoint someone as one's muslih and sheikh and with what care this should be done.

All this has been established just from one mas'alah – the sahábí رضي الله تعالى عنه coming to Rasúlulláh صلى الله عليه وسلم and departing with tremendous firmness

and strength, which he would not have attained had he not come.

### **Secondly: Mixing with others brings about weakness**

The second point that can be established is as follows: After leaving the company of one's sheikh and returning home where one mixes with friends and relatives, being far away now, a decline sets in and one's previous condition tends to reappear. The internal strength developed in the company of one's sheikh tends to show some weakness. This manifests itself as milán – an inclination towards bad or evil. This was seen in the saháíb رضى الله تعالى عنه as well. However, his stay with Rasúlulláh صلى الله عليه وسلم was such and his calibre was such that he ignored this milán – the inclination towards evil.

Do you understand?

This milán, this inclination towards evil, this attraction towards harám, this drawing towards what is forbidden, in itself does not fall into the category of being “mamnú’ “ (forbidden). One is not accountable for this inner inclination. It does happen that one reaches a stage that such urges do not arise at all, but there is no law that says that they will never arise.

It follows that – Alláh forbid! – if it happens to a sálik, that he is inadvertently drawn to what is harám, he should not panic. He should not feel grieved. He should not lose hope. He should never, but never, consider all his struggles along the path of Sulúk, all his mujáhadah and riyádhát (striving and spiritual exercises), to be useless.

If the sálik has not stayed with a muhaqqiq and has not tried to learn from the lessons expounded, he will be terrified. He will then consider his efforts to have been of no use. He will tell himself. “What have I achieved? Nothing! I am back to square one.” He will be filled with regret. “My whole life has been wasted!” It should not happen – Alláh forbid! – that he now starts sinning openly!

However, that sálik who has sat with a sheikh, a muhaqqiq, one who discussed different aspects of Sulúk, one who enunciated the principles of Sulúk, the masá'il of Tasawwuf, together with an in-depth analysis of the batin, such a sálik will understand. Such a sálik is not one who sat with head bent down in muráqabah in a halqah, merely for the tawajjuh of the

sheikh to fall on him;, but the sálik I am speaking of is one who listened attentively to the discourses of the sheikh and imbibed the lessons therein. He will immediately understand. He will tell himself: “This is merely an inclination, a milán, an instinctive urge. Such urges will come and go. Why should I pay any attention? Why trouble myself? Pooh! La-howla-walá-qúwata...”

This “Pooh!” that is directed at this milán is said in a tone of utter contempt. He is contemptuous of his own nafs that it should come up with such urges. This “Pooh!” is another way of saying: “Why should I take notice of such despicable urges from my nafs?” This “Pooh!” results in even greater firmness within himself. When this process is adopted every time there is milán and the milán is ignored with a contemptuous “Pooh!” then, in-shá-Alláh Ta’álá, a stage will come when there will be no milán whatsoever – the inclinations will stop!

### **Effort and results: the focus of one’s gaze is Alláh Ta’álá**

This stage will be attained by the taufíq of Alláh Ta’álá and not through your own efforts. I repeat: not through your efforts, but through the taufíq of Alláh Ta’álá. The moment you consider attainment of this stage to be solely a personal achievement, Alláh Ta’álá will put you to the test! “Oh! Is that your attitude? We shall soon put you to trial.”

Alláhu-Akbar! Dear brother! What will happen if the gaze of Alláh Ta’álá moves away from a person? Because this person had his gaze fixed at all times and on all occasions on Alláh Ta’álá he, in turn, earned the special attention of Alláh Ta’álá. This was a special favour of Alláh Ta’álá being showered on the servant.

If somebody who is small attracts the special attention of an elder, then, Sub-hán-Alláh! If this person is indifferent to this favour, then it is a sign of lack of appreciation and is also ingratitude. He should not be surprised if he does not remain in the elder’s good books and lands up in his bad books and be put to the test.

Never should one attribute to oneself any good that has resulted from one’s efforts. Any inclination towards good, any performance of good deeds, any laudable quality becoming established within oneself, any good

attribute becoming second nature, should never, but never, be considered to be the results of one's own efforts, but one's gaze should be fixed on Haqq.

When Rasúlulláh ﷺ himself has stated thus, how can his Musalmán ummat be excluded? Rasúlulláh ﷺ requested from Alláh Ta'álá:

اَللّٰهُمَّ هَذَا الْجُهْدُ

*O Alláh! This endeavour is from me ...*

### **The different meanings of the word “jihád”**

The term “jad-wa-jehd” means: *toil and labour / endeavour and effort*. From this root word many other words take their form:

*Jihád* – to fight in the Path of Alláh Ta'álá;

*Ijtihád* – earnest effort/authoritative interpretation.

*Mujtahid* – juror.

*Mujáhid* – one waging jihád.

The first enemy to make jihád against is one's nafs. A mujáhid is, therefore, one who makes jihád against his nafs. The nafs has to be crushed. This is what happens in jihád, that the nafs is trampled to dust.

When waging jihád, the most daring of big foes may be attacking one on the battlefield, one will be able to meet him fearlessly. On condition!

What is this condition? The condition is that one has already been waging a continuous war against a bigger and more daring foe, fighting strenuously, in a masterly and professional manner, bringing this foe into captivity. This foe being none other than one's warring, stubborn and rebellious nafs! Such a mujáhid, who holds his nafs in captivity, need fear no foe on the battlefield, no matter how unassailable he may appear.

So, the foe, the enemy to tackle, is one's nafs. Why fear the nafs? Learn how to do battle with the nafs. Learn how to make mujáhadah against the nafs in the correct manner, under the watchful eye of an ustád, with his guidance, staying with him, with muhabbat for him in your heart. Then only will you achieve something.

As we were saying, Rasúlulláh's صلى الله عليه وسلم gaze was on Haqq Ta'álá all the time. Even after making an effort, Rasúlulláh صلى الله عليه وسلم pleads with Alláh Ta'álá:

اَللّٰهُمَّ هَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ

*O Alláh! This effort, this endeavour is from my side. However, my gaze is not on it – my dependence is on You.*

That is why I have said: Do not look at your own efforts. Fix your gaze on Alláh Ta'álá. If the milán disappears completely, this is the fadhl of Alláh Ta'álá. We have mentioned the qissah of the sahábí رضى الله تعالى عنه who stayed in the company of Rasúlulláh صلى الله عليه وسلم and then went back home. The urge to commit sin arose in him, but the awareness of his stay with Rasúlulláh صلى الله عليه وسلم was dominant and the urge to sin was overcome. By the fadhl of Alláh Ta'álá, the urge disappeared. Similarly, the effect of staying with one's sheikh is that an awareness of him prevails even in his absence. Thus, when this milán arises, this awareness causes one to ignore the urge.

This milán, this welling up of an urge to sin, is not evil as long as it remains an urge only and does not express itself in deeds. On the contrary, this milán is not a bad thing, but is of benefit at that particular time. Take careful note of the words being used!

How so? The reason being that this milán, as long as it remains merely an urge, spurs one onto greater mujáhadah – one's mujáhadah becomes more powerful. The internal battle proceeds as follows: "Oho! The urge is there again. This is evidence of weakness. This attraction towards wrong and evil, towards what is forbidden and what is harám, is a sign of weakness. However, not to fear! I have come from such a place of strength that will enable me to ignore all such urges and inclinations."

To repeat: It is not mamnú' for milán to arise – one is not accountable for urges that arise spontaneously within oneself. On the contrary, for some – for the tálibe-sádiq – for that person sincerely seeking his isláh – this milán becomes the basis for becoming more firm and sound in the crushing of the nafs. The tálibe-sádiq progresses rapidly in Sulúk and Tasawwuf to that stage where this milán ceases completely.

To understand this concept better, let us sit back for a while and take the following situation:

That person who has performed hajj – that mu'min who, through the demands of his ímán and ihtisáb (as is mentioned in Bukhárí Sharíf: “Ímánan-wa-ih-tisában”) has undertaken the journey to Baitulláh to perform hajj as it should be performed – what is his state there? In the sanctity of the Harám Sharíf, in the awe-inspiring precincts of Baitulláh, this mu'min is so overawed that his passions, his desires, are virtually non-existent. He has absolutely no milán. Women not observing purdah move all around him. Right in front of his eyes these, women may greet one another, kissing each other's cheeks or foreheads or clutching one another to their bosoms, but this mu'min is in the shadow of Ka'bah Sharíf! Despite seeing all this, he has no milán. There is not even a trace of any desires rising in him.

Is my voice reaching you? Listen carefully now:

If this is the effect on him of seeing Ká'batulláh before his very eyes, can you imagine what the effect will be on him of having the thought of Alláh Ta'álá just as vividly in his heart? If seeing Ká'batulláh has extinguished his passions: “seeing” Alláh Ta'álá will affect him even more so!

This “seeing” Alláh Ta'álá is a state that is attained when the tongue is busy with an abundance of zikr, with ru'ate-muráqabah-ihsán (the contemplation of Alláh Ta'álá seeing one) and with the heart being involved with shaghl-be-Haqq, so that the concept of Alláh Ta'álá being hádhir-názir becomes a hál. If this is his state, then there is no question of milán troubling him.

So, the sálík has been progressing, slowly, slowly, when suddenly the old urges come back. Frightened and panic-stricken, he rushes to his sheikh. Soon the fear and panic are gone, for he has now heard from his sheikh that one is not accountable for this milán as long as these urges do not express themselves in deeds. One is accountable for deeds. He has learnt how to deal with milán. He now scoffs at these urges, saying: “Pooh!” in disparaging tone's, paying no further attention to them. Using this technique each time and ignoring these urges soon, by the taufíq of Alláh Ta'álá – not by his own cleverness – the milán also ceases. His gaze is on Alláh Ta'álá.

Just see, even the sahábí رضى الله تعالى عنه had milán developing in him once

he was away from the saintly court and company of Rasúlulláh ﷺ. Thereafter, his being absent was the same as being present. Being far away, yet he was near. Do you understand? Urges arising is not a sign of failure. Ignoring these urges is a sign of success.

These are problems faced by the sálik. Some write to me, others inform me verbally. “When I was there with Hadhrat, my state was unique. But, on returning home, I detect a weakness creeping into me,” That is why these topics are discussed with you. Who stays all his life with his sheikh? Nobody.

### **’Ilm and not kitábs will be with the student all the time**

Similarly, one may ask: Which student is going to sit all his life in the classroom? No student. Also, no student is going to carry around his kitábs with him all his life. No. The ’ilm that he had been grounded in during his student days, the depth of that knowledge, the perfection of that knowledge, the mastery over that knowledge, these will remain with him all the time. Not the kitábs. If the capability and proficiency are with him, it is as if the kitábs are with him, even though the kitábs are in the library.

### **Imám Ghazálí’s رحمه الله عليه encounter with a gang of robbers**

That is why the experience of Imám Ghazálí رحمه الله عليه is a valuable lesson. Ay-yuhat-tulláb! Listen carefully!

Having completed his studies, Imám Ghazálí رحمه الله عليه was en route back home. On the way, the caravan in which he was travelling was waylaid by robbers. Together with his co-travellers Imám Ghazálí رحمه الله عليه was dispossessed of all his goods. Among his possessions were the carefully written notes of the lectures delivered by his ustáds. These notes were also taken by the robbers. Imám Ghazálí رحمه الله عليه sought out the leader of the band of robbers and pleaded with him: “Your men have taken all my possessions except for the clothes I wear. You may keep the extra clothes and other valuables – I do not lament their loss. However, please ask your men to return the papers they have taken.”

The leader of the band of robbers was amazed at this unusual request. This young man was not worried about clothes and valuables, but he was

asking for some pieces of paper to be returned!

Very curious, he asked: “What papers are these?”

Imám Ghazálí رحمه الله عليه explained: “I am a student returning home after completing my studies. When my ustáds used to lecture, I used to make notes. These are those very pages of ‘ilm that I am requesting to be returned to me.”

The leader of the robbers said: “What you have just said fills me with great sorrow and regret. Young lad! Is your ‘ilm on pieces of paper when it should have been in your heart? Papers can get lost. Papers can be destroyed by fire, become parched by the sun, get eaten by moths, become damaged with damp and so forth. You are dependent on papers? It fills me with great pity. Your ‘ilm should be in your heart! Be that as it may, your papers will be returned.”

He summoned one of his men and ordered him: “Give back to this boy his papers.” The notes were retrieved and returned to Imám Ghazálí رحمه الله عليه.

Imám Ghazálí رحمه الله عليه was of noble character. He was, moreover, a dedicated student. The words of the gang-leader were like a knife piercing his heart. On reaching home, he lost no time in memorising all his notes!

Do you understand? ‘Ilm may be present on paper and in kitábs, but can you carry these around with you? However, if that ‘ilm is learnt in a capable way, that it is present in the heart, in perfection and depth, then ‘ilm is present, even though the kitábs are absent.

If later, as an ustád, he has to teach a lesson, the students are then wonder-struck at his capable presentations. “Sub-hán-Alláh! With what ease has he not laid open the topic! How simple has he not made that complicated subject, with sufficient illustrating examples. Má-shá-Alláh!”

### **Ta’lím of the sheikh: from qál to hál**

Coming back to the topic of Alláh Ta’álá being hádhir-názir: The ta’lím of abundance of zikr, of muráqabát and of ashghál of shaghl-be-Haqq, are at that level where they become the means and methods of producing in the heart a hál, a state, of this i’tiqád of Alláh Ta’álá being hádhir-názir. That is why Mauláná Rúmí رحمه الله عليه says:

*Leave your talk and become a man of the time – annihilate yourself*

*[become dust] in front of one who is kámil (perfect/ accomplished).*

Do not misunderstand: Fine, carry on... But what I am asking is: When is the qál (talk) going to become hál (state)? Is qál going to be merely on your lips, merely words? When is the qál going to descend from your lips and become hál in your heart? This hál should be embedded in the heart. It has to become so grounded that it does not leave the heart, that it does not slip out. This is the meaning of hál.

So, such a person, having reached this state through mujáhadah, through toil and effort, will not have his gaze turned on himself, but will have his gaze fixed on Záte-Haqq Ta'álá. He does not look at his own endeavours. If he does, then he has failed and the very next thing that happens is that Alláh Ta'álá puts him to the test. Alláh Ta'álá is aware of the condition of one's heart. He will show one up very quickly.

### **Different forms of nazare-bid**

A simple walk through the city and its bazárs is sufficient to test him. Where are his eyes straying?

☉ Eyes filled with greed and avarice (hirs and tamá) latch onto various displays.

☉ A desire for fame and prestige (jáh) now sparkle in his eyes.

☉ His eyes betray the jealousy (hasad) at the grandeur that others possess.

Those eyes of his have given him away for they conceal nazare-bid – eyes with evil intent. This nazare-bid includes all of the above. We labour under the misconception that nazare-bid only means to look lasciviously at some female or handsome young male. No! The term nazare-bid includes much more – it includes looking with eyes of greed and avarice, looking with eyes of jealousy, looking with a desire for fame and prestige, as well as looking with lust. The basic evil intent in the eyes is nazare-bid. The evil intent may manifest in different ways, only one of which is to look at some female or handsome youth with lust. We have wrongly restricted this term to the last situation, but nazare-bid means looking with hirs or tamá, with desire for jáh, with hasad or with lust.

So, the belief and conviction of our ímán of Alláh Ta'álá being hádhir-

názir is still only at the level of qál, at the level of 'ilme-yaqín, but not at the level of hál. And the objective is to reach the level of hál. That is why it is said:

*Leave your talk and become a man of the time – annihilate yourself  
[become dust] in front of one who is kámil (perfect/ accomplished).*

These important concepts are being laid before you for your attention. Remember:

نہ کتابوں سے نہ وعظوں سے نہ زر سے پیدا  
دین ہوتا ہے ہزرگوں کی نظر سے پیدا

*Neither from kitábs, nor from lectures, nor from wealth is the Dín brought  
alive.*

*Dín is brought alive from the attention given by the buzurgs.*

This is the reality (haqíqat) of a sheikh, that he expounds the haqá'iq (truths). The mas'alah of Sulúk that has been brought to your attention is:

اپنے شیخ کو یکساں سمجھو حاضر اور غائباً

*Have the same consideration for your sheikh, whether present or absent.*

This concept has been stated very well by Mauláná Rúmí رحمۃ اللہ علیہ. By the way, do not think that these verses of Mauláná Rúmí رحمۃ اللہ علیہ are a substitute for reciting Qur'án Sharíf. No. These verses are kalám-mubálagah – using hyperbole to draw one's attention to and emphasise what is in the Qur'án Sharíf.

*Make an orchard, a garden. Where? In your heart. From what? From Núr! Whose? From Haqq:*

*Make an orchard, a garden in your chest of Núr from Haqq.*

Alláh Ta'álá has also referred to Himself metaphorically as Núr (Spiritual Resplendence):

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

*Alláh is the Light of the heavens and the earth. (S.24.35.)*

Therefore, when Mauláná Rúmí رحمۃ اللہ علیہ refers to seeking Haqq in one's chest, he is speaking colloquially, for Alláh Ta'álá is not confined to space

or time. Záte-Haqq is everywhere. The same idiom is used by Alláh Ta'álá elsewhere in a Hadíth-e-Qudsí:

لَا يَسْعُنِي إِلَّا قَلْبُ الْمُؤْمِنِ

*I can never be accommodated at any place, except the heart of a mu'min.*

This can only happen if that mu'min utilises the correct procedures for this to happen. Try it. Use the correct methods and then see!

### **The formula for enjoying life**

Then you can start enjoying life! Then you will find delight in your family, delight in your employment, delight in your eating and drinking. In sleeping there will be delight, in waking there will be delight and in going about your chores there will be delight.

Why? Because in each activity you will discover the delight and pleasure of 'ibádat! And the purpose, the objective for which Alláh Ta'álá has created us is for His 'ibádat!

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*And I have not created the Jinn and Mankind except that they should worship Me. (S.51.56)*

This is the theme with which we had commenced. So, except for the six to seven hours reserved for sleep, the remaining 17 to 18 hours that insán has, are fully and completely for the 'ibádat of Alláh Ta'álá.

### **In conclusion**

The theme this morning has been on objectives. It is only appropriate to state that the objective of this talk was to outline the purpose of the creation of insán – that insán has been created for 'ibádat. When insán fulfils this objective and fills his 17 to 18 hours with ibádat, the six to seven hours reserved for sleep also become ibádat, because those six – seven hours are to refresh that insán for 'ibádat during the remaining 17 – 18 hours. It follows that insán's whole life, both waking and sleeping, is for 'ibádat.

Do you understand?

With the tawfíq of Alláh Ta'álá and fadhl and karam of Alláh Ta'álá and the barkat of Hadhratwálá, today's talk on "objectives" has been presented to you. May Alláh Ta'álá cause, with 'aqle-salím and 'aqle-mustaqím, this concept of the creation of ádmí, to settle firmly in our hearts; and may He grant us the tawfíq to live our 24 hours in 'ibádat, which is the purpose of our creation.



### A LESSON IN SPEAKING

*[Hadhratjí رحمه الله عليه used to say that a sheikh gives an all-round training. He even teaches one how to speak. Just prior to the above majlis, a visitor had come to meet Hadhratjí رحمه الله عليه. The last part of this conversation is also recorded on tape and is being reproduced.]*

*[Addressing those in the majliskhánah, Hadhratjí رحمه الله عليه said:]*

This visitor has come to meet me. When he came, I asked: "What is the purpose of coming here?" He replied: "To meet Hadhrat." I asked: "From where have you come?" He replied: "From Bengal." I said: "All the way from Bengal, to meet me? This causes me some astonishment and apprehension, that someone should come all the way from Bengal directly here merely to meet me," However, on further questioning, it turned out that he came from Bengal to Sulelábád, which is near here and had decided to come here to meet me also.

From previous experiences I have come to realise that often people come to Thánah Bhawan or some other place nearby and then come here, but on questioning them, they reply that they have come from Bombay, or somewhere else. One should always speak clearly and completely.

*[Turning to the visitor, Hadhratjí رحمه الله عليه said:]*

You should have said: "I am a resident of Bengal and came to visit a friend in Sulelábád. I had a desire to meet Hadhrat as well and came here." Very well. It is a happy occasion to meet you as well. I have no objection to meeting visitors.

One may have heard from friends, or others, that such and such a person is a buzurg and one desires to meet him. Whether he is a buzurg or not, is beside the point, as long as one's thinking ('aqídah) is there. One's niyet is important. There is a great reward in having a good intention. Alláh Ta'álá knows one's niyet. For every step you take, you get thawáb.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِئٍ مَّا تَوَى

*Verily, deeds depend on niyets. Each individual will be rewarded according to his niyet.*

However, my amazement was at the fact that he should come from Bengal straight here merely to meet me. These comments are made for the lesson contained in them.

[Hadhratjí made du'á for the visitor and made the necessary arrangements for his stay there.]



## WASÍYET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[The wasíyet that Hadhratjí رحمه الله عليه gave on 17/10/92 has already been published elsewhere. This wasíyet is being reproduced here as it contains advice of immeasurable value.]

[Hadhratjí رحمه الله عليه said:]

I can hardly muster enough courage to stir my tongue, weakness having sapped my strength to this extent. It is with great difficulty that I speak. Even then, a few points need stating. Listen attentively.

Take care to perform good deeds with istiqámat, always with good character and good speech. Also, take care to take it upon yourself to perform namáz, keep rozah and perform what is sunnah and mustahab, taking into account your health and ease of performance. In the same way zikr and tiláwat should continue, taking into account opportunity and ease of performance.

Take care to continue in your studying of kitábs. This is very necessary. Hadhratwálá's رحمه الله عليه "Shar'at and Taríqat" and Imám Ghazálí's رحمه الله عليه

Arabic “*Tablíqh-ud-Dín*” (the Urdú translation), one should make obligatory on oneself to read. Hadhratwálá رحمه الله عليه used to prescribe these kitábs to great, great ’ulemá, with much emphasis.

Also, Hadhratwálá’s رحمه الله عليه commentary “*Bayán-al-Qur’án*” should be studied.

Avoid all sinful deeds, to the extent of refraining from anything doubtful, as it appears in Bukhárí Sharíf:

الْحَلَالُ بَيْنٌ وَالْحَرَامُ بَيْنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ فَأَسْتَرِهُمَا مِنَ الْمُسْتَبْهَاتِ

*What is halál is clear and what is harám is clear; and in-between the two is what is doubtful. Stay away from what is doubtful.*

You should be very desirous of attaining the akhláqe-hamídah and you should remove the akhláqe-razíláh and develop a sense of distaste for the latter

The effect of this would be that you attain husne-kalám (good speech) and husne-khulq (good character) and that you maintain these states. The meaning of husne-kalám is that words should be decent and cultured (polite/affable), spoken with a soft voice. The meaning of husne-khulq is that one should have hilm which, in our language, we call burdabárá (tolerance/forbearance). Whenever somebody says anything against your temperament, something which offends you, make light of it by using husne-kalám, with burdabárá, according to the statement of Alláh Ta’álá:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

*And when they hear vain talk they withdraw from it (S.28.55.)*

So, whenever you are in such a situation, put it off honourably. Do not sit at such a place or involve yourself in that activity which may be the reason for your being slandered, as it appears in the Hadíth Sharíf.

اتَّقُوا مَوَاضِعَ التُّهَمِ

*Abstain from places/ occasions of slander.*

You have not been told to save yourself from slander, but you are to save yourself from such places and such activities which may cause you to be

a target of slander.

[After a pause, Hadhratjí رحمه الله عليه continued:]

My guide and mentor, Hadhrat Hakímul-Ummat, Mujaddide-Millat, رحمه الله, used to say: “There are two words, one is ‘Dhiyán’ and the other ‘Dhun’ to take note of. Dhiyán is that, at all times, sitting, standing, walking about, the thought of Alláh Ta’álá should be in you. Dhun is that tazkiyah nafs (the purification of the nafs) should at all times be an obsession.” These two words are most onerous. Continuously act on them.

Do not involve yourself in the affairs of others. Keep yourself aloof from the affairs of others. (To intrude into the affairs of others) is contrary to the honour and dignity (shán) of mashikhiyet.

Abundance of zikr should be recited in such a way that the tongue makes zikr with every breath and the heart is grateful (shákir) to Alláh Ta’álá for the taufiq for zikr and obedience.

Keep dealings (mu’ámulát) and transactions completely correct, clear and clean.

Enough! These are a few words, by way of wasíyet, which I wish to mention. Despite the fact that I do not have enough courage and strength to muster then, too, by the fadhl of Alláh Ta’álá, this wasíyet has been made.

[The following morning, after the Fajr namáz, Hadhratjí رحمه الله عليه repeated:]

Good deeds should be performed continuously, with istiqámat, with husne-kalám and husne-khulq; with soft, polite words, as Bárí-Ta’álá has stated:

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

*Tell My bondmen to speak that which is kindlier. (S.17.53.)*

With husne-kalám and husne-khulq, whenever any incident takes place, contrary to your temperament, offending you, pass it off with husne-kalám, with soft words, with husne-khulq. Bárí-Ta’álá has stated:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

*The good deed and the evil deed are not alike. Repel the evil deed with one which is better (S.41.34.)*

Adopt hilm (forbearance) or let it pass in silence. Bárí-Ta’álá has

stated:

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

*And when they hear vain talk they withdraw from it (S.28.55.)*

Husne-khulq is a great thing. Huzúre-Akram صلى الله عليه وسلم had asked the sahábah رضى الله تعالى عنهم: “Shall I show you that thing that is better than a person making ‘ibádat the whole night and keeping rozas every day, for a full year?” The sahábah رضى الله تعالى عنهم asked: “O Rasúlulláh صلى الله عليه وسلم, what is that?” Rasúlulláh صلى الله عليه وسلم said: “Husne-khulq. This is a much greater thing.” Then Rasúlulláh صلى الله عليه وسلم asked: “Shall I show you something even better than that?” The sahábah رضى الله تعالى عنهم pondered: “What could be better than that?” They then requested Rasúlulláh صلى الله عليه وسلم to show them.

Rasúlulláh صلى الله عليه وسلم said: “To have husne-khulq with your wife – to treat her with softness.”

This is because one continuously comes across such things contrary to one’s temperament from one’s wife. In the same way, approach your relatives and friends, even your enemy, with husne-khulq.

### **In conclusion:**

This is sufficient. Be punctual with and be drawn towards good deeds, with husne-khulq and husne-kalám. And refrain from evil deeds, with feelings of distaste for them. And let your tongue be zákir and your heart be shákir.

Cleansing of the nafs and rectification of the nafs should be an obsession (dhun); and the dhiyán of Alláh Ta’álá: What has been outlined is the whole summary, the essence, of Tasawwuf. This is sufficient. Continually act on it. These are the noble statements of my murshid Hakím-al-Ummat Mujaddid-al-millet, Mauláná Mohammed Ashraf ’Alí Sáhib Thánwí رحمه الله عليه.



BOOKLET NUMBER SEVEN

Rabiul-Awwal 1415 – August 1994



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulilláh, through the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه, this seventh booklet is now ready.

It is important always to keep one's perspectives correct. One's sheikh's guidance is absolutely essential in this respect. It is thus appropriate to reproduce some basic points in connection with one's isláh, for neglect of these fundamental usúls may hinder progress.

In a kitáb recently published, called “Hayátus-sálik,” some of Hadhratjí's correspondence with those desirous of their isláh, is published. Right in the beginning is a request by a qualified álim for Hadhratjí to note down the pre-conditions that are necessary for isláh of one's character.

Hadhratjí's reply:

*Bismihí Ta'álá.*

*Conditions (to be observed by a) tálibe-isláh:*

1. *Ikhlás right in the beginning, by correcting one's intention (niyet.)*
2. *Taubah. Performance of two rak'ats of taubah. In the first rak'at recite Súrah “Qul-Yá-ayyuhal-káfirún” and in the second rak'at “Izá-já’.*
3. *After the salátat-taubah recite one tasbîh of istighfár.*
4. *Thereafter, lift your hands and repent from the bottom of your heart: make taubah for past sins, with a promise (not to commit sins in the future).*
5. *If you have any namáz and/or rozah that are qadhá, take proper care to perform these.*
6. *If you have any material rights (of others) to fulfil, see to these, otherwise request to be forgiven (if unable to see to your obligations financially).*
7. *If you have over-stepped the limits with anybody, either verbally or physically, then go and ask to be forgiven.*
8. *Observe caution in the matter of association with others.*

9. Have complete faith and confidence (i'tiqád-o-i'timád) and be punctual and regular in informing (your mentor of your state and problems) and in carrying out his instructions (ittilá'-o-ittibá' ká iltizám.)

10. Be conscious of ikhlás and sidq in each and every action and when you are informing (your mentor).

11. Unless there is a very great need, observe silence; and make seclusion something to be loved. And observe complete avoidance of beardless youths (amárad) and observe great caution with regard to them: Have a feeling of detestation in having to give them any occasion to be alone with you; and avoid, as far as possible, taking any work from them.

Point nine – communicating with one's sheikh – cannot be over emphasised. Progress is dependent on this, yet it is most neglected. It must be emphasised again, that these booklets, “For Friends”, are not meant to be a substitute for a mentor. Direct communication with a spiritual guide is still essential.

May Alláh Ta'álá give us all clarity of understanding and also the tawfíq to make amal on the teachings of our sheikh رحمه الله عليه. Ámín.

Dr.I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, in Jalálábád, India, on the 29th March 1992, corresponding to the 23rd Ramadhán, 1412]

### THE NAFS

For the tálibe-Haqq (the seeker of Truth) three steps have been mentioned as essential.

#### **Basírat (clarity of understanding) – the first step**

The first step mentioned is as follows:

The understanding (fehem) in the tálibe-Haqq first gets rectified. In that person who is really seeking Truth with complete sincerity, Haqq Ta'álá

says that the first and most important event to take place is that his understanding becomes clear.

If this does not happen, that is, he does not develop clear understanding, then, in the true sense of the word, he is not a seeker of Haqq. Thus, this clarity of understanding is a sign, a proof, a witness and it stands as evidence.

This clarity of understanding is spoken of in the Qur’án Sharíf as “basá’ir”. In other words: “basírat”. Alláh Ta’álá states:

هٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ۝

*This is clear indication for mankind and a guidance and a mercy for a people whose faith is sure. (S.45.20.)*

“This kitáb which We have revealed, whoever reads it or listens to it with understanding, with talab of Haqq, seeking Haqq, then this person develops basírat.” This is then manifested as rectification of understanding or thinking (fehem.) This is the first recognisable step.

### **Hidáyet (guidance) – the second step**

With this rectification of his thinking and understanding, progressively and steadily, his heart starts to accept and also to act according to the laws of the Sharí’at. He girds himself firmly for this.

This stage is termed as “hidáyet” (guidance) in the Qur’án Sharíf. A methodology for this hidáyet, in the context of deeds (a’mál) appears in him. The Qur’án Sharíf explains this with the word “hudan” – that is, hidáyet.

So, if this person has not attained hidáyet – if he has not established within himself the obedience to the Orders of the Sharí’at – then it is obvious that he has not even attained the first step of basírat.

This is the sequence: first comes basírat and then comes hidáyet

The external (záhir) is a testimony of what is inside (bátin). It is evident that hidáyet – what in the true sense can be termed hidáyet – has, as yet, not come into this person.

### **Qurb-wa-qabúl (closeness and acceptance) – the third step**

However, if both these – basírat and hidáyet – have developed, now the fruits will be seen. The fruits are qurb and qabúl (closeness and acceptance). The Qur’án Sharíf has termed this stage as “rahmat”.

So, initially there is basírat, which is followed by hidáyet and then comes rahmat.

So, obviously, when clarity of understanding enters and it results in the development of hidáyet – when these two priceless gems have been attained – then why should Alláh Ta’álá’s special rahmat not be focused on him? Why should Alláh Ta’álá’s special favours not be directed towards him?

It is Haqq Ta’álá who has stated that the fruits, the nett result, of attaining the first two stages is rahmat. In other words Haqq Ta’álá is saying: “In My eyes, his voice is qabúl, he has qurb and, therefore, he is maqbul (accepted)!”

What a wonderful thing has not been stated by Záte-Bárí Ta’álá about that mu’min whose ímán is good: namely, that firstly the understanding of the tálibe-Haqq gets corrected, which is termed attaining basírat; then the heart accepts the ahkám (orders of the Shari’at) and the tálibe-Haqq walks along these ahkám, which is termed attaining hidáyet.

Thus far two things have happened: Basírat has appeared and, when clarity of understanding comes, ignorance disappears; and, secondly, hidáyet has manifested itself and when this happens he walks steadily along the sirátul-mustaqím.

Let us pause to ponder. Know yourself! Question yourself! Has the correct hidáyet come into me or not?

To continue: When basírat has entered, resulting in hidáyet appearing, the nett result will be that their fruits will appear, namely qurb and qabúl, that is, rahmat.

The tálibe-Haqq, the tálibe-tazkíyah, the tálibe-isláh, when he obviously has ikhlás in him, has compulsorily to appraise himself, to judge himself, to assess himself and to ask himself continuously: “What is the state, the specific quality, of my nafs?”

### The nafs has three states

In the Qur'án Sharíf Záte-Bárf Ta'álá has narrated three states of the nafs:

1. The *first state* is called *ammárah-bis-sú'*. Mention is made of this state in the Qur'án Sharíf, in Súrah Yúsuf:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

*Verily, the nafse-ammárah incites to evil. (S.12.53.)*

2. A *second type*, a second condition of the nafs, the *nafse-lowwámah*, has been mentioned in the twenty-ninth párá, in Súrah Qiyámah:

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

*Nay, I swear by the reproaching soul. (S.75.2.)*

3. The *third type*, the third condition of the nafs, the *nafse-mutma'innah*, has been mentioned in the thirtieth párá, in Súrah Fajr:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

*O Soul that has attained tranquillity. (S.89.27.)*

These are the three types, the three conditions of the nafs, narrated by Alláh Tabárah-wa-Ta'álá in the Qur'án Sharíf:

- (1) Nafse-ammárah-bis-sú';
- (2) Nafse-lowwámah; and
- (3) Nafse-mutma'innah.

Now it is important to know and understand all three states of the nafs.

As we said just now, the tálibe-Haqq develops, firstly, clarity of understanding (basírat.) With this new-found understanding the tálibe-Haqq should ponder and say to himself:

“Alláh Ta'álá has narrated three states of the nafs in the Qur'áne Pák. Therefore, I should come to know, come to understand and come to recognise which is the type of nafs I possess. Do I possess nafse-ammárah, nafse-lowwámah, or nafse-mutma'innah?”

There is now initiated in the tálibe-Haqq a search and an introspection.

This process is the natural outcome and demand of the basírat that has developed in him. If this process does not occur, then this person is not a tálibe-Haqq in the real meaning of what a seeker of Haqq should be. He is not a tálibe-tazkiyah in the real sense of the words. He is not a tálibe-isláh in the real sense of the words.

So, that tálibe-Haqq who has clarity of understanding (basírat), which is the first attainment, should ponder and ask himself: “Seeing that Alláh Ta’álá has mentioned three states of the nafs, in which category does my nafs fall? As far as Alláh Ta’álá is concerned, which nafs is one’s objective, to be attained fully and correctly? Then I, as a mu’mín, should strive to attain that same objective that Záte-Bárí Ta’álá has laid down, as a requirement of my ímán.”

Brothers, is my voice reaching you?

One has to recognise what has been stated above. And this process of introspection and questioning must continue until one has in one’s mind that same gaze that Záte-Bárí Ta’álá has: His gaze is on the nafse-mutma’innah and that is where one’s gaze should also be fixed.

### **Nafse-ammárah-bis-sú’**

So, the tálibe-Haqq starts taking work from his new-found understanding and he takes stock of himself: “Oho! My temperament is drawing me towards amusement and play, of which it has been said,

كُلُّهُوَ حَرَامٌ

*All amusement and play is harám.*

How has he analysed himself? How has he come to the conclusion that his tabiyet (temperament) is drawing him to amusement and play? This is his introspective process:

“My tabiyet does not draw me towards good deeds. Never mind being attracted to good deeds, there is not even the slightest inclination towards good deeds. To the contrary, my tabiyet pushes me to bad and evil. It does so to such an extent that I do not even feel bad or upset within myself at doing bad!

“Whenever I am involved in anything, one can be sure it is some evil! When it is time to do some good, my tabiyet turns away and inclines towards evil. When it is time for namáz, my tabiyet does not incline towards namáz – my tabiyet draws me to that which is the direct opposite, some or other evil – and I actually do that evil!

“It is obvious that evil does not upset me and that there is no inclination on my part towards good at the time of having to do some good. So, it is obvious that I have in me nafse-ammárah. This is how it is recognised. This is its mode of action. This is how it works!”

Nafse-ammárah-bis-sú’. There is a qualifying suffix to the word “ammárah” and that is “bis-sú’ ”. Why so? The answer is: because the nafse-ammárah has the special quality that it is involved in evil – sú’ means evil – and it does not incline towards good. To this extent, that when somebody tries to advise him then, too, good is considered to be evil and evil is considered to be good! This is the degree of disturbed thinking that a person has when he is in this state.

“Ofo!” This tálibe-Haqq tells himself: “Being a mu’min, yet this is the state of my nafs, that I shy away from good and am drawn towards evil? Is this what my ímán demands of me, me being a mu’min?”

These are the symptoms and signs by which the nafse-ammárah-bis-sú’ is recognised and identified. It is actually recognition of corrupted thinking.

Do you understand the concept?

So, this mu’min, because of the demand of the ímán in him, is now in deep thought. He is busy with introspection, weighing himself, assessing himself, judging himself against the criteria just outlined.

This process leads him to a stage where his intelligence and understanding come forward to support him. An apprehension arises within his heart. Warning bells sound. An alarm rings within him!

His new-found understanding (basírat) leads him forward: He comes to sense that certain things are good and certain things are bad; he comes to perceive the difference between beautiful and ugly; he comes to recognise evil as evil and comes to accept good as good.

### **Nafse-lowwámah**

A change is noticed: He is now drawn towards good and he begins to shun what is evil. Now, whenever his tabiyet agitates and incites him into doing something wrong or evil, his basírat stops him – scolding him, reproaching him, taunting him and shaming him.

Within himself he is now feeling most reprehensible. Within himself he rebukes himself: “What a shameful thing! What a dishonourable act! What a pitiful creature you are! Your faith and belief, O mu’mín, based on your ímán, is that Alláh Ta’álá is hádhir-názir, that He is present all the time; and yet you can stoop so low?” Thus he reproaches himself.

Basírat has come to him and his tabiyet now progresses towards hidáyet. He now inclines towards good and he now begins to distance himself from evil. He is proceeding along the road of hidáyet. Ammáriyet of the nafs is departing and lowwámíyet is entering.

The process continues. The basírat of this mu’mín increases. More and more, his inclination is towards good. Involvement in evil causes his tabiyet to reproach himself more and more severely. He is all the time pre-occupied with this thought: What nafs is the nafs that is the objective as far as Záte-Bárí Ta’álá is concerned? He is in deep thought. Which is the nafs that is desired by Alláh Ta’álá?

This is the demand of the basírat that he has attained, when it is accompanied by hidáyet, with the faith and belief of Alláh Ta’álá being hádhir-názir, with taqwá entering the heart and a sense of shame establishing itself. “It must not happen that from my lips should come forth words of evil, that, despite my heart harbouring an intention to do good, some evil is manifested by me!”

This is the state of his heart. However, if this state has not arisen yet, then evil words will issue from his lips and any intention in his heart to do good will be substituted with evil. These are obvious indications that he is still on the verge of taqwá – taqwá has not entered as yet. Otherwise, the tongue would have been restrained and the heart would have been redirected.

Let us go further: The deeds the person is doing are good deeds. However, the cheerfulness that should have been present in his tabiyet is just not

there. The openness that should have been present in his disposition is just not there. Doing good is still burdensome – there is still some rancour in him. There is still being emitted the smell of shierk!

Have you heard my words?

### **The smell of shierk**

To repeat: There is still the smell of shierk being emitted! It must not happen that this smell of shierk should spread and on his side this person is completely unconcerned!

It shows that the concept of Záte-Báří Ta'álá being hádhir-názir, with the due honour and respect that this demands, has not been established. Otherwise, he would definitely have experienced some dread and he would have stopped his tongue and his heart from evil. As yet his carefreeness has not been curtailed – his tabiyet is still rampant.

Listen carefully to this incident related by Hadhratwálá and ponder over it.

There was a certain molvísáhib staying in Makkah mu'azzamah. He fell ill and passed away and was buried in Jannatul-Málá, the qabrastán of Makkah mu'azzamah.

Those going for hajj usually go to several places for ziyárat and one such place being Jannatul-Málá as well, where the hajís recite fátiḥah at the graves. Nowadays, there are certain restrictions, but in those days there was full permission to visit by day or night.

One such group of hajís, proceeding in this way, stopped at a certain grave to recite fátiḥah, when the thin top-covering of the grave suddenly caved in, revealing the body lying inside.

Looking into the grave, what did the people see? To their utter amazement, lying inside, they saw the body of a young Christian lady! What is this? No non-Muslims are even allowed into Makkah mu'azzamah. For them to stay there is forbidden. They had never heard of such a thing! So, how could a Christian girl come to be buried here?

In this group of hajís was present also a certain molvísáhib who was looking intently at the corpse. He recognised her. “This girl is from France!” he exclaimed in astonishment.

Is my voice reaching you, brothers?

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ – *So, learn a lesson, O you who have insight!*

The molvísáhib continued: “This girl is from France and I used to teach her the Dín. She had secretly become a Muslim. She passed away in my presence and she was subsequently buried there in France. How did she come to be here?”

On hearing this, some of the onlookers spoke up: “But a certain local molvísáhib was buried in this grave. And you are telling us that this girl passed away in France and that she was buried there! And her body now lies transposed here! It seems reasonable to suppose, then, that the molvísáhib’s body has been transposed from here to France! This matter requires further investigation.”

The group proceeded to the house of the deceased molvísáhib. One person went ahead and knocked on the door. The widow came to answer the knock. He asked of her: “Your husband, the late molvísáhib, can you tell us about him?”

She replied: “He was a very good man, má-shá-Alláh! He kept a beard and he was regular with his namáz and rozas.”

The spokesman enquired further: “You did not take note of any... er... anything unusual? Just think a bit!”

The widow appeared perturbed: “But why are you asking?”

The spokesman tried to reassure her: “Nothing really. But just try and think a bit.”

The poor widow complied and started thinking deeply. After some thought she spoke – listen very carefully now! She said: “One thing comes to mind. When in need of ghusl after janábat, my husband definitely used to bath (as required by the Sharí’at.) Yes, he definitely did perform this nék amal (good deed). However, at the same time he used to comment that if Islám did not have this order to make ghusl after janábat, it would have been a very good thing.”

### **‘Ibádat and taqwá**

Are you listening? Making ghusl after janábat is a nék amal – a good deed

which merits thawáb. However, in his heart he harboured disapproval! His deed is one of 'ibádat, but without taqwá!

Ponder over this!

Like beauty and the beast: The beauty being the nék amal of making ghusl; the beast, the ugliness, was that which he harboured in his heart, the opinion that it would have been much better if Islám did not have this command to make ghusl after janábat. And what he kept in his heart issued forth from his lips!

The widow continued: "I kept on telling him: 'Please don't utter such words!', but he never listened."

The concept had become ingrained. His nafs was set towards amamáriyet – ammárah-bis-sú'. This sentence that came into his heart and issued from his lips, is it sú' or is it khair (good)? Obviously it is sú' (evil)! He was not repentant – he did not make taubah. When he passed away, he was buried in the local qabrástán in the very precincts of Makkah mu'azzamah.

On the other hand, there was this Christian girl, who, as her ustád had reported, had secretly brought ímán, hiding it from her parents and had been buried in France when she passed away there. Alláh Bárá Ta'álá took her body from the Dáru-l-Kufr of France and transposed it to the ground of Makkah mu'azzamah.

And the molvísáhib who was buried in the ground of Makkah mu'azzamah, in whose surroundings are sáleh people, was despatched to France. This was later confirmed.

Is there not a lesson to be learnt from this incident? Is it not something to ponder over?

Do you now recognise what is basírat? Do you understand what is clear understanding? Do you understand what it is to be a tálibe-Haqq and also its opposite? Because the first thing to happen to a tálibe-Haqq is that his understanding becomes clear, he develops basírat. Whereas, over here, there was no basírat. And who was he? A molvísáhib! Despite doing a deed that was nék inside him lurked the evil of shierk! The deed was performed, but with sú'.

Hadhratwálá رحمه الله عليه related several illustrative incidents. Here follows another. The incident related previously was an eye-witness account. The

incident to be related now is in relation to a metaphysical occurrence in a dream.

### **The harm of imitation of others**

A molvísáhib, punctual with his namáz and rozas, passed away. A pious person saw him in a dream, suffering the punishment of Jahannam in the Álame-Barzakh.

Quite astonished to see the molvísáhib there, he exclaimed: “You? You are in Jahannam? What brought this on?” The molvísáhib explained: “It happened as follows: It was the day of Holí.”

This is the Festival of Colours celebrated by the Hindus. On this day the ahle-hanúd and the mushrikín throw colouring on one another.

He continued: “It was the day of Holí. I had just had a meal and I was chewing some pán. I left home to go somewhere. While walking along I came across a donkey. I addressed the donkey: ‘Poor animal! Has nobody thrown any colouring on you? Come, let me colour you!’ So saying, I spat some pán-stained spittle on him, the red spittle making a vivid red splash on his coat. After my death, when my turn came to stand in front of Alláh Ta’álá (this is the kachí-péshí – the pre-trial), Haqq Ta’álá said: ‘Because you had imitated an action of the mushrikín, Therefore, your abode is Jahannam!’ ”

Are you listening? You know the Hadíth Sharíf:

مَنْ تَسَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

*Whosoever imitates a nation will be among them.*

You also know that the statements of Rasúlulláh صلى الله عليه وسلم are, in actual fact, Kaláme-Iláhí – the statements of Alláh Ta’álá. The Qur’án Sharíf states:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

*Nor does he speak of (his own) desire. It is naught save a revelation that is revealed. (S.53.3-4.)*

Further, Haqq Ta’álá Himself states in the Qur’án Sharíf:

وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ<sup>٥</sup>

*And do not incline towards those who do wrong, for then the fire will touch you. (S.11.113.)*

Alláh Ta'álá is saying: "O mu'mins! Do not let your hearts incline towards the zálims. The zálims are the mushrikín and the kuffár, who are showering zulm on themselves. Do not let your lifestyles be an imitation of their lifestyles..."

The word "yarkanú," in its grammatical application, implies all this.

"... lest the flames of Jahannam should reach you also. The mushrikín and the kuffár will be in the fire of Jahannam – this fire has been prepared specifically for them. Though you may not be punished as they are, nevertheless, is it to be taken lightly that the fire may reach you and, at that, the fire of Jahannam? What a severe situation to be in! Let it not be so!"

Ponder over this and adjust your lives, O mu'mins! Restrain yourselves from ammáriyet!

When he had acted thus, having spat his pán-stained spittle on the donkey, then he too had no awareness of the gravity of his action, of what is good and what is bad, of nékí and evil. There was no self-reproach. Lowwámiyet had not entered into him. Otherwise, there would have been taubah. His life then would have been of taqwá.

However, when he passed away he left with ammáriyet-bis-sú' and it was on this basis that he had earned for himself the Fire.

In different places in the Qur'án Sharíf Haqq Ta'álá sounds alarm bells. In connection with Jannat Alláh Ta'álá says:

أَعَدَّتْ لِلْمُتَّقِينَ<sup>٥</sup>

*(Jannat), prepared for those who ward off (evil).(S.3.133.)*

Jannat has been prepared for those mu'mins who have taqwá. It has not been prepared for the kuffár – for them has been prepared the Fire.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ – So, learn a lesson, O you who have insight!

How much is Alláh Ta'álá not desirous of the mu'min! How much rahmat is Alláh Ta'álá not favouring him with! Yes, the mu'min is being

made aware: Come out of ammáriyet. Enter into lowwámíyet. Adopt this transitional phase to whatever degree. If Haqq Ta'álá did not approve of this phase, why did Haqq Ta'álá then take qasm on it?

وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

Has Alláh Ta'álá not taken a qasm here? Obviously He has! Also, is a qasm taken on something disliked? Again, obviously not! Lowwámah is a desirous stage and approval is proportionate to the progress in it. Whereas ammáriyet is completely and absolutely disliked by Záte-Bárí Ta'álá. The phase of lowwámíyet is liked, yet it is also disliked because it is still a transitional phase.

Imagine, the heart of a mu'min and lowwámíyet should not enter it? That he should commit some bad deed and not feel horrible within himself? That he should do some good and not feel pleased within himself? Unbelievable!

These are simple ways of recognising lowwámíyet – bad deeds make his heart unhappy and good acts make his heart happy.

The standards of one's existence are being presented before you, O you mu'mins! You have to continuously judge yourselves against these standards. You have to keep on measuring yourselves against these criteria. Remember that the understanding of a tálíbe-Haqq demands that he be "húshyár" (alert/ sensible/ wise).

So, that person whose nafs has entered into lowwámíyet now inclines towards goodness and piety. When he does any good his heart feels happy. He avoids what is bad and evil. And, should he do anything bad or evil, his heart feels shattered. He then scolds himself, he reproaches himself. This is because he now has an understanding of what is beautiful and what is ugly. The differentiation between good and evil has now set firmly into his heart.

He continues unrelentingly with this process of self-reproach until a stage is reached where the battle is won and bad and evil is overcome and goodness stands out victorious.

There is now an ever-increasing attraction towards goodness and piety and, by the same token, bad and evil are ever-increasingly hateful. Goodness

and piety are now close associates, whereas bad and evil are distanced away.

This process continues until there is such a firm association with goodness and piety, that it results in a tremendous attraction for these and a tremendous passion for them. On the other hand, his heart has a proportionately deepening distaste for bad and evil and a correspondingly deepening disgust.

To understand this, try to think of a person who is completely famished and almost starving – how is he not attracted towards food! This person's desire for goodness and piety is such.

His disgust for bad and evil is such as any cultured and sensitive person has an aversion to even the mention of the word “faeces” – even the mention of unbecoming words produces a revulsion in him.

His condition now is like that described in the noble words of the Qur'áne-Pák, where Haqq Ta'álá states:

يُسِّىَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

*(O you who believe!) ill is the name of sin after ímán! (S.49.11.)*

As if to say: “O mu'min! Never mind sinning – that should be very far-fetched – after ímán even the mention of sin should not come to your lips! This is the degree of revulsion that you should have.”

### **Refinement and culture in one's ímán**

The refinement that is supposed to come in his ímán has not come, as yet. He is not cultured as yet.

For example: When answering the call of nature he should say: “I am going to the beitul-khalá (toilet.)” He should not blurt out: “I am going to defecate!”

Even the unsophisticated peasant has enough politeness to say: “I am taking a walk into the field,” which is his way of saying that he is going to answer the call of nature.

But now, refinement has come into his ímán. The correct concern has been created. He is now particular and selective in his speech, taking note

of the finer points and of the subtleties. Now, even to bring a word to his lips denoting sin is also repulsive.

Do you understand?

Haqq Ta'álá is telling the mu'min that, after bringing ímán, even to take the name of sin is also disapproved, it is also an abomination.

So, this person, by reproaching his nafs again and again, again and again, has reached a stage where he has a tremendous attraction and passion for 'ibádat and for doing good. And, when unable to do these, he has developed the highest degree of sabr and tahammul.

Bad and evil deeds, which are connected to the nafs, have left him; and good deeds and good character, which are connected to the heart (qalb), have appeared.

As far as his ibádat are concerned, he makes a full effort – this is now ingrained in his tabiyet. His 'ibádat now glitters with the noble and dignified qualities of hilm and tahammul, of sabr and riyádhat.

Look: if one who is famished has some rotí in front of him and you try to snatch that rotí away from him, will he allow you to do so? Similarly, that person who has a passion for 'ibádat, at the time of 'ibádat, if anybody tries to take him away, will he allow him? And if somebody tries to drag him to some bad or evil, will he meekly go?

### **Company & friendship are to attain the muhabbat of Alláh Ta'álá**

No, he will not allow either. By repeatedly reproaching himself, he has reached the stage where he now reproaches others for enticing him to bad and evil. But he reproaches the other person not with a holier-than-thou attitude, not with contempt, but out of affection. Out of a sense of duty he tells him: "What an amazing type of 'encouragement', when it should actually be considered disgusting. And you are trying to divert me from my ibádat, when you should have been encouraging me towards it. Should I leave my 'ibádat and do what is contrary? This is not friendship on your part, but enmity!"

Rasúlulláh صلى الله عليه وسلم has said:

اَللّٰهُمَّ اِزْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَّتَعَنِّيْ حُبُّهُ عِنْدَكَ

*O Alláh! Grant me the rizq of Your muhabbat, with depth; and grant me also the rizq of that person's muhabbat whose muhabbat will be an aid and assistance in attaining Your muhabbat.*

It is also apparent from this that the muhabbat of that person whose muhabbat is an obstacle in attaining the muhabbat of Alláh Ta'álá, is forbidden – it is harám!

Think for a moment of the status that Rasúlulláh صلى الله عليه وسلم had attained in his 'ibádat of Alláh Ta'álá and his obedience to Alláh Ta'álá. Is there any comparison? Even then Rasúlulláh صلى الله عليه وسلم is requesting for sohbate-sálihín – the company of the pious – through whose company he would be aided in his muhabbat for Alláh Ta'álá and thereby his muhabbat also be increased.

I ask again: Is there anybody who has greater love for Alláh Ta'álá than Rasúlulláh صلى الله عليه وسلم? We have been given a lesson in this, O mu'mins! Namely that, if we are attracted to company, it should be the type of company requested by Rasúlulláh صلى الله عليه وسلم. Otherwise, that company that is an obstacle in the love of Alláh Ta'álá, one that produces a dislike instead of an attraction, that company one should consider repulsive. This is the deeper inference of Rasúlulláh's صلى الله عليه وسلم statement.

One should address oneself as follows: "If this is what Rasúlulláh صلى الله عليه وسلم has said, then a person like myself should be even more cautious about such company which lessens my muhabbat for Alláh Ta'álá. How do I know what effect it will have on me? Enticed by enjoyment, it should not happen that my nafs slides down to the level of ammárah-bis-sú'!"

So, that person who steadily reproaches himself and continues steadily to walk along the path of ibádat and obedience (tá'át), reaches a stage where he develops such a disgust for sins as any decent person has for filth (najásat). He now also has such an attachment for shaghl, tahammul, riyádhāt and 'ibádat that even if, occasionally and involitionally – on a ghair-ikhtiyárí basis – he misses out on some ibádat or tá'át he feels shattered with grief. Even then he reproaches himself.

Not to mention obedience in matters which are fardh and wájib, his

passion for nafl (for example, Tahajjud) is such, that even if his eyes did not open on a ghair-ikhtiyarí basis and he were to miss his Tahajjud, he feels grieved. And he now takes on compensatory measures to correct this ghair-ikhtiyarí omission.

### **The stage of nafse-mutma'innah**

So, with ibádát and tá'át, the qualities of tahammul, sabr and riyádhat have so become part of his tabiyet and he has developed such repulsion for bad and evil and makrúhát (disapproved acts), that he has now entered the phase of nafse-mutma'innah.

These are then the signs whereby this phase of nafse-mutma'innah is recognised: he has developed such a forceful attraction and passion for ibádát and tá'át that the qualities of tahammul, sabr and riyádhat are part of his nature, part of his tabiyet and good character is part and parcel of him.

His passion knows no bounds and he ardently cherishes this desire that: “My tongue remains continuously fresh with the zikr of Alláh Ta'álá.” 'Ibádát at its proper time is firmly established. Staying away from sin is now natural. Yet the ardent desire is: “My tongue should also be continuously busy taking the Name of Alláh Ta'álá, that my tongue should be continuously fresh with the zikr of Alláh Ta'álá! If I have occasion to say something, then too only words of goodness should issue from my lips and no bad or evil words should be uttered.” Of course, bad or evil acts are even more remote.

### **Remaining silent is also 'ibádát and kaláme-khair is also zikrulláh**

Words of goodness are what Alláh Ta'álá wants from us, for it has been narrated:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

This means: O mu'mins! When you have brought ímán on Alláh Ta'álá and you have brought ímán on the Day of Qiyámat – on being resurrected and having to give account for your deeds – then, when you speak, say what is good, otherwise remain silent.

So, remaining silent is also 'ibádat. And speaking words of goodness (kaláme-khair) is also zikrulláh, because these words are spoken in obedience to Alláh Ta'álá's orders and this mu'min is stopping himself from speaking what is bad and he is restraining himself from speaking evil.

The ímán within this mu'min demands that he has the faith and belief ('aqídah) of Alláh Ta'álá being Hádhir-Názir, so he tells himself: "The thought of Alláh Ta'álá must become firmly embedded in my heart, seated immovably, so that there should be no moment, no second, that the thought of Him should leave my heart." Except at unavoidable times.

It may happen that, when involved in some necessary work, some diminution appears, but His thought is still there; and the moment he is free from the concentration of that necessary work, the same forceful remembrance (yád) is back.

The tongue is fresh with the zikr of Alláh Ta'álá and the heart is joyous in His remembrance (yád).

This nafs is the nafse-mutma'innah. And Záte-Bárá Ta'álá desires that this nafse-mutma'innah is one's objective (matlúb).

Thus, the tálibe-Haqq, one with the correct concern, has steadily progressed, stage by stage. Swerving away from ammáriyet, he had arrived at lowwámíyet. Here his concern had increased. His self-reproach, his pondering and his introspection had not abated and in this way, he had traversed lowwámíyet until mutma'innah (tamániyet – tranquillity) entered his nafs. And this is the stage that is desired (matlúb) as far as Alláh Ta'álá is concerned.

With the fadhl and karam of Alláh Ta'álá and the barkat of your presence and the quest within you, Alláh Ta'álá is causing me to speak. Alláh Ta'álá is well aware of that person who is a tálibe-Haqq and of what calibre that tálib is. The murabbí-Haqíqí is He. This is the intermediary means.

Take note: Humbleness (niyázmandí) should be maintained, pride (náz) should not enter.

You should now know the features that allow one to identify nafse-ammárah, nafse-lowwámah and nafse-mutma'innah. You should also know that as far as Alláh Ta'álá is concerned, nafse-mutma'innah is the objective (matlúb), so that nafse-mutma'innah also becomes matlúb for

the mu'min.

What has Alláh Ta'álá kept in store for such a nafs?

Before coming to that, Alláh Ta'álá addresses the kuffár, warning them of a horrendous punishment awaiting them:

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ۝

*None punishes as He will punish on that day! None binds as He then will bind. (S.89.25-6.)*

Such a severe punishment will be meted out to them that there will be no respite from it. They will be bound so severely in such a way as no one else can bind.

Having mentioned this state of the kuffár, Alláh Ta'álá goes onto address the nafse-mutma'innah:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

*O Soul that has attained tranquillity (S.89.27)*

Just ponder: Cleansing steadily, cleansing steadily, the nafs has been purified and all nafsániyet has been removed and rúháníyet has appeared. This rúháníyet has been termed nafse-mutma'innah.

اٰذْجِعِيْ اِلٰى رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ۝

*Proceed towards your Rabb, in the manner that you are pleased with Him and He is pleased with you! (S.89.28.)*

“So much so that there is not even an atom’s disturbance of that tranquillity (tamániyet) existing in your heart. From your side you have shown a desire for Haqq, but the tarbiyet has been done by Me.”

The term used here is “Rabb” – denoting “One Who fosters and cherishes.” The term “Iláh” – denoting “the Deity/ One to be worshipped” – is not used. The connotations of the two words referring to Alláh Ta'álá are different.

Yes, you had expressed a desire for Haqq, then you had attained clarity of understanding (basírat), which had the effect of bringing about guidance (hidáyet), which, in turn, resulted in closeness and acceptance (qurb-waqabúl), that is, showering of blessings (ináyate-rahmat.) So, now you are

witnessing the manifestation of that rahmat: O rúhe-mutma'innah! Return to your Rabb happily!

There is also a lesson contained in this address: Even though you have reached this goal of nafse-mutma'innah, your gaze is not on yourself! If the object of your gaze is yourself – if you feel that you have personally, independently and exclusively reached this stage – then your gaze is still on the creation (i.e. yourself) and not on the Creator, not on Haqq!

Depending on the occasion, Záte-Báří Ta'álá mentions that quality of His to us, which is appropriate at the time: O rúh which has attained itminán, return to your Rabb happily!

[Here Hadhratjí رحمه الله عليه paused for a few moments and then continued.]

### **Zikr and tranquillity**

With the tawfiq of Alláh Ta'álá, my thoughts are racing. In which direction? As follows: The essence! The sum total of that rúh filled with itminán (as has been outlined to you), Alláh Ta'álá has summarised its quality in the Kaláme-Pák:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

*Those who believe and whose hearts have tranquillity in the remembrance of Alláh. (S.13.28.)*

Haqq Ta'álá is virtually saying: “O mu'min! Are you desirous of tranquillity? Then let the zikr of Alláh Ta'álá become your food and drink!” This is speaking in lay terms, idiomatically. Make the zikr of Alláh Ta'álá your food and drink. Make it your garment. Wear it all the time. Eat and drink it all the time. Let it be your rúhání food. Let it be the clothes of your imán – let it be taqwá.

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

*Clothes of taqwá – these are the best! (S.7.26.)*

In actual fact, Záte-Báří Ta'álá has stated that the whole Qur'áne-Pák is zikr:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

*We, even We reveal the Reminder (Zikr) and lo! We verily are its guardian  
(S.15.9.)*

Look. The whole Qur'áne-Pák has been referred to as Zikr.

Zikr has different forms. In other words, all collective ibádát, all collective riyádhát, all collective aversion to sin, all form categories of zikr. Zikr with the tongue (zikre-lisání) is not sufficient by itself, until the effect of that zikr does not produce the state of drawing one to 'ibádát enthusiastically and a state of repelling one from sins with disgust. Otherwise, verbal zikr by itself cannot be relied on.

The Qur'áne-Pák has been described as a Zikr. Its words should be recited in the correct manner, vocalising the sounds of the words properly. Secondly, it should be recited with proper understanding of its meaning and, thirdly, it should be recited with the aim of acting on all the laws contained in the Qur'áne-Pák.

Haqq Ta'álá has addressed a specific group – those who are mu'min. Those who are mu'min, what should their state be? Their hearts attain tranquillity by the zikr of Alláh Ta'álá; their hearts are blessed with serenity!

Does not every individual desire serenity and tranquillity? Nobody desires upsets and disquietude. So, the correct means have to be utilised. Haqq Ta'álá has stated: “O mu'min! The correct means for attaining serenity of the heart is My zikr. I am saying and thereby addressing the mu'min.

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ۝ – So, learn a lesson, O you who have insight!

The “Alá” denotes that a warning is being sounded: listen with open ears to what is coming next!

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ ۝

*It is only with the zikr of Alláh Ta'álá that hearts will attain tranquillity  
and serenity. (S.13.28.)*

“That is why I am now saying,” so Haqq Ta'álá is conveying to us: “O rúh that has gained tranquillity (itminán), return to your Rabb happily, pleased and joyful!”

## Return to your origin

“Irji’i” – Return. Go back to that place from whence you came. You had initially been sent from Jannat, so now you are being sent back there. Whereas that person whose rúh is not in this state, his destination will be elsewhere.

This mu’mín is bewildered. “But why this munificence? My Rabb! You are saying: ‘Return happily from whence you came’. But why?”

اُدْجِعْنِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ۝

*You are pleased with your Rabb and He is pleased with you! Wait! That is not all. Wait for another great ne’mat (blessing):*

فَادْخُلِي فِي عِبَادِي ۖ وَاَدْخُلِي جَنَّتِي ۝

*There are some very special sáleh bondsmen of Mine, join them!*

This is also a very special blessing, otherwise, why was it necessary to mention it specifically?

“Enter this mansion, this palace, set in surroundings of verdant orchards, the magnificence of which you have never seen with your eyes and of which could never even have crossed your mind! These have been created by Me. My orchard! My Jannat! In it are all those provisions that make up complete and perfect comfort and luxury, absolute peace, tranquillity and serenity. When you cannot even imagine such a place, where could you have ever seen such a place? Enter now into such a garden and orchard, which is Jannat!”

To whom is this munificence being shown? To the nafs with tranquillity, nafse-mutma’innah.

The previous nafs has ceased to exist. Its opposition has been rooted out. And if, perchance, some fault shows, then immediately there is a turning towards Alláh (rujú’-ilalláh) and penitence (inábate-ilalláh). This, in turn, produces tranquillity of the heart and progressive tranquillity of the rúh – both inábate-ilalláh and itmináne-rúh progressing hand-in-hand. Inábate-ilalláh (turning in penitence towards Alláh Ta’álá) is an act most liked by Him.

### Son of Hadhrat Ádam عليه السلام

Do you now understand and recognise what is tranquillity of the heart (tamániyete-qalb)? If perchance, incidentally, a contrary action has taken place, then immediately the heart turns towards Alláh Ta'álá. This person is remorseful. He feels terribly ashamed. Even if his eyes shed no tears, his heart is weeping.

There is no Shaitániyet in him, that he does not turn to Alláh Ta'álá. Shaitán did not turn in penitence towards Alláh Ta'álá. No! He is the son of Ádam عليه السلام. He is human. Hadhrat Ádam عليه السلام as well, being human, also disobeyed Alláh Ta'álá – not deliberately, mind you, but in a state of forgetfulness. Impulsively, incidentally, not with deliberate forethought, he displayed disobedience to the order given to him. However, when the realisation of his action struck him, he immediately became remorseful. He felt ashamed. He started reproaching himself.

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا <sup>سَيِّئًا</sup> وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

*Our Lord! We have wronged ourselves. If You forgive us not and have not mercy on us, surely we are of the lost. (S.7.23.)*

Alláh Ta'álá loved every word of his! And Alláh Ta'álá loved him even more because of this. Haqq Ta'álá said: “I have elevated his status even more!”

Do you see what rujú'-ilalláh, inábate-ilalláh does?

Alláh Ta'álá is saying: “How good is not my bondsman, that he has not seen me, yet he is penitent and he is turning towards Me!”

وَالِى رَّبِّكَ فَارْعَبْ ۝

*And strive to please thy Lord. (S.94.8.)*

He is making “rugbat” towards Záte-Bárá Ta'álá: He is undertaking burdensome tasks, making an effort, with mujáhadah and riyádhat, to get nearer to Alláh Ta'álá.

The áyet before it is: فَإِذَا فَرَغْتَ فَانصَبْ <sup>۝</sup>

*So, when you have finished, still toil. (S.94.7.)*

Rasúlulláh صلى الله عليه وسلم is being addressed: “O Nabí! O Rasúl! When you have freed yourself from your day's work of calling people towards hidáyet

then, in the last part of the night, for your own self take on the task and make the effort of 'ibádat."

Although Rasúlulláh ﷺ is being addressed, this is directed to all the mu'min generally and specifically to the náibáne-Rasúl. When you have freed yourself from your teaching duties, studying and giving lessons, then for your own self too, take on the task and make the effort of 'ibádat, depending on the free time available to you. Just think how much trouble did Rasúlulláh ﷺ not take!

This address to Rasúlulláh ﷺ is actually an address directed to the Muslim ummat and specifically to the ahle-'ilm who can be said to be the náibáne-Rasúl: That, for your own self too, take on the task and make the effort of 'ibádat in the last part of the night, turn in penitence towards Alláh Ta'álá.

### **In conclusion: Nafse-mutma'innah – the goal**

So, now you should have come to know the different types of nafs and the features by which they may be recognised and differentiated. You should also have come to know that the nafs which is one's objective as far as Alláh Ta'álá is concerned, is nafse-mutma'innah. It is to gain this objective that one makes an effort, that one tries very hard, that (for some) explanations are necessary. It is to gain this objective that one has to make mujáhadah – mujáhadah against the nafs, to terminate its opposition and gain victory over it.

This has been placed before you through the fadhl of Záte-Bárá Ta'álá, the barkat of my sheikh and your talab. This is karame-Rabbání.

### **Du'á**

May Alláh Ta'álá, through His fadhl and karam, bless us with the taufíq arzání, to make our nafs into nafse-mutma'innah. Ámín, Yá Rabbal álamín.

Khudá háfiz.



## A LETTER FROM MAKTÚBÁTE-THALÁTHAH

[A booklet with the title of “Maktúbáte-Thaláthah” has included in it a letter Hadhratjí رحمه الله عليه wrote to one of his khádims some 30 years ago on the same subject of the nafs. The translated letter is being reproduced as it very appropriately summarises the subject in a very unique way.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ  
وَلَا أَقْسَمُ بِالنَّفْسِ اللَّوَّامَةِ ۝  
يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝

My mukhlis muhib min azíz mokarram bandah,  
May Alláh Ta’álá’s blessings be on you!

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Dear friend! It must be quite apparent to you that for a sálik, for the devotee (sáhibe-irádat), it is absolutely necessary to come to know the states of the nafs and to be acquainted and also to recognise the identifying features, so that one may keep one’s watchful eye on it and thereby have its supervision made easy.

It should not happen that one is negligent (Alláh Ta’álá forbid!) and one succumbs to and becomes dominated by the nafs.

My dear friend! The nafs is only one, but it has three states:

1. Nafse-ammárah;
2. Nafse-lowwámah; and
3. Nafse-mutma’innah.

The original, basic disposition of the nafs is that of ammárah. It then progresses to lowwámah and then to mutma’innah.

### **NAFSE-AMMÁRAH**

The nafse-ammárah is called ammárah (wayward/ imperious) because it orders one to do bad and evil. These malicious and filthy habits are so ingrained that it is prepared to sell the ákhirat in exchange for some measly, insignificant worldly desire or passion.

#### **Qualities and special features of nafse-ammárah**

The nafse-ammárah makes itself evident in such features like: bukhl (stinginess), hirs (greed), hasad (jealousy), jahl (ignorance), kibr (arrogance), shahwat (lust), ghadab (rage), ghaflat (negligence /indifference), tamá' (avarice), kizb (lying), riyá (show/ insincerity), bugdh (hatred), kínah (malice), bid-khalqí (rudeness), ghíbat (back-biting), involvement in useless or absurd activities (lá-yání), istihzá' (mockery), harming others, either verbally or physically and having many and unending desires.

All of these are the qualities and special features of nafse-ammárah.

#### **The effects of nafse-ammárah**

On the basis of its innate disposition, the nafse-ammárah lives in such depths of darkness (zulmát) that it makes no attempt to even try to differentiate between good and evil!

My dear friend! This nafs becomes the agent for the seductions of Shaitán and becomes Shaitán's tool.

My mukhlis friend! Of your two enemies this is the greater enemy and it is necessary for you to be very much on your toes in regard to it and also to be húshyár.

#### **Method of rectification of nafse-ammárah**

1. Attain knowledge (ilm) of the Sharí'at.
2. Take stock of one's nafs (muhásabah) every second.
3. Continuously instill the fear of death, of the punishment in the grave and of the terror-striking conditions of Qiyámat into the nafs.
4. Endow oneself with humbleness, humility and lowliness and adopt meekness and have the awareness of Alláh Ta'álá (khudhú') within you.

5. By means of nawáfil and every type of good deed, by supplication and weeping, make it incumbent on oneself to attain the nearness of Alláh Ta'álá (taqarrúb-ilalláh), so that Alláh Ta'álá may take one out of the pit of darkness which the natural propensity of the nafse-ammárah wishes to keep one in.

### **Warning**

My dear friend! Do not ever feel terrified or get dejected so that you stop making du'á; and also do not consider victory and success to be remote and thus become lazy and lose heart: These abolish the relationship the muríd has to build up.

To the contrary, whatever instructions (ta'lím) you have been given, carry them out swiftly and enthusiastically. And stay away from those activities which make one negligent (gháfil) of one's real Maulá-Mehbúb, that is, Alláh Ta'álá. Leave aside any involvement in useless activities (láya'ní).

There you have it! These are all the tasks in front of you in the phase of nafse-ammárah, in order to be liberated from its clutches.

### **NAFSE-LOWWÁMAH**

Nafse-lowwámah is called such for this reason that when the nafs involves the person in some bad or evil, the person then scolds and reproaches himself.

### **Qualities and special features of nafse-lowwámah**

Malámat (self-reproach), hawá (desire) makr (craftiness/ deceit), 'ujub (conceit), riyá (show/ insincerity), zulm (cruelty/ oppression), ghíbat (back-biting), kizb (lying), ghaflat (negligence/ indifference), hubbe-jáh (love of fame, prestige), hubbe-shahwat (love of pleasures). It will be seen that some of these qualities are to be found in nafse-ammárah as well.

### **The difference between ammárah and lowwámah**

Despite sharing many qualities, the difference between ammárah and lowwámah is that lowwámah accepts haqq (truth) to be Haqq and bátíl (falsehood) to be bátíl, fásid (corruption) to be fásid and qabíh (bad/evil)

to be qabíh and, compared to its previous state, accepts it to be so even more than before.

This is because, in this phase, Alláh Ta'ála causes some light, which is termed angelic light (malakútí-roshní), to enter the sálik's heart. With the strength of this light, the sálik undertakes mujáhadah (striving against the nafs), which will then release and save him from the vile and loathsome qualities (akhláqe-razílah-wa-zamímah) of the nafs and adorn and embellish himself with praiseworthy qualities (akhláqe-hamídah).

However, at this stage he has not gained that release yet. But the urge and desire to follow the Sharí'at have been created in him and thoughts of making mujáhadah towards this end have also arisen.

That is why, in this phase, some good deeds (a'mále-sálehah) do make their appearance. That is, namáz, rozah, zakát, sadqah, tiláwat, some tasbíhát and so forth. However, with these good deeds there is some contamination with loathsome qualities as well, such as riyá, 'ujub and seeking praise. There is a desire for praise and adulation from the creation for the good deeds he performs.

Now that he has reached this stage, by being watchful, he continually becomes aware of his evil actions and his faults, and this forms the basis for removing negligence.

### **Method of release**

This is quite simple. To progress out of this phase only two tasks have to be undertaken:

- 1) Mujáhadah – striving against the nafs.
- 2) Kathrate-zikr – an abundance of zikr.

### **Method of progress**

Progress depends on removing the remaining loathsome qualities. So, when in this phase the luminescence of his deeds (tajallí-af'áli) manifests itself, then 'ujub and riyá will come to an end. This is because the sálik will then not consider any action to be his own and Therefore, will not become vain or conceited on any action (amal) of his.

My dear friend! He will remain all the time in the gratitude (shukr) and

praise (hamd) of his Creator and Master. And he will be in constant fear and anxiety lest this ne'mat (blessing) be snatched away should there be some shortcoming in his shukr. Thus, there will be no 'ujub and no riyá.

However, at this stage the sálik is confronted with an abundance of wasáwis (whisperings from Shaitán) and khawátir (showering of dispersed thoughts). The treatment whereby these whisperings and thoughts can be repelled is simply to ignore them! Also, to make an abundance of audible zikr (zikre-jehr) and to continually plead for Alláh Ta'álá's protection from every such thing from among Shaitán and men that will cut one off from Alláh Ta'álá.

### NAFSE-MUTMA'INNAH

When, by the tawfíq of Alláh Ta'álá, the phases of ammárah and lowwámah have been traversed, by a process of mujáhadah and riyádhat, by making an abundance of zikr and by giving preference to seclusion (khalwat) over mixing with others (jalwat), together with a careful watch over and a monitoring of the nafs, there is a continual turning towards Alláh Ta'álá (rujú'-ilalláh), then a special condition or state (kaifiyet) of serenity and tranquillity (sakínah-wa-tamániyet) becomes firmly established. This is then said to be a state of mutma'innah.

### Qualities and special features of mutma'innah

The sálik develops the following: Júd (generosity); tawakkul (trust/confidence in Alláh Ta'álá); kháshiyet-wa-tazallul (fear of Alláh Ta'álá and humility); involvement in 'ibádat; ridhá-wa-shukr (to be happy with Alláh Ta'álá and to be grateful); uns-wa-shouq (tranquillity and passion); obedience to the Sharí'at. The attraction towards obedience (tá'at) becomes a natural disposition, repugnance to sins to become a feature of his nature; he develops permanent independence of ghairulláh (everything else except Alláh); his character becomes so moulded to that of Rasúlulláh ﷺ that he is not at peace if he does not follow (ittibá') Rasúlulláh ﷺ. Fanáyete-kámilah (complete annihilation) and ihsáne-tám (the awareness all the time that Alláh Ta'álá is watching him) are ingrained in him.

### **Effects of the high stages of nafse-mutma'innah**

This is a stage (maqám) of tamkín (gravity/ power) and of 'aynal-yaqín (seeing with conviction) and is a stage of ímáne-kámil (complete ímán). At the time of reaching this stage, in your bátin your muhabbat for Rasúlulláh ﷺ will take on a completely different and special hue, different from the muhabbat that you previously had.

### **Warning**

My dear friend! Remember this and always keep it in mind: Having reached this stage do not ever lay claim to perfection. In other words, do not even for a moment think that you have escaped from the clutches of the nafs, because then you will consider yourself to be safe from the influence of your nafs and you will become negligent about its propensity to commit sin.

Whereas, my dear friend, one should never ever be relaxed where it concerns one enemy! For, no matter how much he proclaims that he is your friend, you would have read or heard the following Fársí couplet:

Even if your enemy speaks in a friendly manner

And he speaks about grain then, too, consider it to be a trap!

### **Essence of the special effects of nafse-mutma'innah**

So, when you have been blessed with the stage of tamániyet in your nafs, then its special quality is this that obedience to the Kitáb and Sunnah gushes throughout your entire body, through every root of every hair, through every vein and artery and through every muscle and sinew!

Thus, the Sharí'at becomes for you, my dear friend, your very tabiyet (nature). The effect of this is that the special Grace and Mercy-filled Hand of Alláh Ta'álá will absorb you! This is that “Yuh-bib-kumulláh” that is promised in the Qur'án Sharíf.

This absorption (juzb) is different from that absorption that presents itself in the initial stages of Sulúk. The reason is that this juzb is based on complete obedience (kámil-ittibá').

You then become the perfect example of this áyet:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

*If you love Alláh, follow me; Alláh will love you... (S.3.31.)*

My dear friend! At this point, from the hidden voice will this call be sounded:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ

*O Soul that has attained tranquillity (S.89.27)*

That is it! The effect now witnessed will be a state of forgetfulness (nisyán) and from that side will be the unseen (ghaibat) and here your heart will be everlastingly occupied in experiencing the Splendour of Haqq (musháhadah-jamále-Haqq), in such a manner that you will never tire of it and you will not be satiated with it!

### Effects of nafse-mutma'innah

My dear mukhlis friend! Now, at this stage where you have attained complete ímán (kamala-ímán) with conviction of seeing ('aynal-yaqín), this will be the situation that the eyes of people will find delight in making your ziyárat and listeners will lend an ear to what is been spoken. This is because, when he reaches this stage, the sálík personifies that person mentioned in the Hadíthe-Qudsí, where Alláh Ta'álá says:

*I become this bandah's eyes with which he sees, I become his tongue with which he speaks, I become his hands with which he holds, I become his feet with which he walks and I become his heart with which he reflects!*

My dear friend! When he has attained this stage, the tongue becomes the interpreter of the Reality (haqá'iq) of affairs and of the secrets of the Shar'at, all of which Alláh Ta'álá instills into his heart and for which he is indebted neither to the study of any kitáb, nor to listening to the words of anybody.

But, my dear friend, a Voice from Haqq Ta'álá reaches into his bátin:

أَنَا سِرُّكَ أَيُّهَا الْحَبِيبُ وَأَنْتَ سِرِّي فَقِرْ عَيْنًا وَطَبِّ نَفْسًا

*I am your concealed One, O My beloved! And you are My concealed one. So, cool your eyes and be happy.*

My dear friend! These are the special features of nafse-mutma'innah and its qualities and its effects.

May Alláh Ta'álá, with His fadh'l, bless my dear mukhlis friend and muhibbe-sádiq with this.

Ahqar Muhammad Masíhulláh, afí-anhu.

5 Muharram 1385 A.H.



### ESSENCE OF THE RÚH OF SULÚK

*[Another short letter from the same kitáb is reproduced hereunder.]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْمَجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

*A mujáhid is one who makes jihád (strives) against his nafs.*

Talab (desire/ quest) is the objective. Wusúl (attainment) is not an objective. This is confirmed by the Ahle-Taríq (scholars of Tasawwuf).

And when the above is accepted, then one should not nurture in one's heart the demand and insistence on achieving what is not one's objective, because this is also a barrier. The reason is that by nurturing such a demand one is all the time in anxiety and disquietude in anticipation of what is not an objective. This anxiety and disquietude causes severance of jam'iyet and tafwídh (peace of mind and a state of entrusting), whereas both jam'iyet and tafwídh are pre-conditions for attainment (wusúl).

My dear friend! Embed this and ground it in firmly within yourself!

Mujáhadah is an objective and is of two types:

a) Mujáhadah-haqíqiyah: To be involved in good deeds and to be steadfast in their performance; and to stay away from sin.

b) Mujáhadah-hikmiyah: To refrain from those mubáhát that lead one towards sin.

The reality of mujáhadah is this that one should refrain from sin completely by resisting and opposing the nafs and this resisting and opposing the nafs is wájib and fardh. Also, one should oppose the nafs to a lesser extent in what is mubáh and here resisting and opposing the nafs

is mustahab. However, opposing the nafs in this latter situation is such that attaining that stage of opposition which is wájib is dependent on this opposition which is mustahab.

*Examples of mujáhadah-mustahabah:* To eat less; to sleep less; to associate less with others; to speak less; not to wear very fine clothes.

May Alláh Ta'álá grant my mukhlis, muhib and sádiq friend the wealth of wusúl and ridhá and nisbat. Ámín.

Ahqar Muhammad Masíhulláh, afí-anhú. 7 Muharram 1385 A.H. Yakshambah (Sunday)



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Through the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه, this eighth booklet is now ready.

Our Dín has five categories, namely:

1. 'Aqá'id – Beliefs;
2. 'Ibádát – Worship;
3. Mu'ámulát – Dealings;
4. Akhláq – Quality of one's character; and
5. Mu'ásharat – Social etiquettes and lifestyle.

In the kitábs “Hayaatul-Muslimeen” and “Aadaabul-Mu-aasharat” Hadhrat Ashraf 'Alí Thánwí رحمه الله عليه has adequately shown the importance of all these five categories in the life of every Muslim.

The sheikh has as his duty, in his capacity as a guide to that person seeking closeness to Alláh Ta'álá, the task of correcting the seeker in all these categories. Should the sheikh not correct the muríd, the sheikh is abusing the trust and responsibility placed on him.

Alhamdulilláh, Hadhratjí رحمه الله عليه took special care to guide his muríds in all aspects of the Dín. The affection and special concern shown by Hadhratjí رحمه الله عليه can be seen in all his works and all his majális.

In this majlis, although the emphasis is on mu'ásharat, a wide variety of topics are discussed and explained in such a manner as to make us understand quite easily the points being driven home.

May Alláh Ta'álá grant us all the taufíq to practise on the teachings contained in these majális.

Dr.I.M.



*[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhíb, رحمه الله عليه, in Jalálábád, India, on the 30th of August 1989, corresponding to the 27th of Muharram 1410.]*

## MEMBERS OF THE HOUSEHOLD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **Ithár – to take on taklíf to bring ráhat to others**

What is ithár? It is to take on oneself such taklíf (trouble/ inconvenience), which is not beyond one's tolerance, in consideration of bringing ráhat (ease and comfort) to others.

This is the ta'lím in Islám. Yet, despite being Muslim, we Muslims have not understood Islám. What an amazing phenomenon!

Putting it differently: Despite being members of a household, we have not understood our home! Being members of a household, we have not recognised our home! Islám is a house, a basic fort, belonging to the Muslims. Yet we have not recognised this.

Yes – We are Muslims. Well... Yes... Admittedly, we are Muslims...

Like wealth: A person possesses a mere 100 rúpís. Yes, admittedly, it may be said that he possesses wealth. But, is he really wealthy, especially in present times? I have heard with my own ears people saying, in spite of having one lákh rúpís (100 000 rúpís). "I consider myself to be poor!" So, what is a mere 100 rúpís in comparison?

It was different in the past. We have passed through such an era and seen an age where people used to say of anyone in possession of a 100 rúpís, in a tone of awe: "That is a very rich person!" If somebody were to pick a quarrel with this person, others would quickly draw him to one side and reprimand him in subdued tones: "Are you picking a quarrel with him? Don't you know that he is a very rich man? He has a 100 rúpís!" Today, if anybody has one lákh rúpís, it is considered insignificant.

Similarly, with Muslims: Yes... Well... It may be said that they are Muslims. Even though most aspects of Islámic teachings are not to be found in them and more un-Islámic features are found, even so, one concedes that they are Muslims. What type of Muslims...? Anyhow, they are still Muslims.

Kindly note the tone of my voice in my making these remarks. Do you understand what I am trying to convey?

Another example: If a person owns five or 10 acres of land, technically he will be said to be owning land – he has land, whereas the next person may have nothing. But can he be called a landowner in the real sense of the word? Of course not! If he were to boast to be a landowner, he would merely be making a laughing stock of himself.

Similarly, Muslims are themselves making a laughing stock of Islám. It is not others who are making a laughing stock of the Muslims. The Muslims themselves are making Islám an object of mockery.

Should we tread firmly and completely along the path of Islám, with an even temperament (mustaqil-mízáj), then nobody will have any occasion to mock or sneer. We are the one's inviting others to mock and sneer.

### **Do not incline towards those who have made zulm**

Be that as it may, we consider ourselves to be Muslims. Well and good. This is also of use. We will be forgiven on that basis. However, it is to be seen whether this forgiveness comes after being censured, or after being slapped, or after being given a whacking. Or – Alláh forbid! – being punished by the fire of Jahannam touching us, even though the full force of the fire does not envelop us. As is stated in the Qur'án Sharíf, where the mu'mins are being addressed:

وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ<sup>۝</sup>

*And do not incline towards those who do wrong, for then the fire will touch you. (S.11.113.)*

There are huffáz sitting here to bear me out as to the correctness of this áyet. Among you sitting here are also scholars, teachers and students – molvísáhibán, mudarrisín and tulebá.

“(O Muslims!) Do not incline towards those who have committed zulm (injustice/ oppression)” – committed zulm to themselves by adopting shierk and kufr. Do not adopt their ways! Do not imitate them in matters of mu'ámulát (transactions) and mu'ásharat (social etiquettes and lifestyle).

As far as 'ibádat is concerned, Muslims do not imitate them: When a Muslim makes namáz does he not make sajdah to Alláh? Obviously, a Muslim does not make rukú or sajdah, neither to idols, nor to pictures placed in front of him, nor to hand-fashioned statuettes, and so forth.

“So, O Muslims! Make sure that you neither incline towards nor adopt the habits, the mu’ámulát and mu’ásharat of the mushrikín and kuffár. Be aware! It should not happen that the fire of Jahannam touches you, caresses you!” The touch of that fire is very severe!

### **A touch of the fire**

You may have noticed how, occasionally, cigarette smokers take a puff on their cigarettes, not realising that there is only a stub left and burn their fingers. Immediately they wince: “Uf! Uf!” and drop the cigarette because of the pain they experience. This is the reaction to pain from the lighted end of a mere cigarette!

And what is the intensity of the fire of Jahannam? If one were to take the most intensely cold ice in this world, so many degrees below freezing and use this ice to cool down the fire of Jahannam 70 times, then the resultant heat will equal the heat of the fire we have in this world! And what is the intensity of the fire in this world? Just a very slight contact is enough to cause severe burns.

It is in connection with this fire that Alláh Ta’álá states: “O Muslims! Be alert! Be húshyár! Live with a sense of modesty, a sense of honour! Do not become objects of mockery! Do not make of yourselves playthings!”

Just see how much affection Alláh Ta’álá is showing. See how Alláh Ta’álá is trying to explain to the mu’mín, trying to make him understand. If, even after all this, the mu’mín refuses to accept, then the responsibility is entirely his!

Alláh Ta’álá tried to make Shaitán understand, but he had refused to understand. It was his pride that caused him to become arrogant. He started arguing, putting his own proofs in front of Alláh Ta’álá. He had the audacity to attempt to prove that Alláh Ta’álá’s hukum (command) was contrary to wisdom! What was the final outcome? Even after being made to understand, he still refused to understand – we all know what became of Shaitán!

So, O insán! O Muslim! Záte-Bárf Ta'álá is trying time and again to make you understand, point out to you: "See here. You are Muslim. Do you understand? You have laid claim to Islám. In your heart you have accepted and have held the firm conviction of My existence and the existence of various matters pertaining to the unseen, which I have made known to you – such as the existence of Jannat, the Day of Qiyámat, of hisáb-kitáb (reckoning), of resurrection after death, and so forth. The requirement of this conviction is, surely, that you should obey whatever command I give to you. Believing in Me entails these obligations that whatever I tell you to do, you should do: Whichever place I forbid you to sit, do not sit there. Whichever place I tell you to sit, sit there. Whatever work I forbid you to do, do not do it. Whatever work I tell you to do, do it." This is what is meant by the word "Believing" (mán-ná).

And, if the above is not the case, then we will term it "knowing" (ján-ná), but definitely not "Believing!"

### **The difference between mán-ná and ján-ná**

The two are different. Ján-ná (knowing) is one thing, whereas mán-ná (believing) is something else.

For example: You will find non-Muslims stating: "We do not reject the fact that Islám is a true religion." However, this belief is held in such a way that Islám is not given precedence over other religions. This is, therefore, knowing (ján-ná), but it is definitely not believing (mán-ná)! So, of what use is that?

It is a different issue completely that we use the term "Alláh" and others use the term "Bhagwán" (god). However, they associate other things with that term. They behave towards the creation in a manner that should be entirely reserved for Alláh Ta'álá. They believe that others have a right to intercede for them and that, by their intercession, their work will be done. In this way, Alláh Ta'álá has been made a joint partner, having no choice, but to accept the intercession of the others, irrespective of whether the plea is worthy of being accepted or not. Whereas all that Alláh Ta'álá does, He does through complete freedom and choice (not under compulsion from others). So, these people are associating other things in the attributes

(sifát) of Alláh Ta'álá.

How can this be termed “Believing” (mán-ná)? It is merely “knowing” (ján-ná). That is why Alláh Ta'álá time and again states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ - يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

*“O you who believe in Me! Fear me!” “O you who believe in Me! Fear me!” “O you who believe in Me! Fear me!”*

“Do not commit such acts which are contrary to belief in Me! Do not follow the ways of other nations. Your affairs and dealings should not be like theirs. Your habits should not be like theirs. Your apparel, your speech and conversation, your sitting and standing, your moving about and travelling, your gazing and looking, your home-life, your appearance, your styles and modes, should not be like theirs. You are Muslim!”

What we are discussing is mushábahat – imitating others.

### **The example of uniforms**

What can one do? But, at times, in order to make you understand, one has to make use of an English word. The word is “uniform”. All of you know what it means: It is the special style, mode or dress belonging to a specific group.

For example: The police force forms one specific government department. The armed force also forms a specific department in the government. Now, are their respective outfits the same? The answer is no.

Take the different ranks within each group: Are the outfits exactly the same for everybody, or are there differences to distinguish one rank from another? Obviously, there are differences. The same will apply to the other forces – the navy, the air force, and so forth.

Take the rank of captain in each force. The uniform and insignia of the captain will differ from other ranks in the same force, as well as from the same rank in the other forces. The captain in each force will thereby be identified as a captain belonging to his specific force.

If the captain in the police force were to wear the uniform and insignia of a captain in the defence force, he will be guilty of having committed an

offence. If, in his defence, he were to state: “I have not adopted the uniform of another country. The uniform I am wearing is, after all, that of the same government,” will he be let off? Of course not! He will still be found guilty of having committed an offence.

These examples are being used to make the little one’s understand. May Alláh Ta’álá make it that we can understand! The issue is quite clear and simple.

If a captain in the police force were to don the uniform of a captain in the army and he were to present himself to one of his superiors, the Inspector-General for example, the conversation would go something like this:

I-G: And who are you?

Capt.: Sir! I am one of the captains serving under you.

(The whole country’s police force is under the Inspector-General.)

I-G: But the uniform you are wearing is that of an army captain. What is the meaning of this impudence?

(Understandably, he is not only upset, but offended as well.)

I-G: How do you expect me to recognise you? By your uniform I would have taken you to be a captain in the defence force. Yet you state that you are one of my captains in the police force!

The captain will be duly charged and suspended from duties. A hearing will take place as to why he wore the uniform of a captain in the army. If it is found that he had sufficient justification, he would be reinstated. If insufficient justification is found, he will be dismissed from his office.

Do you get the point? Just for slightly changing his clothes, charges have been laid. For a while, even if this period is very short, he has been said to be an offender and has been suspended from duties. Is this not an ignominy, a disgrace, a slur on his character? His subsequent dismissal is another matter.

So, for this short while, is it not a situation of “Fatamas-sukumun-nár” – the fire (of Jahannam) touching him? By committing an offence and being an offender, is he not facing the possibility of dismissal? This is why these matters have to be explained.

Now do you understand, children?

Bach-cho – ba-cho! Children – save yourselves! Guard yourselves from

adopting the dealings and lifestyles – the mu’ámulát and mu’ásharat – of the non-Muslims: their clothing and dressing, their form and appearance, their ways of eating and drinking, and so forth.

This is what Alláh Ta’álá is saying by stating:

وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

*And do not incline towards those who do wrong, for then the fire will touch you. (S.11.113.)*

Those who have made zulm on themselves by not bringing ímán on Alláh Ta’álá, do not make your appearance, your features, like theirs. It should not happen that the punishment that is going to befall them, befalls you!

“Accepted that, on the basis of ímán and believing in Us, We forgive you. However, for a few days, by virtue of the fact that you imitated their ways and modes – and thereby became offenders – We will suspend your entrance into Jannat. Not dismissed permanently. No. Dismissal is for the non-Muslims, the kuffár. But it could happen that you are suspended for a few days when you come in Our Presence and permission to enter that home from which you had originally come, is not granted as yet.”

In our worldly situation, if any noble and respectable person is suspended even for one day, how much shame will he not suffer because of his honour being besmirched! And just think: one day in the hereafter is equivalent to a thousand years in this world! This is stated in the Qur’án Sharíf.

This is nothing to be amazed about. You must be aware that even here on earth there are certain countries where the sun does not set for six months – that one day will last six months. So, why be amazed that one day in the hereafter can equal a thousand years here?

If an offender is given one days punishment in the hereafter, it will be equivalent to one thousand years here. However, this offender has not been banished to Jahannam forever. He is not being deprived of Jannat forever. His entrance to Jannat has been suspended for some time. For this reason that the ímán with which you have been sent, you have incorporated in it the appearance of another, a non-Muslim. His religion of shierk and kufr you have not adopted, but you have surely adopted his modes, his styles,

his appearance – the features of mutineers and rebels.

### **Signs of true muhabbat**

Are these not acts bringing displeasure? What type of muhabbat do you profess?

Look at it this way: You have a friend who professes to have muhabbat for you. You also have an enemy. Now, your friend, who professes to have affection for you, deliberately wears the clothes that your enemy wears. Will you be pleased? Will you tolerate it? No, you will not be pleased and you will not tolerate your friend's action. So, how do you expect Alláh Ta'álá to be pleased? "That person, that Muslim, who believes in Me, has adopted the dress of others!" Will there not be cause for Him to show displeasure? Definitely He will be displeased.

This person's religion has not changed. However, in his heart, which should have expressed Islámic values at the practical level, that amount of change has occurred! Therefore, displeasure!

Coming back to your friend: He says: "Brother, I have muhabbat for you." Your response is: "That I do not deny. But, is this the quality of your muhabbat that you have donned the clothes of my enemy? Just how much displeasure are you not causing me? Just stop to think for a while!"

In the same way Alláh Ta'álá is saying: "O Muslim! I have specified for you an Islámic uniform that, when you leave your home, you be recognised as a Muslim! From top to bottom, you should be identified as a Muslim! The dread and fear that should have been in you for Me, you have replaced with fear of My enemies? So much so, that you have changed your dressing and appearance? Is this how much you fear them? Whereas My khauf (fear) should have been greater than everything else!"

*[Hadhratjí رحمه الله عليه paused for a while before continuing.]*

### **Civility and courteousness in the Sharí'ah**

"Yes... Yes... Yes... That much concession I have allowed." How much? "When somebody comes to you – for example, a non-Muslim ruler or high-ranking official – then you may adopt those worldly customary civilities and courtesies appropriate to the occasion." You will say politely: "Come

in. Come in. Make yourself comfortable.” You will instruct your servant: “We have an honourable guest. Bring something cold for him to drink.” Or: “It is quite cold. Bring him a hot cup of tea,” And so forth.

This is worldly courtesy and politeness. This humbleness is not termed “shar’i”, but is termed “customary”. Inner heartfelt humbleness, shar’i humbleness, is something else. The above humility is customary and permission has been granted for it.

If, instead of a high-ranking official, an ordinary clerk were to come to you, then your hospitality and civility will be tailored to his level. It is apparent that one will take into account the status of the individual when being courteous.

“I have granted permission for this. But I have not granted permission for you to change your dressing, form and appearance. My Habīb Rasūlullāh صلى الله عليه وسلم has passed on the message to you:

أَنْزَلَ النَّاسَ عَلَى مَرَاتِبِهِمْ

*Show hospitality to people according to their status.*

“That much permission I have granted. But I have not said that, out of consideration for them, you should copy their dressing, make your facial features and appearance like theirs.”

Do you understand?

To be courteous is actually a manifestation of Islāmic good character. In it is also the principle of dafa’-e-zarar – warding off harm. Therefore, in order to ward off harm and to display Islāmic good conduct and the dignity of Islām, be courteous towards them.

“This much I have not forbidden you. But why have you changed your appearance? Why are you dressing like them? Why do you eat in the manner they do? They are in the habit of standing and urinating. You have also started doing this! They have adopted the habit of roaming from one food-laden table to another, strolling and eating, standing and eating. You too have started aping them and have started eating in this fashion. What answer do you have? An excellent course of studies you have undertaken!”

So, you have not been barred completely from Jannat. Jannat, from whence

you originally came, you will still attain. But, not as yet! No, not as yet!

### **Examples of ithár**

We were saying: In Islám, an elevated level of good character in a person is the following: To take upon oneself such a burden which one is capable of bearing, with that thought in mind of bringing ease and comfort to the next person. Islám tells us to adopt selflessness (ithár).

An example: One person sitting here has a cold. However, the room is hot and stuffy and the room is full. On the one hand, putting on the fans will relieve the stuffiness, but, on the other hand, this person may start sneezing and his nose may start running. His attitude should be: “I will tolerate the discomfort. Put on the fans for the benefit of the others.”

This is what Islám teaches. One should tolerate that taklíf that is within one’s capacity, out of consideration for others. What a lofty and noble teaching! This is such a lofty ta’lím that, O Muslim, there is absolutely no question of you deliberately causing harm and difficulty to others!

We are not speaking of that situation where the other person thinks, without any basis, that he has been caused taklíf by you. When this conclusion is merely imaginary, then you are not culpable. From your side, you should have taken the necessary care and vigilance (ihtimám) to see that no taklíf comes to the next person.

### **Ihtimám – observing necessary care and vigilance**

The word to note here is “*ih̥timám*,” meaning “*Effort/ arrangement/ administration/ care/ vigilance*”. The root word, when analysed further, denotes “removing grief and difficulty”.

From “*ih̥timám*” is derived the word “*muhtamim*” (administrator/ manager/ principal). One does not know who from among you will become a muhtamim. Nevertheless, you are, at least, muhtamim’s in your homes. Ihtimám, therefore, denotes that the muhtamim-sáhib should take on taklíf on himself in order to bring ease and comfort (ráhat) to others.

So, O Muslim! Take the necessary care and vigilance, that “neither from my speech, nor from my actions, will others be harmed or placed into difficulties.” There is absolutely no question of causing taklíf to others

deliberately. On the contrary, one has to take the necessary care and vigilance, with the correct concern (fikr) that whenever one has to speak to anybody, one should think: “It should not happen that my statements should hurt the feelings of others.”

Think and ponder before you speak. This is what Islám teaches. Before speaking, think as follows: “I wish to say something. The words, the phrases, the sentences that I am about to use – if the next person were to address me using those very words, would I be grieved or not? Would I feel hurt or not?” This is the crucial point one has to identify. If one concludes that those very words, if directed at you, would hurt you, then why should you direct them at others?

This is the ta’lím of Islám. This is a basic principle and rule. By living according to this rule, by observing this principle, both in one’s home and outside, will there be peace (aman) or will there be anarchy (bid-aman)? It is obvious that there will be peace.

### **Ahlulláh – members of the household of Alláh**

For this reason, take all the ahlulláh – those who are really ahlulláh – meaning those of the household of Alláh... But, before going on, let us pause for a moment:

*Ahl:* This means “members of a family”.

*Ahliyah:* This word is derived from the word above and means “The one in the house,” that is, the wife.

*Ahle-beit:* This word signifies “The members of the household.”

*Ahlulláh:* These are “those of the household of Alláh Ta’álá”.

It is accepted that if the head of the household holds a high status, his children will be treated respectfully as well. For example: The son of the Collector-Sáhib comes to visit somebody who does not know him. That person who knows who the visitor is, will whisper into the ear of the host in subdued tones: “The Collector-Sáhib’s son is here! He has come to visit you!” The host is made aware of the status of the visitor beforehand, to make sure that the host does not inadvertently say or do anything which may offend the visitor, and the son then takes the complaint to his father, the Collector-Sáhib, whose annoyance would be catastrophic. The host will,

therefore, be very cautious, because the visitor is ahle-Collector-Sáhib.

The same applies to those who are the ahl of Alláh, the ahlulláh. That is, if one comes to know that the person is an ahlulláh. And how would one come to know who is an ahlulláh? From the following: Whatever orders or commands Alláh Ta'álá has issued, he carries them out and whatever deeds Alláh Ta'álá has forbidden, he abstains from them, whether they are related to akhláq (character), or to mu'ámulát (transactions), or to ibádát (worship) or to mu'ásharat (social lifestyle). This person will be of the ahlulláh. These are the features by which the ahlulláh are recognised. This is the “uniform” by which they are identified. Do not expect the word “ahlulláh” to be written in big letters on their foreheads!

To expand further: The ahlulláh carry out those orders which Alláh Ta'álá has commanded to be carried out. They are not satisfied at merely carrying out orders which pertain to what is fardh and wájib only, but also carry out those injunctions which fall in the categories of sunnah, of mustahab and also of 'azímat, as much as opportunity and health allows.

That person who performs what is fardh and wájib, but leaves out what is sunnah, how can he be an ahlulláh? If this person loves Alláh Ta'álá and this muhabbat is the motivating force behind his obedience to the orders of Alláh Ta'álá, then what type of muhabbat does this person have for Rasúllulláh صلى الله عليه وسلم that he is not obedient to him also?

### **The ankles should not be covered**

Whenever you see him, his lungí or the legs of his pants are covering his ankles. What type of ahlulláh is this that, though he is wearing the correct uniform, the detail and design are incorrect? What type of uniform is this? The ankles should not be covered. The lungí or the legs of the pants should end above the ankles.

To cover the ankles, to allow the legs of the pants to hang below the ankles is harám! The namáz is not qabúl – not accepted!

You now know the mas'alah. The importance of attaining 'ilm cannot be overemphasised. All types of topics are discussed in a majlis. Just as one's practical akhláqí life is tailored and refined, so too 'ilmí-qánuní-masá'il (laws of the Sharí'at) are brought to your attention at the same

time, because, basically, one has to act according to these laws and masá'il of the Sharí'at.

You will be questioned: “Fair enough – you wore a kurtah and pants. But why were your ankles covered? What answer do you have? Is this the way an ahlulláh behaves? And, even while performing namáz, your ankles remained covered! If your namáz is not qabúl, how can the namáz of the musallís be qabúl?” Such a person is not of the ahlulláh. No, he is not of the household of Alláh Ta'álá!

A person belonging to a household is one who tries to follow the ways of that person who is the acknowledged elder. By bringing on the elders displeasure, by discarding his ways, how can he be called a member of the ahle-beit? So, too, with the ahlulláh.

Do you understand?

### **Eating with the left hand is not permissible**

Take the question of eating: Yes, you ate your food using your right hand and you drank liquids using your right hand. Eating and drinking with the left hand are not permissible – it is ná-já'iz. Rasúlulláh صلى الله عليه وسلم has said that eating and drinking with the left hand is the work of Shaitán.

Eating and drinking are acts of 'ibádat and fall in the category of one's mu'ásharatí lifestyle, that one should eat and drink using one's right hand. Even this aspect of one's living has been taught to us by Rasúlulláh صلى الله عليه وسلم.

However, you must have witnessed the following situation: A person is sitting and drinking tea using his right hand, which is correct. He now takes a biscuit using his left hand and, while he drinks his tea using the right hand, he eats the biscuit using his left hand. This Muslim is acting contrary to the laws of Islám.

### **Not reciting “Bismilláh” when eating**

Not to say “Bismilláh” and to eat and drink is the work of the kuffár and mushrikín. You will just sit down and eat without reciting “Bismilláh”? No. Recite “Bismilláh” when eating. By not reciting “Bismilláh”, Shaitán becomes a partner in one's meals.

The following has appeared in the Hadíth Sharíf:

Rasúlulláh ﷺ was sitting down to a meal. Some other sahábah رضى الله تعالى عنهم were also with him. One other sahábí رضى الله تعالى عنه arrived. Rasúlulláh ﷺ invited him to eat as well. This sahábí رضى الله تعالى عنه sat down in some haste and started eating without reciting “Bismilláh”. Rasúlulláh ﷺ kept silent. While he was eating, the sahábí رضى الله تعالى عنه suddenly remembered that Rasúlulláh ﷺ had said that whenever one forgets to recite “Bismilláh” in the beginning, one should recite “Bismilláh” as soon as one remembers, by reciting:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَوَّلَهُ وَآخِرَهُ

*In the name of Alláh, at the start and at the end.*

The sahábí رضى الله تعالى عنه quickly recited “Bismilláh”. On hearing this Rasúlulláh ﷺ laughed audibly.

### **Laughing audibly and uninhibitedly is forbidden**

Only on two or, at most, three occasions has it been recorded that Rasúlulláh ﷺ laughed audibly. Mostly, Rasúlulláh ﷺ merely smiled. To laugh raucously – loudly and uninhibitedly – is forbidden. This type of laughter causes deadening of the heart.

كَثْرَةُ الضَّحِكِ تُمَيِّتُ الْقَلْبَ

*Laughing in abundance (raucously) causes deadening of the heart.*

The sahábah رضى الله تعالى عنهم were puzzled by Rasúlulláh’s ﷺ laughing. “O Rasúlulláh ﷺ, there was no apparent reason for you to laugh at this moment. What caused you to laugh?” Rasúlulláh ﷺ replied: “This person came, sat down and started eating. He did not recite “Bismilláh”, so Shaitán joined him in eating the food. When he remembered, he immediately recited “Bismilláh”. The moment he did this, Shaitán vomited what he had eaten!”

Do you see the difference between reciting “Bismilláh” when commencing to eat and not reciting “Bismilláh”?

Others could not see, but Rasúlulláh ﷺ saw Shaitán eating with the sahábí رضي الله تعالى عنه and subsequently vomiting. In order to understand this, take the following situation.

Some people find it difficult to understand certain concepts, so it becomes necessary to illustrate these concepts. This becomes difficult at times, and fatigues the mind.

To continue with the illustration: If a person is possessed by a jinn, others, even though they may be standing next to this person, are unable to see the jinn. However, the person possessed by the jinn is able to see the jinn.

Similarly, there were certain occurrences which Rasúlulláh ﷺ witnessed, but not anybody else. Rasúlulláh ﷺ then informed the sahábah رضي الله تعالى عنهم; and whatever Rasúlulláh ﷺ conveyed to the sahábah رضي الله تعالى عنهم is Haqq.

So, for the Muslim, on every occasion, the ta'lím of Islám is a means of elevation to a special level of dignity and nobility (shán). By discarding these teachings and opting for the manners and ways of others one is discarding this special dignity and nobility. Discarding this shán, this lofty status, is an insult which, in turn, is bringing disgrace on oneself by one's own hands. We ourselves have given others an opportunity to laugh and mock at us by us deliberately discarding our lofty status. Why point fingers at others?

Eating is also part of the Islámic mu'ásharatí lifestyle. It is also one of the distinguishing aspects of Islám – it is an Islámic uniform! Your manner of eating is different and the manner of eating of others is different. So, one's "uniform" is not only one's apparel and features, but one's manner of eating also forms part of one's "uniform".

Do you understand, little one's? Bach-cho... ba-cho! Save yourselves from adopting the lifestyles and manners – the "uniform" – of others.

### **Certain utensils should also be different**

Take a utensil like the lotá (spouted jug), which is made of copper. Non-Muslims also possess these lotás and they also make use of them. The lotás of non-Muslims have no tin-plating, whereas your (Muslim's) lotá should be plated with tin. Islám teaches that there should be a difference even in

the appearance of copper utensils which are in common use by Muslims and non-Muslims and which have the same name, such as the lotá. This does not apply to utensils made of other materials.

Why?

Be assured that this is not a case of “ta’assub”. Ta’assub means that one stubbornly refuses to accept the Haqq. This is different: This is to remain steadfast on Haqq – to set aside the use of those items which will bring about a difference in Haqq. If, by adopting the methods and practices of others – the non-Muslims – a change occurs in our true and proper practices, then Islám says that these practices should be discarded. Otherwise, by being connected to their practices, and so forth, it should not happen that items of their shierk also infiltrate into you!

If today you have adopted an indifferent attitude to the lotá, then tomorrow you will not bother about your mode of dressing. And, when you have become careless about your dressing and started adopting their modes, then the next day you will not bother about your features. And, when you go about in this fashion, going around unconcerned about your facial features, then do not be surprised that your heart, which was initially pure of shierk, is also now contaminated with items of shierk! Do you understand this gradual, step-by-step process of erosion?

### **Give a finger and Shaitán will grab the whole hand**

So, why have you, in the first place, presented your finger to Shaitán to grasp? Why have you given your enemy the opportunity to grab hold of your finger? Merely presenting your finger to Shaitán has certain implications. Shaitán bubbles with joy: “Aha! Aha! His tabiyet (temperament) is inclining towards me!” Shaitán gently caresses the finger. “My work is done! My task is accomplished!” And he goes forth. Before you know what is happening, he has taken full control. This is so, especially in this age, where such situations are openly in evidence.

Take this practical example: A person approaches you. He may be a Muslim. He may be an acquaintance. He may be somebody closer, an actual friend. Looking very despondent, he pleads: “My very dear brother! I’ve got myself into a jam! I got into debt and I had to sell my house. You do

have an empty spare room. Please be kind enough to let me have the use of that room.”

You take pity on him and you let him have the room. Time passes. You enquire. “You said that you will be searching for other accommodation. What is happening?” “Yes, I am searching, but I haven’t found anything yet,” he replies. Four months pass by, then six. Soon, a year has elapsed. Now you order him to vacate, but he stubbornly refuses. He will not leave. Not only that, but he is one step ahead: He has been to the authorities and filed some false papers claiming ownership of the whole house! A court case is now pending. However, before the case comes up, he approaches you and makes an offer: “Let us compromise: You give me twenty thousand rúpís and I will withdraw my claim.”

Have such incidents not occurred? They have. They have been brought to my notice. You may have heard of them also.

*[Several people in the majliskhánah affirmed this to be so.]*

So, you can see what type of Muslim he turned out to be! You can see the quality of his Islám. You took pity on him. You tried to be magnanimous to him in his hour of need. You provided him with a room – you extended a finger to him to hold on to, but he turned out to be Shaitán’s brother! He tried to grab the whole house! Why did you extend your finger to the enemy to grasp? How did you allow yourself to be duped into thinking that he was a loyal friend? Why did you fall for his sweet talk? There was poison mixed with his sweetness! There was enmity hidden under the cloak of his friendship!

Similarly, by extending a finger for Shaitán to grasp, slowly, steadily, he has now taken full control!

When you left home to go to the bazár or to some neighbourhood and there was a female – or a young lad – present, very pretty and charming, why did you lift your gaze to look at her? If your glance did fall on her inadvertently, why did you not lower your gaze immediately?

Had you not fixed your gaze on her, your heart would not have become infatuated; and then you would not have pined for her; and then you would not have lost your honour; and then you would not have squandered all your wealth; and then you would not have suffered disgrace in the eyes

of people! All these misfortunes are nothing, but a result of your looking at her!

Do you understand the above example and the sequence of events?

Alláh Ta'álá had already stated long before that you should not look at a ghair-mahram. The cause of these misfortunes coming to you is your looking at her, that you then laid down your whole life and future at her feet. Just why did you extend your finger? Just why did you lift your gaze and look at her? Why did you not realise, beforehand, the folly of lifting your gaze to stare at her? Just why did you allow Shaitán to get to you?

"But," one hears it said very often: "Alláh-Mia has given us eyes to look with. What is the harm in looking?" Enmeshed in Shaitán's web! The harm, dear brother, is that you will destroy your entire life!

### **Being in the wrong company**

Take gambling: You see people sitting and gambling on the pavements. A youngster goes there to stand and watch. He is just watching, mind you. He is not gambling. His father passes by, sees him standing there, gives him a hard slap and pulls him away.

Was the youngster gambling? No, he was merely standing and watching. Yet, he was given a hard slap by his father. The reason is that today he is standing and watching and tomorrow he will be sitting with them and the next day he will be gambling like them! So, stop him before the rot sets in!

Should the police arrive on the scene, they will pounce on all those present at the scene, those sitting as well as those standing. All will be considered to be guilty of being accomplices in the act.

Do you understand these examples?

Not extending one's finger to Shaitán is not an act of ta'assub (opposing the Haqq). On the contrary, it is a situation of safeguarding one's heart from being affected by the smoke of shierk, to save it from matters of kufr.

Therefore, the lotá in your house should be such that it is not an imitation of the lotá in their house. Today it is the lotá. Tomorrow it will be your dressing; and the day after it will be your features and appearance; and then it will be your heart, which will slowly, slowly, slowly incline towards

them. “What harm is there?” What harm? This is the harm just outlined! Alláh Ta’álá has given you direction:

وَلَا تَزْكُتُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ

*“Just see that you do not incline towards any such items of theirs...”*

Note that the operative word used here means “to incline/ to bend towards”. The word “amal” (to act), has not been used. Do not let your temperament incline in that direction. It has not been stated that you should not act that way because, once there is an inclination, then action will surely follow! So, do not incline. This inclination is the preamble to being involved in activities like theirs.

Remember: As mu’mins, you will not remain in Jahannam forever. On the other hand, it will not happen that you will be allowed to enter Jannat straightaway! Your entry will be suspended. Because of your bad actions you will be prevented, for a time, from entering Jannat which is your original home from which you had been sent. Because of your opposition at the practical level, to Alláh Ta’álá’s commands, at this same level there has been placed an obstacle to your entrance into Jannat for a while. For such, there will be punishment for a few days.

Do you understand?

### **People in the house know what is poisonous and what is not**

To continue: We were speaking of the ahlulláh – the members of the household of Alláh Ta’álá. They know, in the house of Alláh Ta’álá, what is for eating and what is not for eating. Being members of the household, they are aware of this. What is not for eating, they will abstain from.

Take this example: A mouse in the house drove a certain person crazy. At times, the mouse would nibble at the rotí; at times, it would gnaw the clothes; at times, his wallet was dragged away; and so forth. The mouse drove him frantic. This person then went to buy some strychnine (a rodent poison used in the old days) from the market and he mixed it with some rotí to poison the mouse. This he then placed in the house for the mouse to eat. So, there is now strychnine in the house as well. Will the members

of the household now eat the strychnine? Of course not. The members of the household will eat what is meant to be eaten and what is not meant to be eaten, they will leave alone!

So, too, with the ahlulláh, the members of the household of Alláh Ta'álá. They will “eat” what is meant to be eaten – that is, they will act on what has been commanded; and what is not meant to be “eaten” they will abstain from – that is, they will refrain from those actions and deeds which are forbidden. They are the ahlulláh!

Their hallmark is: مُدَاوِمَةٌ عَلَى الطَّاعَةِ – Always, continuously and assiduously acting according to the orders of Alláh Ta'álá. That is, carrying out what has been ordered and abstaining from what has been forbidden, both with regard to external deeds (záhirí a'mál) as well as internal deeds (bátiní a'mál).

### **External and internal harmful items**

Take alcohol. It is harám to drink alcohol. This is of the záhirí a'mál. Now take a bátiní (inner) quality: Takabbur (Arrogance). This is not a physical substance to eat or drink. Yet, takabbur is something that the nafs feeds on! Just as alcohol is harám, so too is takabbur harám. Just as alcohol is to be avoided, so too is takabbur to be avoided. The former intoxicates the body; the latter intoxicates the nafs. If a person has left off alcohol, but he has not left off takabbur, he is not of the ahlulláh!

Another example: A person performs namáz, but he does so to obtain self-satisfaction. Upon somebody speaking harshly to him his anger flares up and he is ready to start a fight. This person is not of the ahlulláh! These examples are placed before you with the tawfiq of Alláh Ta'álá.

These are not real ahlulláh. Yes, there is no doubt that they are mu'min. As for being ahlulláh...? Yes... Well... A teeny-weeny bit, a teeny-weeny bit. But real and proper ahlulláh? Not at all. However, conceded, a teeny-weeny bit.

Another example: A father tells his son not to eat a certain food, because it will cause stomach cramps. He will not die, but he will suffer from stomach-ache. The child does not listen and eats what has been forbidden to him. As a result the child becomes ill, even though he does not die.

Similarly, with ímán: involvement in prohibited acts causes a definite weakness to come into one's ímán, even though one's ímán does not slip away. So, why did you take on such things that bring about feebleness in your ímán? It is a mere lotá, but what type of lotá is it? It is merely "food," but what type of member of the household is he that "eats" what is forbidden to him?

A person with ímán is an Alláh-wálá because of his ímán. But the question is: What type of Alláh-wálá is he? The answer: He is still green and immature! The real Alláh-wálá is firm in all his actions: All those items that have to be discarded, external and internal, he discards. Just as he has left off alcohol, so he has left off takabbur as well! As for deeds to be performed, he carries out what is fardh and wájib and, in addition, he is punctual with his sunnats as well, because these are also the "household items" for the ahlulláh. Not like one who performs what is fardh and wájib and omits what is sunnat!

Furthermore, this mu'min Muslim, having the necessary health, without placing himself into hardship, ensuring that there is no interference in his necessary obligations, where there is ease, carries out what is mustahab as well. He does not leave out what is nafl.

This person is at an elevated level of being a mu'min, of being díndár. He is of the high grade of the ahlulláh.

### **Passing with first, second and third grades**

Take the example of matriculants: Among the ones who pass are those who pass with first-class passes, those who pass with second-class passes and those who pass with third-class passes. When it comes to entrance into university, those with first-class passes will have no difficulties. But those with third-class passes? They will surely struggle to get in, despite having passed.

Similarly, a person may be a mu'min – he has ímán – but he falls in the category of the third-class passes. He has passed. However, on that Day it will be clear whether he has difficulty getting into Jannat or not. Just like the matriculant with a third-class pass has to struggle to get into university, so this mu'min also will have to struggle to get into Jannat. Some are

granted entrance instantly. These are the first-class passes. Others are told to wait: “There are problems with your credentials!”

These present-day examples are being used to make the little one’s understand.

Let us take the example a little bit further: Possibly, somebody may make a representation on your behalf. It does happen. Somebody puts in a good word, clearing the way for the student to gain entrance to the university, even though he has only a third-class pass. So, too, those in the third-class are told to wait, while others are allowed entrance into Jannat instantly.

Now, a surprising thing happens: some of those who have gained entrance immediately, are stopped! Oh! Oh! What is this? Alláh Ta’álá will say. “You are not such as to enter alone. Take others as well – you are being granted permission to intercede for others! For whomsoever you intercede they will gain entrance into Jannat with you!” The ’ulemá, those who are of the household of Alláh Ta’álá, the elite, are addressed by Alláh Ta’álá, delightedly, with great muhabbat, as they intercede for others: “Má-shá-Alláh! Má-shá-Alláh! Accepted! Accepted!

Yes, those very ’ulemá, those ahlulláh, about whom you used to say some very horrible things, today they are of use to you! Even some of those from among the third-class passes are gaining immediate entrance!

In the Hadíth Sharíf it has been stated:

التَّزَافَةُ وَحُسْنُ الْخُلُقِ مِنْ دَرَجَاتِ الْإِيمَانِ

*Cleanliness and good character are among the stages of ímán.*

*Nazáfat: Cleanliness/ purity – Full and complete purity, záhírí (external) as well as bátíní (internal).*

*Husne-khulq: Good character, as defined by the Sharí’at and not as understood by custom.*

### **What is husne-khulq – good character?**

Customary good character is the following: When a visitor arrives, to be courteous to him: “Please do come in. Do sit down and make yourself comfortable. Here, have a cup of tea.” This is showing a good character

according to social custom. It is not shar'í, internal good character.

Shar'í good character has to do with internal qualities connected to the heart. Shar'í bad character, on the other hand, denotes bad qualities emanating from the nafs. So, husne-khulq means a good character that manifests good qualities which emanate from the heart and which does not manifest bad qualities emanating from the nafs.

### **The quality of hilm**

One quality found in a good character is, for example, hilm, also called burdabárí (forbearance). To illustrate this quality:

Somebody has made a very nasty remark, so much so that it has struck one deeply in the heart. The heart is grieved. It finds the remark most burdensome. But one shows no reaction. It is as if having heard and not having heard are the same. Consequently, one does not say anything. This is called hilm in Arabic and burdabárí in Fársí, meaning “to lift/ bear a burden”. The burden placed on the heart is being lifted or borne. Somebody has hurled abuse at one. One's heart has found it burdensome, but one's reaction is that of indifference.

This is just one quality found in the heart of a person with husne-khulq. Among the qualities that Alláh Ta'álá has, one is that of Him being Halím – One who has hilm. So, this earthly Muslim has taken on this quality of hilm and is also halím. Why has he taken on this quality of Alláh Ta'álá's? Because he is of the ahlulláh!

### **The quality zulm**

Let us take zulm. Zulm is: to wrongfully usurp somebody else's rights; to wrongfully seize somebody else's rights and to place a burden on his heart; to taunt and chastise others; to take away somebody's goods and wealth and thereby chastise him.

This zulm is contrary to the concept of the nazáf (purity) of Záte-Bárá Ta'álá. Zulm is a defective quality and Záte-Bárá Ta'álá is free of defects. Záte-Bárá Ta'álá is nazíf (pure):

إِنَّ اللَّهَ نَظِيفٌ وَ يُحِبُّ النَّظَافَةَ

*Alláh is Pure and He loves purity.*

Part and parcel of nazáfát is the quality of hilm. Záte-Bárí Ta'álá is Halím. He is Sáhíbe-hilm (perfect in the quality of hilm). So, the mu'min should also take on this quality of hilm and become sáhíbe-hilm.

On the other side we have zulm. Záte-Bárí Ta'álá is clean and pure of zulm. The mu'min, likewise, should become clean and pure of zulm. And if the mu'min is not clean and pure of zulm, what then? Well... Then, fine... He may be a mu'min, but still very green (kach-chá)! He may be an ahlulláh, but still very green!

Do you understand my way of speaking?

Fruit that is still green, unripe, is very bitter, very sour. Ripe fruit is sweet and delicious. The ahlulláh who are “ripe” are “sweet and delicious”. They have neither sourness nor bitterness, nor are they half-and-half, half sweet and half bitter. They do not do things that are “sweet” and then do things which are “bitter”. Yes, very occasionally, incidentally, they may be involved in doing something which is wrong. This does not negate them being of the ahlulláh. But to be involved in activities that are contrary to the concept of an ahlulláh every now and then, time and again and to be speaking such things which are contrary to the concept of an ahlulláh, how can he be said to be of the ahlulláh? Yes... Well... He is a Muslim.

Those of you who are studying obviously wish to pass with a first-class pass and not a third-class pass. Similarly, in one's ímán and one's Dín also, the desire should be to be in the group of “first-class passes”.

A true desire (tamanná) is associated with resolve (irádah); and resolve goes together with correct effort. If the correct effort is not there, it shows that the resolve is incorrect. This person is thus deceiving himself and others!

There are individuals here from England and from South Africa. So, these discourses are lessons being given. Slowly, steadily, with examples and illustrations, with careful explanations, an effort is being made for the lessons to settle firmly in your hearts, so that an understanding may dawn within you.

This methodology is essential for an ustád or a lecturer to adopt.

Whatever is written in the kitábs has to be explained and expanded on by using simple examples and illustrations, so that it becomes easy for the students to understand. This is a manifestation of the affection the ustád has for his students. This is his favour on them. He is taking on a burden on himself in order to bring benefit to others, to bring ease and comfort to their hearts.

“To bring ease and comfort” can be in several forms: One is to bring ease and comfort physically. Another is to bring ease and comfort and cheer to the heart.

To continue: Just as it is necessary to leave off zâhirí prohibitions so, too, it is necessary to leave off bâtiní prohibitions. This person performs his namáz, but he has not eliminated the sickness of the eyes! What is this? The following: The moment something pretty and beautiful, something gorgeous passes by in front of him, his eyes latch onto it. Imagine! He is actually busy looking at it! Whereas it is impermissible that one should gaze at what is prohibited.

Why is he looking at these distractions? The answer is simple: There is still some deficiency in him. There are still some shortcomings in his being a kâmil ahlulláh, a kâmil Alláh-wálá. He is still green – kachápin! This is the yardstick he should judge himself on. Whenever such an event occurs, he should immediately reproach himself: “Oh! Oh! I have fallen into error. I should not have done that! I had thought that I had reached perfection, but it appears that there is still some deficiency in my ímán. There is still no perfection in my Dín. I have still not reached top grade. I am still kachápin!”

What would first grade be?

*First grade* would be where he would have immediately dropped his gaze the moment his eyes fell on the distraction.

*Second grade* is where he notices the distraction and his temperament is tempted to gaze at it and he lifts his eyes to look, but he then quickly drops his gaze again.

*Third grade* is where he follows his inclination unchecked and his eyes latch onto the distraction and he keeps on looking all the time, still unchecked.

## **Remorse and taubah**

Here is another situation: His eyes fall on the distraction. His temperament urges him to keep on looking, which he does. Suddenly he realises his error. “What am I doing?” He is ashamed. His heart feels contrite. He is remorseful. He is grieved at his lapse. “I’ve done wrong! Yá Alláh! What have I done?” he cries inside himself. “Astagfirulláh! Astagfirulláh! I have done wrong! I have done wrong!”

This taubah – this grief, this remorse at having done wrong – is a compensation for his lapse. He had dropped to grade three, but this taubah has raised him to the first grade! He has been given an opportunity. This opportunity is not granted to everybody: it is granted only where the person shows the necessary aptitude and has had a temporary lapse. Does this situation not arise when students have to write examinations?

This leeway is given because of his showing remorse. Instead of being in the third grade he has been re-established in the first grade. He has regained the position of entering Jannat at the first instance. This is because of his taubah which has removed the obstacles in his way. Entrance has been made easy. Had he not made taubah, had he not been remorseful, he would have remained in the third grade with no possibility of being given an opportunity to gain the first grade.

Do you understand these examples?

It is accepted that disobedience to Alláh Ta’álá and going against His commands, is a great evil. However, a greater evil than this is to refuse to make taubah! Why so? Because there is a very real danger that this person’s ímán will slip away! There is security of one’s ímán in being ashamed of one’s wrongdoings, in being remorseful. The result will be that, stage by stage, each time trying to save oneself, trying to avoid the wrong, one will reach that point where one stops oneself completely from that wrongdoing. Now one is no longer involved in that wrongdoing.

Going back: We had started off by saying that in order to bring záhirí and batiní comfort and ease to others, to bring happiness to others, to bring cheer to others, a person takes on himself such tasks and burdens, such difficulties, which are not beyond his tolerance. He says. “It does not matter that I am inconvenienced, as long as he has some ease. I will

tolerate the inconvenience.”

For example: There is only one rotí in the house. There is absolutely nothing else to eat. I am also hungry and a hungry beggar also appears at that same moment. One is aware that this person is genuine and that he is not a beggar by profession. He asks: “I am hungry. For the sake of Alláh Ta’álá, may I please have a piece of roti?”

How many rotís are there? Only one. If I eat the rotí, my hunger will be relieved. If he eats it, his hunger will be relieved. However, my hunger is not such that, if I do not eat that rotí, I will die. I know from past experience that I can manage to stay hungry till the next meal. I have kept fasts. I have kept fasts on long, hot days even. Even on those occasions when I did not manage to eat sehrí I still fasted the whole day. No harm came to me. I did not collapse from weakness. I can manage to miss out on one rotí. So, the rotí goes to the beggar! “Here, you take it.”

### **Saving one’s own life takes priority**

Yes, if the hunger is beyond one’s capacity to bear and one may die from hunger, then the situation is different: “If I do not eat that rotí and I will die, then saving my own life takes priority.”

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا

*Verily your nafs has a right over you.*

You have rights on your life first. To save your own life is fardh. So, you will not give away that rotí. Why should you give him the rotí and you die of hunger? Yes, come another time and, if I have, I will give.

Take another situation: You and somebody else are in such a predicament that both of you are in the extremes of thirst. Without water both of you will not survive. You have in your possession just a little water, sufficient for only one person to take a gulp and survive. If you give him this water, he will survive and you will die. If you drink the water, you will survive and he will die. In this situation, drink the water yourself: it is fardh for you to save your own life.

Do you now understand the mas’alah concerning selflessness? Selflessness

means: to give priority to the comfort of others over one's own comfort. Another word one may use is “qurbání” (sacrifice). In other words, to place oneself in taklíf in order to bring comfort to others, is to make qurbání.

### **'Adl (justice) and fadhl (bounty/ mercy)**

This is Islám! Weighed in the balance! With 'adl (justice) is fadhl (bounty/ mercy). If you have acted with 'adl (justice) then, má-shá-Alláh, that is being kámil (accomplished). You are dealing justly with everybody. But remember, there are occasions for fadhl as well.

Never, at any time, make du'á to Alláh Ta'álá that He should treat you with adl, for then you are asking to be destroyed! On the contrary, always make du'á for fadhl and karam (mercy and generosity). And this being so, that you should always be making du'á for Alláh Ta'álá's fadhl and karam, then you should also bring these qualities of Alláh Ta'álá into yourself.

Take your wife. She should be treated with fadhl and karam. Do not treat her with mere adl. Should she be treated with zulm? Perish the thought! Of course, there is absolutely no question of treating her with zulm! The least – the very bare minimum – is that she be treated with adl. This is the absolute barest minimum. Actually, she should be treated, as stated, with fadhl and karam. Why?

### **The creation and nature of woman**

The reason is that we are facing a special difficulty here. Alláh Ta'álá has combined us with somebody who is naturally very tèrhí (bent.) From her initial creation, Alláh Ta'álá has placed in her this quality of being very tèrhí.

When Hadhrat Ádam عليه السلام was created in Jannat, he was all by himself. However, human nature is such that it yearns for company. Hadhrat Ádam عليه السلام thought: “How nice would it not be if there was somebody else with me too!” Jannat is a place where a mere thought becomes a wish fulfilled! In the wink of an eye, from a rib on his left side, a female appeared. Alláh Ta'álá had fulfilled his wish.

She was created from the left side, from the contrary side, as opposed to the right side. This is the first cause of her being tèrhí. Secondly, she was

created from a rib. Now, is a rib straight or bent (tèrhí)? We all know that a rib is bent. What is the quality of this kink in the rib?

Let me explain: Take a piece of iron that is also bent. No matter how bent it is, it can be straightened by softening it in fire and then beating it straight. Try the same method in attempting to straighten the rib, you will not succeed! Fine. Use another method. Take castor oil. It has a lubricating and macerating effect. Leave the rib in castor oil, even for countless years, to soften it and then beat it straight. You will still not succeed. The rib will not straighten out. Instead, it will break. So, we know that a rib is so tèrhí – so tèrhí, that no matter what we do, it is just not possible to straighten it out!

So, the male has been attached to a partner with these qualities! Therefore, do not be surprised if her speech and her statements are completely tèrhí as well – irrational, illogical, vexing and insolent! Who are we speaking about? Specifically, the wife! Not women in general.

As for women in general? They will ensnare any unsuspecting male! Just see how they posh themselves up when they leave their homes. Be warned! Very tèrhí they are by nature, created from a rib that is bent. Yes, be warned! If you are not careful and you do not pass by quickly with lowered gaze, you may well land up as the next victim!

Yet, see how foolish they are, too. When they are at home, they are very unmindful of their dressing. But the moment they have to go out somewhere... Ohoho! Like some heavenly húr she emerges! By applying some make-up, a touch of red here and a touch of white there, and by wearing glittering and fancy clothes, she has imagined herself to be a heavenly húr when, in actual fact, she is anything but one! Just remove all that red and white colouring and you will see her actual self.

### **Dunyá in the guise of a woman presenting to Hadhrat Ísá عليه السلام**

This is an exemplification of dunyá: Hadhrat Ísá عليه السلام was once going somewhere. Looking behind him, he saw a woman walking along, dressed attractively, gorgeously and glitteringly. He decided to investigate. As he drew nearer, he saw that she was actually an old hag, with a most hideous face!

Hadhrat Ísá عليه السلام said: “You rascal (trying to deceive people)! Do you really imagine that people will be enamoured of you?” She replied: “Oho! The whole world is enraptured by me!” Hadhrat Ísá عليه السلام said: “Then, have you been faithful to your admirers?” She replied scornfully: “Me? Show loyalty? I have killed all my past admirers!” Hadhrat Ísá عليه السلام said: “Who are you, then?” She replied: “I am dunyá!” Dunyá had been disclosed to Hadhrat Ísá عليه السلام in the form of this old hag.

We were speaking about wives. By nature they are tèrhí. Also, Rasúlulláh صلى الله عليه وسلم has said: See, do not hound your wife in an effort to straighten her. She will not straighten. Instead she will break. That is, you will end up wanting to give her taláq (divorcing her).

This is one difficulty that I referred to, namely that she is tèrhí. There is another as well.

### **Intelligence (’aql) and cleverness (húshyárí)**

The other difficulty concerns her ’aql (intelligence). There is a deficiency in the ’aql of women. Should they do anything intelligent, it is an exception, an incidental occurrence. By nature, the intelligence of women is deficient. Rasúlulláh صلى الله عليه وسلم has stated:

هُنَّ نَاقِصَاتٌ فِي الْعَقْلِ وَالْدِّينِ

*They are deficient in intelligence and in Dín.*

Mind you, women are húshyár (clever), but they are not intelligent. Their cleverness is so astute as to snatch away the intelligence of the most intelligent people! Should I add something more..? Yes? You want me to? Then listen! Oho! There is a saying in Urdú:

چالاکی کوا کھاوے

*The crafty crow eats faeces.*

The crow is a very crafty bird, very clever. If a crow is sitting on a fence and you bend down, it immediately flies away – it has anticipated your picking up a stone to hurl at it! See just how clever it is! However, despite this cleverness it eats faeces!

We can deduce, therefore, an inverse relationship between intelligence

and cleverness: the greater the cunning, scheming and craftiness, the less the intelligence. And vice versa: the greater the intelligence, the less craftiness there is, or there is a complete absence of craftiness.

Women, therefore, being nuqsáne-'aql (deficient in intelligence), will be proportionately very húshyár. In the same way, if any male has this quality of craftiness, he too will have a deficiency in his intellect.

So, Alláh Ta'álá has attached to this male a female who has been created with such a nature. This female being his wife. Therefore, in your home, if your wife makes such tërhí, tërhí statements, such absurd statements that place a burden on your temperament, what cause is there for you to show anger? Why be amazed? You knew from beforehand! So, why did you get married? You already knew beforehand what type of disposition a woman has. You wished to be attached to her, make a home with her, knowing that by nature she was going to make such statements. Therefore, it is expected that you would have come prepared – prepared with the qualities of hilm, of burdabárí (forbearance), able to bear the burden of her statements. She being such, Therefore, there is no cause for feeling grieved, no cause for having taklíf, no cause for being amazed. The question then follows: What cause is there for anger? Therefore, no anger (ghussah)!

Do you understand?

This is the manner in which the quality of hilm and burdabárí of Alláh Ta'álá should come into this insán mu'min. The ahlulláh show this shán. The real ahlulláh, the members of the household of Alláh Ta'álá, show this nobility and dignity – that whatever statements are uttered by the wife, they tolerate them. Make no mistake: the wife will utter such things that are beyond one's imagination!

### **Advice on getting married**

Are you married? No? All the more reason for you to listen very attentively! It is a good thing that these matters are being discussed. In-shá-Alláh, you will make a good home.

Firstly, look carefully before you get married. Find out about the family and the girls background. Find out about her manners and character. Do not look just at the eyes, whether she has big, beautiful eyes or not! How

will you know whether her heart is big or small?

I am pointing this out because youngsters look merely at the face: What are her eyes like? What is her complexion like? But completely unconcerned about what her inside is like! Habits will remain forever, but youthful colour and complexion will not remain forever. Just see what happens after she has borne a few children, or after an illness lasting some months – that youthful face quickly fades away. As for habits? They remain forever.

I am pointing out these matters to the youngsters because this is an age full of fitnah. In Europe, England, Africa and other countries, the boy and girl insist on seeing each other first. This is not so here. The special shán of this province, [U.P. India], is that the parents arrange the marriage. But this is changing even here: People from outside are coming to stay here. Also, girls are now being given an “education”. The result is that they have become more tèrhí! By receiving western “education” girls have become more bent! Now they are even more tèrhí!

Take kárelá. It is a very bitter vegetable. You now cross it with ním, another bitter plant. The result will be that now you will have kárelá that are even more bitter!

So too, the female. She is “bitter” by nature and now that she is “educated,” this “crossing” has made her more “bitter”! To cope with her now is even more difficult!

“I insist on going on a holiday,” she is adamant. “You and I are incompatible, molvísáhib. Why are you keeping me here in a prison?” Mind you, she now calls purdah a prison!

Come to think of it, is it not better to confine some people to a prison or to an asylum, rather than letting them out? Women are best kept in the house, rather than let out, or else they will get wings and fly away! Once they set their feet outside, you will not get them back!

The European style is for the boy and girl to see one another before getting married. “I want to see first!” is what is insisted on. “Idiot! What are you going to see? Oh, very well, very well, if you insist.” Arrangements are made to go and have a cup of tea. The girl is handed the tray to serve the guests so that the boy has an opportunity to see her. For a few fleeting seconds his eyes fall on her before she disappears again. What has he seen

in those few seconds? He has had no time to note the colour of her eyes or the shape of her nose or her complexion. Yes, he has some vague perception that she appears to be pretty. What an achievement!

So, on the third day of the marriage, he has given her taláq! If he had made nikáh to her, satisfied at seeing her, why the taláq? The reason is that he had merely seen her countenance and not her habits. After marriage, he is now face to face with her habits. Appearance (súrat) is a passing thing; behaviour and character (sírat) are for always.

These comments are made incidentally. We were discussing the wife. If she makes tèrhí statements, if she speaks insolently, if she says things contrary to one's temperament, there is no cause for surprise. And, if there is no cause for amazement, then there is no cause for grief. And, if there is no cause for grief, then there is no cause for ghussah! Then, in-shá-Alláh, there will be life-long compatibility, because you will remind yourself all the time: "Alláh Ta'álá has created her such for our isláh, from the rib of the left side, tèrhí!"

Therefore, the real ahlulláh show a tremendous degree of hilm and burdabárá towards such wives. The question of taláq does not arise.

### **Qissah concerning Hadhrat 'Umar Fárúq** رضى الله تعالى عنه

Have you heard of a person by the name of Hadhrat 'Umar Fárúq رضى الله تعالى عنه? Was he some nonentity, somebody insignificant? NO! He was somebody imposing, with a personality that was intimidating! So much so, that it comes in the Hadíth Sharíf that Rasúlulláh صلى الله عليه وسلم said: "O 'Umar! Whenever you are passing by, Shaitán runs away from you!"

Bearing this in mind, listen carefully now, so that this qissah can come in use at the appropriate time, without you having to search around for solutions.

Amírul-Mu'mínín Hadhrat 'Umar Fárúq رضى الله تعالى عنه used to patrol the city of Madínah some nights, in order to keep himself informed of the conditions of his fellow Muslims, both as far as their Díní needs were concerned, as well as their dunyáwí (worldly) needs.

One day his wife enquired: "Just where do you go to in the evenings?" Hadhrat 'Umar Fárúq رضى الله تعالى عنه replied calmly: "You are aware that,

from Alláh Ta'álá's side, I have been made Amírul-Mu'minín. I have the responsibility of looking after the safety and protection of the community, to its Díní and dunyáwí needs and necessities." His wife retorted: "All lies! What you have just said is a pack of lies!"

Ask yourself: Is this not enough to enrage anybody? But this was not just anybody. Hadhrat 'Umar Fárúq رضى الله تعالى عنه was one of those noble souls who were given the glad tidings in this world of being granted Jannat! Is it even remotely possible for such a person to tell lies? Yet, here is his wife openly accusing him of telling lies!

Still very calm, Hadhrat 'Umar Fárúq رضى الله تعالى عنه asked: "In what way am I lying?" His wife spoke accusingly: "In this way: Yes, no doubt, you are going on your inspection tours, but you are deliberately going to those neighbourhoods where reside pretty young lasses, to feast your eyes on them!"

Again, is this not a further, a second occasion for anger? What did the Alláh-wálá, Hadhrat 'Umar Fárúq رضى الله تعالى عنه reply to this? He said: "This is only a figment of your imagination. Alláh knows very well."

Who spoke so mildly? Hadhrat 'Umar Fárúq رضى الله تعالى عنه a person whose whip everyone feared! Yet, towards his wife he showed tremendous forbearance (burdabárí.) Her harsh statements, firstly calling him a liar and then slandering him, he bore gracefully, brushing them off by saying that it was a figment of her imagination and that Alláh Ta'álá knew very well.

Are you listening? Do you understand what it means to be an ahlulláh? Do you understand what it means to be a kámil díndár Muslim? O you sálíkín! O you tálibáne-isláh! O you who have left your homes with a desire and a quest for isláh! Understand well what isláh is, how you should mould yourself, how you should live, how you should bring a change from your previous lifestyle to another mode, by continuously placing burdens on your tabiyet – this being the purpose of your journey here! O you tálibáne-isláh! O you tálibáne-tazkíyah! You should change the state of your nafs: Haul it over from the left to the right!

### **An ahlulláh is one who has annihilated his or her nafs**

Understand very well what an ahlulláh is. Do not harbour the misconception

that having performed your namáz and that's it, you are now a complete ahlulláh! Making namáz is no exceptional feat – like we partake of meals, so we offer namáz. What is so great about that? The real task, the heavier task, is to control your nafs 24 hours of the day, inside and outside the house and, on top of it, in your relationship with your wife – that is an achievement! May Alláh Ta'álá protect us!

So, to what degree must the nafs not be killed! Complete annihilation of the nafs! The nafs has to be brought under complete control! This is a greater task!

It requires a great deal of wisdom to look after and nurture one's wife. It requires tremendous foresightedness, tact and insight. One has to choose the appropriate time to correct her, explaining to her with very carefully chosen words, using loving terms, in a pleasant and nice manner, in affectionate tones. From time to time read to her the kitábs of our buzurgs, so that a change may come into her. This is the method.

Do not react with ghussah upon ghussah. If you do, what then is the difference between the female and you, the male? You should have utilised a well thought-out strategy to bring about a change in her. And changes do take place! If it is possible that your isláh can be made, cannot her isláh be made as well? Definitely so!

You have heard of Rábi'ah-al-Basriyah رضى الله تعالى عنها? She was a woman. She became a murídní of Hasan-al-Basrí رحمه الله عليه and took guidance from him. Just see what elevated stages she reached! Yes, it is possible for her, a female, to reach the levels of the great ahlulláh, even though, once in a while, once in a year, or once every two years, she may show some tërhí behaviour.

### **The illustration of circus animals**

You may have attended a circus performance, where different animals – tigers, elephants, wolves, deer and goats – are put through their different acts. In my young days, when I was still at school in Aligarh, I once attended such a circus performance. After each animal has performed individually, in the grand finale, all the animals are gathered together. Tables and stools are placed in the middle, food is laid out separately for each animal and

then each animal goes and sits on its stool and eats the food laid out for it. The amazing thing about this whole scene is that the tiger does not bother about the wolf next to it; the wolf does not bother about the goat next to it; and so forth. Each animal is busy with its own allocated task.

Just see how *insán*, by utilising a process of continuous teaching and training, has brought about such changes in these animals as to get them to behave contrary to their natural, instinctive animal temperaments!

So, why not that *insán* who is female? Once the *talab* (desire/ quest) comes into her, by a process of teaching and training, why can she not change? Why should the *tèrhí*-ness not change? Why can she also not attain the heights of the *ahlulláh*? Why can her habits not change? Of course, provided that there is somebody prepared to take on this task! This person himself must first be prepared to take on a burden.

And if a female can change and can turn from evil towards good, turn from sin to piety, is there any conceivable reason why such a change cannot come into a male? This will happen, provided that, firstly, that the *talab* is present and, secondly, the person does not act on his own opinions and initiatives (*apná zehen nah chaláwe*).

Look: the circus tiger and wolf did not act on their own opinions and initiatives, but submitted passively to the instructions of the trainer. Similarly, the *muríd* should not act on his own opinions and initiatives, but should subjugate these to those of the sheikh.

Ponder again: if a female's *isláh* can be made, why should a male's *isláh* not be made? How can this be? If it is so and no *isláh* is taking place, then it shows that there is no *talab*! His *niyet* (intention) in coming to lie around here is corrupt! When a *tálibe-sádiq* has come here and he observes the *huqúqulláh* and the *huqúqul-ibád*, there is no question of not reforming! When animals like the tiger and the wolf can be made to understand and can be reformed, then why not this male *insán*?

We were saying, concerning the wife: Explain very nicely to her. Not immediately she does something *tèrhí*, but at some other appropriate time, at night, judging her mood. Read some *kitábs* to her. Do this from time to time, but do not wage a campaign against her. Then you will see, in-shá-Alláh, the rib that was bent becoming somewhat straightened as far as her

habits are concerned.

From the qissah of Hadhrat 'Umar Fárúq رضى الله تعالى عنه do you understand what it means to be an ahlulláh, what it takes to be díndáre-kámil? This is not achieved merely by making namáz and then going to sleep. Despite his wife's most tërhí remarks, despite her most harsh words, he remained unflustered. He was burdabár!

That qissah concerned a sahábí, Hadhrat 'Umar Fárúq رضى الله تعالى عنه. Here follows another qissah.

### **Qissas concerning Imám Abú Hanífah رحمه الله عليه**

#### **A person throwing abuse at Imámsáhib رحمه الله عليه**

You must have heard of Imám Abú Hanífah رحمه الله عليه. Whether you follow Imám Abú Hanífah رحمه الله عليه or Imám Sháfí رحمه الله عليه, or any of the other Imáms, they were all ahlulláh. They were all buzurgs. There are several qissas concerning Imám Abú Hanífah رحمه الله عليه. This is but one:

Imámsáhib – that is, Imám Abú Hanífah رحمه الله عليه – was returning home after having given his lessons. Along the way he encountered somebody who had great animosity towards him. The ahlulláh also have enemies, whose animosity has no basis whatsoever, but people develop hasad, and so forth. for them.

This person started following Imámsáhib hurling a tirade of abuse at him along the way. Many were the harsh and offensive words uttered by him, but Imámsáhib kept on walking. When Imámsáhib came to the door of his house, he stopped and turned to address this person: “This is the door to my house. I will not go in as yet. I will stand here and wait. Whatever you still wish to tell me, tell me because, were I to go in, whatever you still desire to say, good or bad, will still remain in your heart. So, I am placing myself here at your disposal – without hesitation, you may say whatever you wish, quite openly. Your heart should feel happy!”

However, this person kept quiet. Now, when he was given the opportunity to continue his tirade, he kept silent. He then went away.

Yes! Making the heart of one's adversary happy! This is what is meant to be an ahlulláh!

Nowadays, what do we see? Just let anybody say a word out of place to

him and he starts a fight. Just see how good a Muslim is he! Yes... Say he is a Muslim. But what type of Muslim...? This happens day and night. Let a room-mate say something, an argument follows, then foul language and then a fight. That's it! An end to the friendship.

The purpose of having come here is to bring about a change so that your condition on your return should be an improvement on what it was previously. Your behaviour towards your mates should show an improvement so that they may also comment in admiration: "Oho! Where has he been? He was not like this before! Just look what he has learnt and what he has brought back with him! This is being an álim! Mubárák!"

You are now making tablígħ by the pattern of your behaviour.

### **Answering the question: "What is the taste of faeces?"**

Imámsáhib – another qissah about him:

It was one afternoon. At this latter period of Imámsáhib's life his body had become somewhat heavy, causing him some difficulty in moving around. Also, his house was situated on high ground, with a fair number of steps to climb to reach the entrance. This particular afternoon, Imámsáhib had just climbed up the steps, entered his house and had just sat down on the chár pái (bed) with the intention of lying down to rest, when somebody called out to him from the bottom of the steps: "I wish to ask you some mas'alah. Please come down." Imámsáhib came down and asked: "What is the mas'alah that you wish to know?" The person replied. "Ofo! Just as you had reached the last two or three steps I forgot!" Imámsáhib said: "It is of no consequence. When you remember, you may ask," and Imámsáhib went back up the stairs.

Just as Imámsáhib was about to lie down to rest, this person called out again: "I've remembered! Come down." Imámsáhib climbed down again. This time, too, it was the same story: The person said: "I had remembered, but just as you reached the last step, I forgot!" Sometimes it was the last step that Imámsáhib had reached, sometimes it was the third or fourth last step, but every time it was the same story that he had remembered, but had forgotten again! In this way, he made Imámsáhib climb up and down six or seven times!

Then finally, when Imámsáhib had climbed down and enquired: “What is the mas’alah?” This person replied: “Yes! Yes! Now I remember!” Imámsáhib said: “Go ahead and ask.” The person asked. “What is the taste of faeces?”

Let us pause for a moment. Did you hear? He wanted to know what faeces tasted like! Is this a mas’alah? Is this a question to put to anybody? How much trouble and inconvenience did he not cause Imámsáhib, just to ask this? However, with an even temperament (mustaqil-mízáj), with steadfastness (istiqámat), with a firm stance (thábite-qadam), Imámsáhib responded very calmly. “It depends. What type of faeces are you enquiring about: the taste of fresh faeces, or the taste of stale faeces?” The person said: “Well... Both! Tell me the taste of fresh faeces and stale faeces.” Imámsáhib answered: “The taste of fresh faeces is sweet, whereas the taste of stale faeces is bitter.”

Listen carefully now!

The person said: “What, did you taste each of them?” Imámsáhib replied. “There is no necessity for one to taste each in order to determine these qualities. There are some signs and indications which will equally lead us to this conclusion. I have noticed that flies tend to settle on freshly-passed faeces. Flies are attracted by sweetness. So, one can conclude that freshly-passed faeces taste sweet. Flies do not settle on stale faeces. Bitterness repels flies. So, again, one can conclude that stale faeces are bitter!” The person said: “What you have stated is absolutely correct!” Imámsáhib, in turn, asked him: “Why do you say so?” The person explained. “I knew the answers beforehand!” He explained further: “We were a few people sitting together having a discussion and the question came up: In this present age, who is that person who is a sáhibe-hilm?”

We have explained previously what hilm is. These people wanted to know who is the most accomplished in the quality of hilm, of selflessness, of giving qurbání, of undergoing personal inconvenience for the sake of others.

“It was our unanimous opinion that it was Imám Abú Hanífah. I came specifically to put you to the test so that I could see for myself whether our unanimous opinion was correct or not!”

Do you now understand what is kamále-díndarí, kamále-darjah-ímání?  
We had quoted just now:

النَّظَافَةُ وَحُسْنُ الْخُلُقِ مِنْ دَرَجَاتِ الْإِيمَانِ

*Cleanliness and good character are among the stages of ímán.*

### Summary and du'á

It is apparent that ímán also has different levels, wherein is included husne-khulq (good character). You have heard in today's majlis about husne-khulq and the elevated stage it enjoys – husne-khulq has a very high status when it comes to ímán. Nazáfat has not been fully explained, but husne-khulq has been explained in some detail, with illustrating qissas. Ímán, as we had mentioned, has different grades: third, second and first. It is basic that one always tries for the highest level, the first grade, in our worldly affairs. So, when it comes to levels of ímán, why not attempt to attain the highest grade, the first grade? Ímán is fundamental! It comes first! Here, why do you sit back content with second and third grades?

To reiterate: ímán has different levels. Husne-khulq has an important role, a high status, in one's ímán. You have heard what the definition of husne-khulq is and you have heard qissas illustrating some aspects of husne-khulq. Ahlulláh – members of the household of Alláh! Husne khulq is compulsory in the ahlulláh! An important quality constituting husne-khulq is hilm. Selflessness (ithár), qurbání, to give preference to others, have all been explained.

May Alláh Ta'álá grant all of us – all Muslims in general and the tálibáne-'ilm and the tálibáne-tazkíyahe-nafs specifically – with increasing ikhlás, the taufíq to attain the highest levels of ímán, thereby decorating and embellishing us all by means of husne-khulq; and also the taufíq to continually make du'á for taufíq.

Khudá háfiz.



### A NOTE FROM THE TRANSLATOR

May Alláh reward all those who assisted in the preparation of this booklet

(and all the previous booklets) and give them all jazá-e-khair. A very able team, whose members have preferred to remain anonymous all these years, has been assisting the translator in the compilation of these booklets.

Just to remind readers: These are not word-for-word translations, but that minimal editing has taken place. Therefore, there may well be discrepancies between these English translations and the originals. Hopefully, these will be of a minor nature. Should there be any significant errors in these translations, this is the result solely of the incompetence of the translator and not of anybody else.

In-shá-Alláh, it is hoped that by now the reader has developed a ta'alluq with a sheikh-e-kámil, or one of the 'ulemá-e-haqq, seeing that close to six years have passed since the publication of Booklet Number One in 1989 and this present booklet (Number Eight). Therefore, should there be any points not understood or any errors or discrepancies detected, the reader is urged to clarify these points with his sheikh.

Should any reader still not have a ta'alluq with a sheikh-e-kámil, he/she is urged to study the chapter on “The Need For A Sheikh” in Hadhratjí's رحمة الله عليه kitáb “Sharí'at And Tasawwuf,” or the reader may refer to any of the kitábs on Tasawwuf by our recognised akábir dealing with this topic.

Dr.I.M.



BOOKLET NUMBER NINE

Safar 1417 – July 1996



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulillah, through the fadhl of Alláh Ta'álá and the barkat of our sheikh رحمه الله عليه this ninth booklet is ready.

The majlis that has been translated in this issue was conducted way back in 1983 while Hadhrat رحمه الله عليه was visiting South Africa. However, the topics discussed are as relevant today as they were at that time. This is a remarkable feature of Hadhrat's رحمه الله عليه majális – they remain “evergreen”.

Not only are relevant topics brought to our notice, but, together with the discussion, certain underlying principles are also discussed so that these majális remain appropriate for all times. The reader should not, therefore, merely “enjoy” reading the different qissas, but he/she should also try to understand the underlying principles that are being enunciated.

That is why Hadhrat رحمه الله عليه time and again asks: “Do you understand?” “Is my voice reaching you?” “Can you hear?” And so forth. It is not that the words or the qissas are not being heard or understood. Hadhrat رحمه الله عليه is actually drawing our attention to a specific point that is being made, an underlying principle that is being enunciated and a subtle aspect that is being placed in perspective. We are expected to take special note and remember the point that is being driven home at this particular juncture in connection with that particular qissah.

May Alláh Ta'álá grant us the taufiq arzání to continually benefit from Hadhrat's رحمه الله عليه teachings. Ámín.

Dr.I.M.



[This is a translation of a majlis-e-khás held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sahib رحمه الله عليه during his visit to South Africa. Approximate date: January 1983. Venue: Lenasia, Johannesburg.]

### 'ADL, FADHL AND ZULM

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It was being stated at Navlákhí Sáhib's place that with Alláh Ta'álá there is only 'adl (justice) and fadhl (bounty/ mercy/ graciousness). The question of zulm (injustice/ oppression) does not arise at all, not even remotely.

Why?

The reason is that zulm is the manifestation of an enormous imperfection or defect of the highest degree. Whereas it is a fundamental part of ímán, accepted and affirmed, that Záte-Bárí Ta'álá is free and pure of all manner of faults, defects and weaknesses. Thus, there can be absolutely no question of zulm from Alláh Ta'álá!

This much He has stated quite emphatically as well:

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ

*Verily, Alláh Ta'álá does not cause even an atom of zulm. (S.4.40.)*

"Inna" (verily) denotes an emphasis, denoting that "there is absolutely no doubt in the matter".

So, either there is 'adl or there is fadhl.

With the mu'min, Záte-Bárí Ta'álá's dealings are based absolutely and completely on fadhl (bounty/ mercy/ graciousness). The question of mere 'adl (justice) does not arise at all.

Is my voice reaching you? Or should I speak still louder?

To repeat: With the mu'min-bandah, Záte-Bárí Ta'álá's dealings are based absolutely and completely on fadhl. The question of mere 'adl does not arise at all. 'Adl is the manner in which Alláh Ta'álá deals with the kuffár.

This state exists while we are in this world as well as when we will be in the ákhirat.

If any difficulty befalls a mu'min, whether the difficulty relates to his physical body (ján) or to his wealth (mál) or his honour (ábrú), it may

appear externally to be a difficulty – from appearances it may look like an upset – in reality it is not a difficulty or upset, provided that he accepts the problem in the context of his ímán and his connection with Alláh Ta’álá.

If an illness befalls the mu’mín, it is His fadhl. If some material loss occurs, that is also His fadhl. If some incident occurs that causes dishonour or disgrace, that is also His fadhl!

### **Present, past and future of a neglectful mu’mín**

This needs some explanation. Take the case of a neglectful mu’mín:

As for the present, he is enjoying his position. He continues to live in a state which is contrary to the wishes of Záte-Bárl Ta’álá, with no concern for the state he is in.

As for the past, he is unconcerned about that also: As for that period that has passed before the present moment, for whatever shortcomings he had, for whatever wrongs he had committed, he is unrepentant. He does not make taubah.

As for the future? He does not let his gaze fall there. He should have certain basic beliefs as far as the future is concerned, like the acceptance of Qiyámat and the fear (khauf) that this belief should generate and, having developed this fear, that he should stop those actions which are contrary to the wishes of Alláh Ta’álá, but he does not stop.

### **Having just ímán and Islam are not the same**

So, there is no doubt as far as his ímán is concerned, but there is a weakness as far as his Islám is concerned. The reason is that ímán is connected to tasdíq (attestation), whereas Islám is connected to a’mál and akhláq. And Záte-Bárl Ta’álá has no desire that any mu’mín should go into Jahannam.

Do you understand? To repeat: Haqq Ta’álá does not wish that any mu’mín should go into Jahannam.

But if any mu’mín himself or herself desires to go into Jahannam, what then? Then Alláh Ta’álá will endorse his wish: Very well, you shall be sent there!

The mu’mín’s desire may not be verbal, but he knows that there are certain actions and activities, certain statements and conversations, certain states

and conditions, all of which Haqq Ta'álá has shown quite clearly will be a cause for him to go into Jahannam. Despite this, he is not prepared to stop himself from these and then it is as if he is saying: "These calamities may throw me into Jahannam, but here and now I am going to enjoy myself!"

So, he goes ahead and he gambles, he drinks alcohol, he commits ziná, he steals, he deceives and he commits fraud!

These sinful activities are connected to "Islámiyet" and not "ímániyet".

May Alláh Ta'álá safeguard and maintain our ímán, your ímán and the ímán of all Muslims till our last breath. Ámín. Then there will be nothing, but the uttermost victory, in-shá-Alláh Ta'álá.

To continue: Alláh Ta'álá has no desire to send any mu'min to Jahannam. And how is it possible that he should wish to do so?

Once, Rasúlulláh's صلى الله عليه وسلم majlis-sharíf was in progress. The sahábah رضى الله تعالى عنهم were sitting in attendance. A woman was approaching. At that stage the complete set of regulations concerning the observation of purdah had not been revealed as yet. The woman was carrying her suckling infant in her arms and the infant was being suckled on her breast as she walked. Rasúlulláh صلى الله عليه وسلم said: "Do you see that woman, how lovingly she is clutching her infant and feeding the infant on her breast? Do you observe?" The sahábah رضى الله تعالى عنهم replied: "O Rasúlulláh!" صلى الله عليه وسلم "Yes, we do observe!"

### **Some rules regarding the recitation of Durúd Sharíf**

Let us digress for a moment:

If, during the course of a majlis the honoured name of Rasúlulláh صلى الله عليه وسلم is taken, then it is fardh to recite Durúd Sharíf once. If the honoured name of Rasúlulláh صلى الله عليه وسلم is repeated and his name is mentioned time and again, then to recite Durúd Sharíf on every occasion is mustahab. This applies even if it is not a majlis and an individual by himself takes the name of Rasúlulláh صلى الله عليه وسلم. So, at least once one should recite Durúd Sharíf:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

The Durúd Sharíf that this servant has just recited is the very one that Hadhratwálá (Hadhrat Thánwí Sáhíb (رحمة الله عليه) used to recite, commenting: “This is the Durúd Sharíf I am in the habit of reciting.” It made me extremely happy because I also used to read this Durúd Sharíf.

In the mu’ámulát of the Auliya-Alláh, of the ahlulláh, the wírd, the zikr that is recited all the time finally settles down to the recitation of Durúd Sharíf. They have recited an excessive amount of zikr, yet finally they settle on reciting Durúd Sharíf.

Why?

I have to explain this by asking a question:

Dear Sáhíb! If a person is wearing clothes that are filthy and, on top of it the clothes are emitting a bad odour, will one place ’itar on such clothes? Quite rightly, the answer is: No! Only after the clothes are washed and ironed very well and the person has made ghusl, as on Fridays and the day of Eid – or some people shower and change their clothes daily – then only is ’itar applied. So, first comes the cleansing and washing, then the application of ’itar.

### **Istighfár is a cleansing**

In a like manner, other tasbíhs may be recited, well and good. The tasbíh of istighfár is one such tasbíh that is recited regularly. This tasbíh cleanses the dirt – i.e. sins – within. One should never be neglectful of this tasbíh. Alláh Ta’álá made even the malá’ikah recite istighfár once. This transpired as follows: When Alláh Ta’álá was about to create Hadhrat Ádam عليه السلام the malá’ikah were perturbed and said: “O Alláh! You wish to create Man, whereas he will shed blood:

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ

*They said: “Will You place therein one who will do harm therein and will shed blood, while we, we glorify Your praise and sanctify You?*

“We are Your servants. If You have any other work, we are ever prepared to serve You. Show us any other task and we will carry it out.”

Alláh Ta'álá replied:

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝

*Surely I know what you know not. (S.2.30.)*

Alláh Ta'álá knew the wisdom of His action. The malá'ikah were suddenly made aware that they had erred in raising a query and they immediately felt contrite at their indiscretion, at their rashness. They pleaded to be forgiven.

“Very well. You have not committed any sin – you have not acted contrary to any Order of Mine. However, you had made certain statements thereby being involved in an indiscretion, of which you are now aware and of which you are now contrite. This is a very high, a very elevated angelic quality. Go and perform wudhú.”

The very first instance that any creation performed wudhú was on this occasion when the malá'ikah were ordered to perform wudhú. This information forms part of ancient historical relevance; and a lot of importance is laid on historically relevant events. The malá'ikah went ahead and performed wudhú. Alláh Ta'álá then ordered them: “Recite istighfár, as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَآتُوبُ إِلَيْكَ

*‘I glorify You, O Alláh! And recite Your praises. I testify that there is no god besides You. I seek Your forgiveness and I turn to You in repentance.’ ”*

Thus, insán Musalmán should not be negligent at any time as far as istighfár is concerned. Even after making salám at the completion of namáz he should still recite istighfár:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ۝

*My Lord! Forgive and have mercy, for You are the best of all who show mercy. (S.23.118.)*

This should be read at least once. The reason for reciting istighfár is that even our 'ibádat is not free of shortcomings.

To continue: Rasúlulláh صلى الله عليه وسلم had drawn the attention of the

sahábah رضى الله تعالى عنهم to the woman lovingly clutching her infant to her breast and feeding it. Did she not love her child? The sahábah رضى الله تعالى عنهم replied: “Yes, O Rasúlulláh صلى الله عليه وسلم ! She is showing extreme love for her child.” Rasúlulláh صلى الله عليه وسلم then said: “To a much, much, much greater extent does Záte-Bárí Ta’álá love a mu’mín!”

That Zát (Being) that has instilled such a great degree of love for the infant into the heart of the mother, to what a greater degree will He not have love for the mu’mín, who is His “child”? This being so one may ask: Does a loving father ever cause harm to come to his child knowingly? Even if he were to hit his child, is it his purpose that the child should be wilfully harmed?

Of course not! It will be for the child’s tarbiyet – for his character-training. So, the father’s hitting his child for the sake of the child’s tarbiyet – is it a mercy (rahmat) or is it tyranny (zulm)?

We are all agreed that it is a rahmat and not zulm; it is showing bounteousness and kindness and not enmity.

This is sufficient proof to show that it is unimaginable that Záte-Bárí Ta’álá, whose name is also “Mu’mín” – this being one name from the Names and Attributes that He has – will cause any harm to his mu’mín-bandah. With him He does not deal with ’adl even, but His dealings are based purely on fadhl.

Therefore, should any incident occur at any time contrary to one’s temperament – and such incidents fall into three categories: (a) life and health (ján), (b) wealth (mál) and (c) honour (ábrú) – and one has ímán within oneself, then one should never, but never, bring negative thoughts to mind concerning Záte-Bárí Ta’álá: one should never perceive it as zulm – then what would remain of one’s ímán? No. One should not even perceive it as ’adl. How should one perceive it? One should perceive it as fadhl.

And, Hadhrat, when this concept is firmly embedded in the heart that this mu’mín is being treated with fadhl, then the mu’mín, irrespective of how great a sinner he may be, will never feel crushed. Yes, he may develop some grief in his heart as a natural, instinctive reaction, but he will not become demoralised. No. He will immediately turn his attention in the direction indicated. This is the shán of a mu’mín – this is his noble and

dignified status.

So, for a short while he will experience some grief. And grief he must experience. If he were not to experience any grief, then on what occasion will he make sabr and how will he attain the maqám of sabr?

### **The maqám of sabr has three aspects**

The maqám (rank) of sabr has three aspects to it:

1. To make sabr at the time of having to perform ibádat.

For example: One's mood was such that one had no desire to perform namáz. However, one's temperament was kept in check, and namáz was performed. Whatever burden the tabiyet felt, whatever distaste he may have experienced, were completely ignored and namáz was performed. This is termed sabr-alat-tá'át.

2. To make sabr when the tabiyet inclines towards sin.

For example: A pretty face passes by, the eyes become corrupt, but immediately sensibility prevails and he scolds himself: "What! Is Alláh Ta'álá not watching you? Have you no shame? Do you have no khauf for Alláh Ta'álá, that you will be standing in front of Him on the Day of Qiyámat? What answer will you give then?" With this awareness, he immediately angrily recites: "Lá-howla..." and he opposes the immoral inclination of the nafs. He has not given in to the nafs. This is sabr at the time of impending sin. His tabiyet was inclining towards sin, was being attracted towards sin. He opposed his nafs and the nafs found it vexing and unpleasant, but he kept full control over his tabiyet. He maintained an even temperament – mustaqil-mízáj! This is termed sabr-anil-ma'siyet.

3. There is a third category as well: This is to make sabr when faced with some difficulty.

For example: Some incident has occurred contrary to one's tabiyet, causing difficulty, harm or grief, in connection with one's ján, mál or ábrú. For instance, a child passes away, or one's money or goods have been stolen, or one's honour has been besmirched. When this happens the tabiyet is upset – it feels burdened as if a heavy load has been placed on it. However, immediately the understanding is there: "This is not from my side – I did not request this difficulty. This is from that Zát who has created me. There

is some wisdom in it. There must be some good in it for me. It is to save me from some future harm. If my child were to have survived, I do not know how he would have behaved towards me. Would he have brought me comfort and happiness, or brought me grief? Would he have brought me honour, or disgrace? If my daughter would have lived, I do not know if she would have been a cause for my dishonour, or what could have happened!”

A qissah appears in the Qur’án sharíf:

### **Qissah of Hadhrat Músá عليه السلام and Hadhrat Khidr عليه السلام**

After being ferried across a river in a boat – and not being charged a fee either – Hadhrat Khidr عليه السلام damaged the boat by making a hole in it. Quite shocked, Hadhrat Músá عليه السلام questioned Hadhrat Khidr عليه السلام: “What have you done?” Hadhrat Khidr عليه السلام replied: “I had told you from earlier on that you will not be able to stay with me. My actions are such that they will appear to you to be contrary to the Sharí’at.”

Hadhrat Khidr عليه السلام was allocated to do certain duties – he carried out those duties which Alláh Ta’álá had ordered him to carry out independently. This is termed “takwíniyet”.

As Hadhrat Músá عليه السلام and Hadhrat Khidr عليه السلام proceeded farther, it so happened that they came across a child who was playing among other children. Hadhrat Khidr عليه السلام went and grabbed him by the neck and killed him. This episode is narrated in the Qur’án sharíf in Súrah Kahf (The Cave. S.18.60-82). Hadhrat Músá عليه السلام was even more shocked than previously and said: “You have taken the life of this innocent, sinless child! What have you done?” Hadhrat Khidr عليه السلام replied: “I had told you from earlier on that you and I are incompatible. You had said that you will bear patiently with me. I had said that you should not say anything, but this is the second time that you have spoken.”

Hadhrat Músá عليه السلام said: “Everything in three’s. Grant me one more opportunity.” They proceeded farther and came to a settlement. They came across a house with a wall leaning precariously, about to collapse. Hadhrat Khidr عليه السلام placed his back against the wall and pushed it straight again. Hadhrat Músá عليه السلام blurted out: “What have you done? We came to this

place absolutely famished, with no food with us to eat. The people of this settlement should have invited us for meals, seeing we are visitors.”

Even if one person had invited them, the responsibility on the whole community would have been lifted – the fardhe-kifáyah would have been fulfilled.

“However, they never even came to ask. And then you went to repair the wall free-of-charge! If you wanted to fix the wall, you should have asked for a fee for your service.”

Hadhrat Khidr عليه السلام said: “You had requested three opportunities, which you have received. It is now time for us to part ways. But, before we part, let me relate the reasons underlying my actions. Firstly, my making a hole in the boat: The king who resides up-river from that place is a big tyrant. Whenever he and his men set out on the river they capture and confiscate any sound and sea-worthy vessel they can lay their hands on. The owner would have lost his boat. By my making a hole in the boat the king would have seen that it is damaged and the owner would be saved from the tyranny of the king. After the king has passed the owner would repair the boat.”

There are many masá’il involved here. However, I will not discuss it now as it will take up too much time.

“Secondly, you felt that an innocent child had been killed. Yes? Well, this very child, as time goes on, would have been the cause for his pious parents to become káfir. I had been commanded to end his life in order to protect the ímán of his parents. Their love for him was so intense that they could have become káfir. Thirdly, the wall: The reason for my repairing it is the following: The owner, father of two young children, had buried a treasure under the wall before he had departed from this world. In his lifetime the father was a pious and saintly person, dínár and an Alláh-wálá. The wall was about to collapse. Had it collapsed, the wealth belonging to the orphaned minor (ná-báligh) children would have been exposed. The inhabitants of this place would have gathered and carried away whatever wealth each one could lay his hands on. I was commanded to repair the wall to prevent this so that the wealth will go to the rightful owners, the two orphaned brothers, when they become grown-ups. Now

tell me, are there still objections? But what I have shown is that you and I are incompatible.”

Do you understand?

Now, this making a hole in the boat, the killing of the child and the repairing of the wall – were these not acts of mercy? However, Hadhrat Músá عليه السلام is a Rasúl and it is his duty to indicate what the Sharí’at states, to give orders according to it and act according to it himself. The affairs of takwín were not in his hands. Therefore, any difficulty that comes to pass, either physically, or concerning wealth, or honour affecting either oneself or one’s relatives or friends – then all of these are fadhl from Haqq Ta’álá, rahmat from Haqq Ta’álá.

Once you have understood the above, then you would be able to understand the following: When the time for obedience and for ’ibádat arrives and the person’s tabiyet develops an aversion to these and he wishes to avoid these, but, instead he ignores his feelings completely and he takes courage in both hands and carries out that act of obedience and ibádat, he will attain 300 darjas (elevation in spiritual status).

The thawáb for that ’ibádat he will receive, but, in addition, he will also attain 300 darjas. These darjas are heavenly elevations. These 300 darjas are attained on tá’at and ibádat. What if, on the other hand, some act pertaining to sin presents itself and one stops oneself in time? As mentioned previously, his lustful gaze settles on some pretty, beautiful face and he has an inclination to stare with evil intent, with corrupt thoughts, but he immediately and forcefully stops himself. He feels ashamed. A sense of hayá (modesty) engulfs him, khauf of Alláh Ta’álá overwhelms him. He restrains himself. This person will attain 600 darjas! Just think – on performing ’ibádat he attains 300 darjas, but on abstaining from sin he attains 600 darjas!

Why?

The reason is that the degree of force and toil required to perform ’ibádat is not as great as the degree of force and toil required to curtail the desires and perversity of the nafs.

Now, (Alláh forbid!) take it that somebody encounters events contrary to his tabiyet – there is loss of health or loss of wealth or loss of honour. He did

not wish these difficulties on himself, but these difficulties came on a ghair-ikhtiyári basis. But he now makes sabr – he swallows the bitter-aloe tasting draught of sabr as if it was sweet-tasting sharbat. He undergoes emotional suffering – heartache and grief have to be experienced, otherwise what is there to make sabr on? And how will one attain the maqám of sabr?

So, the maqám of sabr in 'ibádat has the value of 300 darjas; the maqám of sabr at abstaining from sin has the value of 600 darjas; and the maqám of sabr at the time of difficulty – when some loss occurs with regard to life, wealth or honour and one keeps silent and tranquil and one neither brings any complaint to one's lips nor does one harbour any ill-feelings in the heart – then the value to such sabr is 900 darjas

Just imagine! 900 darjas! This is in addition to receiving whatever thawáb that is due to him on being confronted with these difficulties, provided that he dies with ímán. Is this not fadhl and rahmat?

### **Qissah by Imám Ghazálí** رحمه الله عليه

Imám Ghazálí رحمه الله عليه has written a qissah:

You may have heard of people residing in remote rural areas and whose means of earning consist of going to the towns and habitations, buying grain, and so forth, and then selling these elsewhere. Their permanent places of residence remain in out-of-the-way wildernesses.

Imám Ghazálí رحمه الله عليه writes a qissah of one such group of people who lived in a few houses in some wilderness. Each household possessed a dog, a cock and a donkey. The donkey was there to transport trading goods from one area to another in order to sell these goods there. The dog was there to protect the household from thieves, and so forth. The cock would crow early in the morning and the people in the house would come to know that it was nearly dawn and they would rouse from sleep. Each house in the area had these three animals.

There was a buzurg and his wife who also lived in one of the houses. They also possessed these three animals. One day a wolf came and killed the donkey.

The wife commented drily to her husband: “You see that? The donkey is dead! Now, how are you going to go about to earn a living? Others will go

out to do their buying and selling and enjoy themselves. But your donkey is dead!" The husband merely said: "Alhamdulillah!" This enraged the wife even more. After all, is she not a woman? "Wáh! The donkey is gone and with it our livelihood and all you can say is: 'Alhamdulillah!'" The husband calmly repeated: "Alhamdulillah!"

The next day, when the buzurg came home, he found that the dog had suddenly died. His wife confronted him, remarking sarcastically: "Say again: 'Alhamdulillah!' The dog has died! The houses of the others will be protected, but your house will be looted! Yes, say it, say: 'Alhamdulillah!'" The husband was unperturbed by her sarcasm. He calmly said: "Alhamdulillah!"

On the third day, a fox came and carried the cock away. The wife said: "See what good your 'Alhamdulillah!' has brought you – the cock is also gone! Now you can sleep till late in the mornings! Everybody else will be getting up early and will be setting out for their work and earning good profits in their trading – while you will be still fast asleep! Yes, the cock is also dead." The husband merely said: "Alhamdulillah!" She carried on, but each time he would respond by saying simply "Alhamdulillah!"

On the fourth day, they really got up late, seeing that the cock was not there to wake them up by its crowing. The wife started again: "I had warned you that this would happen! All you could do was say 'Alhamdulillah!'. Everybody has gone to work by now and you got up only now." The husband was his normal cool and calm self and he consoled his wife: "Dear wife! It is nothing to be upset about. Alhamdulillah!"

The husband got up, made his preparations – wudhú, namáz and so forth – and then headed for the door. He opened the door, stepped out and... stopped dead in his tracks! "That is most unusual – the neighbour's front door is open. And what is that? His dog is lying dead outside!" As he entered their gate to investigate there was no evidence of the cock. When he entered the house he found that all those dwelling in the house were lying dead! All the members of the household had been slain!

As he wandered from house to house, he came across the same scene – the dogs and cocks either killed or missing and none of the inhabitants alive! The husband went back to his house and told the wife: "See here! Alhamdulillah! Come with me and have a look!" He took her to all the

houses to witness the tragedies. “Are the dogs alive? Are the cocks alive? Are any of the people alive?” he asked her. “Hái! What happened?” she asked. He explained to her: “This is why I said ‘Alhamdulillah!’ At our gate there was no dog. In our yard there was neither a cock nor a donkey. The thieves must have come at night to all the houses, saw signs of these animals and knew that the houses were inhabited. At each place they killed the animals, entered the houses and killed those in the houses and took away all their wealth. They must have come to our house as well, but there was no dog, no cock and no donkey, as at the other houses. Obviously, they thought that our house was deserted. What was to be gained from coming inside?”

This qissah appears in Imám Ghazálí’s رحمه الله عليه writings.

Do you understand?

So, the dog dying, the cock dying and the donkey dying – were these calamities or were they acts of rahmat? Obviously, these were acts of mercy. Kásh! Would it not be wonderful if we mu’mínín being mu’mín, should understand such affairs from Alláh Ta’álá to be acts of fadhl for us!

So, whatever events occur contrary to one’s tabiyet will cause grief, grief that is temporary. Such grief will occur and should occur, otherwise how will one attain the maqám of sabr?

### **Occasions for sabr and shukr**

Do you understand? Perhaps my voice is not reaching you. You are not falling asleep by any chance? No? Very good! Alhamdulillah!

There are only two possible situations one can encounter while existing in this world. Events that occur are either agreeable and in harmony with one’s tabiyet; or the opposite – events are contrary and in disharmony with one’s tabiyet. There is no third possibility. In the first instance, the tabiyet desires a certain event to occur in a certain way and it happens that way. In the second instance, the tabiyet desires a certain event to occur in a certain way and the opposite happens. So, events occur in accordance to one’s tabiyet, or contrary to it.

When events take place in accordance to one’s tabiyet, this is an occasion for shukr. When one makes shukr Alláh Ta’álá states:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

*If you give thanks, I will grant you more. (S.14.7.)*

Also, concerning shukr, Zāte-Bārī Ta'álá states at another place in the Qur'án sharíf, something very beautiful, something brimming with muhabbat:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ، وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

*What can Alláh gain by your punishment if you are grateful and you believe? Verily, it is Alláh that appreciates (all good) and knows all things.*

*(S.4.147.)*

By punishing, you will Alláh Ta'álá's honour and dignity increase? Alláh Ta'álá will remain as He is. What a beautiful statement!

So, if any event takes place in accordance with one's tabiyet say: "Al-hamdulilláh!" Make shukr. And if any event takes place contrary to one's tabiyet, make sabr – the virtues and stages of which have been outlined above.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

*Verily, Alláh is with those who make sabr. (S.2.153.)*

When any occurrence takes place contrary to one's tabiyet one should display the quality of sabr. Thereafter, one should perform ibádat:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

*O you who believe! Seek help by making sabr and salát. (S.2.153.)*

It is apparent that what takes precedence is correcting one's bātin and that the performance of zāhirí good deeds (á'malus-sálíhát) comes afterwards.

Do you understand?

If a person has not attained the akhláqe-fádhilah (praiseworthy qualities) – among which sabr enjoys a very high position – then, Hadhrat, even this person's 'ibádat will not be performed properly and carefully. Even if he were to make ibádat, there would be no constancy – that 'ibádat would be performed sometimes and sometimes he would leave it. Because of an imperfection in his akhláq, this would be the effect.

Do you understand? Are these topics not of use? Having understood these, does your tabiyet not feel lighter? These topics should settle firmly in the heart for future reference.

So, the mu'min insán can never be free of these two qualities – sabr and shukr. And remember, in every situation, Alláh Ta'álá deals with His mu'min bandah with fadhl upon fadhl. The question of mere 'adl does not arise at all.

### **Taqwá and tawádhu**

That is why it is necessary to be diligent and take care of two features: one is taqwá and the other is tawádhu.

Taqwá is the following: One does not do anything contrary to the orders of Alláh Ta'álá.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

*O you who believe! Be fearful of (and take the necessary precautions – and save yourselves from) contravening the Orders of Alláh Ta'álá.*

Tawádhu is the following: At no time should you harbour any contempt in your heart for anybody.

Just see the tawádhu and abdiyet of Rasúlulláh صلى الله عليه وسلم. Alláhu-Akbar! The quality of his humility, his humbleness, his self-effacement is legendary.

### **Núr and faiz**

Rasúlulláh صلى الله عليه وسلم is núr upon núr! In reality, Rasúlulláh صلى الله عليه وسلم was núr from his very inception. It was for our ta'lím and to act as an example and a model for us that Rasúlulláh صلى الله عليه وسلم was sent.

By the taufiq of Alláh Ta'álá a thought has come to mind – listen carefully: Rasúlulláh صلى الله عليه وسلم is undoubtedly núr. However, there is more to it than that. Actually, Záte-Bárá Ta'álá desired that through Rasúlulláh صلى الله عليه وسلم we should attain some faiz – faiz-e-'ilmí and faiz-e-amalí (spiritual blessings in knowledge and deeds). However, faiz cannot be attained without some physical component being attached to that metaphysical núr. Núr does not

express itself in words. Just like the sun and the moon: despite emitting light, they do not utter words. Thus, Záte-Báří Ta'álá sent that núr which he had created, into this world, clothing it with a physical body – a body that was the best, more beautiful and handsome than any other creation – and that this embodiment of núr should transmit to us faiz-e-'ilmí and faiz-e-amalí.

This is our 'aqídah. To repeat: Záte-Báří Ta'álá clothed that núr which He had created, with a physical body in order that we may attain faiz-e-'ilmí and faiz-e-amalí through the person of Rasúlulláh ﷺ. Thus, do we not subscribe to this concept that Rasúlulláh ﷺ is núr? Has anybody denied it? We subscribe to it with a great deal of charm and beauty.

Once that núr had been blessed with a physical body, it is quite obvious that all those matters pertaining to a physical body will also apply to Rasúlulláh ﷺ. The need to eat and drink; a family life; occurrences of happy events and also sad events; physical tiredness; illness; and so forth. All these pertain to a physical body and all these were experienced by Rasúlulláh ﷺ. Rasúlulláh ﷺ fell ill; he grieved at times; tears were seen falling from his eyes; he married as well; he had children and so forth.

Such faiz cannot become manifest by pure núr on its own. If it were possible, then the malá'ikah were sufficient as they are created from and exist as núr and it would not have been necessary to create the Ambiyá عليهم السلام in human form. Yes, the malá'ikah would have sufficed. However, we are unable to attain faiz from the malá'ikah. For example: If the malá'ikah were to order us: “Keep continuous rozas!” we would never have been able to carry out this order. We would have complained: “We are unable to.” “Whyever not?” “Because we suffer from hunger,” we would have replied. “Hunger? Hunger? What is this hunger that you speak about?” How do the malá'ikah know what hunger is? They have never experienced hunger.

Another example: They would have instructed us: “Stay awake the whole night in 'ibádah!” We would have said: “We cannot stay awake the whole night.” “Why can you not?” “We get tired,” we would have replied. “Tired? Tired? What is ‘tired?’” The malá'ikah have never experienced tiredness. A

human being will experience these physical conditions. So, Rasúlulláh ﷺ, being núr that is embodied, felt the effects of all those conditions which a physical body is affected by.

### **Jinn can adopt different forms**

Take Jinn. They have the power to adopt different physical forms. Whatever form a Jinn adopts, that Jinn will then manifest the effects of the particular form it has adopted. Now, even among the Jinn one finds that they have different social classes – upper classes of Jinn and lower classes of Jinn. Those Jinn from a low class will adopt the form of a low class of animal when they wish to adopt a physical form. Whereas those Jinn who belong to the upper classes will not adopt the forms of the lower classes of animal like the cat, the mouse, the snake, and so forth. They will adopt the form of the more “noble” or “royal” animals. Jinn are capable of changing their forms because of their original refined nature.

A human being as well, were he to refine the physical constituents of his body by means of riyádhāt to a level of extreme exquisiteness he may, if he so wishes, at any given moment change the form of his body from its original to another. The original human figure may then even be visible as several other human figures. However, the laws of the Sharí’at will still be incumbent on the original elemental human figure even though there may be other separate figures visible. This is possible that one figure transforms itself into a separate figure.

### **A qissah illustrating the changing of form of a buzurg**

Hadhratwálá رحمه الله عليه related the following qissah:

A buzurg went to make wudhú. The namáz had already started. The buzurg was a bit slow in making his wudhú. By the time the namáz had ended he had not finished making his wudhú. The imámsáhib, who was an álim, had taken note of this. He addressed the buzurg: “Janáb, if you had been quick with your wudhú and had joined the jamá’at in namáz, what a good thing would it not have been! As it is, you have missed your namáz with jamá’at.” The buzurg replied: “But do you not see? I am making namáz!”

Now, when the imámsáhib turned to look at the saff he saw, quite true,

the figure of the buzurg making namáz! The imám-sáhib, however, was an álim. He addressed the buzurg: “Janáb, forgive me, but this figure making namáz is your projected image (jissam-mithálí), it is not your original body (jissam-unsuri) and the namáz that is fardh is fardh on your original body, the one created from sand.” The buzurg, realising his error, admitted to it. “I have erred. Please forgive me. I make taubah. I shall not do so again in future.”

Do you see how important it is to have ‘ilm? Otherwise, as happened to the buzurg, one can fall into error.

Coming back to the point made earlier: The body can change its form. A human being, by undertaking certain special spiritual exercises (riyádhát) – mind you, not by mujáhadah, but by riyádhát – can develop a certain refinement and exquisiteness, which will then manifest in certain extraordinary characteristics. Such as with Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه.

### **Shah Hadhrat ‘Abdul-Quddus رحمه الله عليه and the jogí**

Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه was not born in Gangoh, but hailed originally from a settlement in the district of Ambalah. In the age in which he lived, the Hindu jogís held tremendous sway and power over the populace. These jogís undertook tremendous self-disciplinary exercises which resulted in the human body exhibiting some amazing characteristics. Now, Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه came to know, while still in Ambalah, of a certain Hindu jogí. The jogí lived in the district of Saháranpur in the village of Gangoh and he was leading the Muslims astray through a display of the amazing feats that he commanded.

Hadhrat Mauláná Thánwí رحمه الله عليه related this qissah to us. Why? So that we may safeguard our ímán and avoid being led astray by those who want to lead us astray.

Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه came to Gangoh. He enquired from the people on the whereabouts of this jogí. The people told him that the jogí did not stay in the village, but lived somewhere away from there, in the jungle. Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه went to the area he was directed to and came upon a small bungalow made of brick

and mud. Trying to find the entrance, he went around all four sides, but found no door! The structure had four walls, but no door was to be seen!

Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه noticed a person sitting nearby. He went up to him and asked: "Are you the jogí residing here?" This person replied: "No. I am merely his disciple." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه asked: "Then, where is your gurú?" The disciple replied: "He is in that bungalow." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه asked in amazement: "In that bungalow? But I have just been right around it, but I do not see any sign of a door on any of the four sides! From where does he enter and from where does he leave?" The disciple replied: "Do you see that wall? It has a small skylight towards the top. He enters and leaves through that." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه said: "Ofo! He actually goes in through that small hole and goes out from it as well? Very well. We will do the same."

With a nimble leap Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه reached the small skylight, went through it and alighted in the room inside. Truly, the jogí was in the room, but he was in such deep meditation that he was not aware of the visitor having entered. Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه sat on one side and waited.

When the jogí finally came out of his meditation, then only did he become aware of another person sitting in his room – a stranger and, from his appearance, not belonging to his, the jogí's, religion. "Who are you?" he asked. "From my appearance, who do I look like?" "You appear to be a Muslim." "I am a Muslim," replied Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه. The jogí asked: "How did you enter?" "In the same way that you entered." "Through that niche in the wall?" "Through the very same!"

The jogí realised that this was no ordinary person, but somebody of a high status. He came straight to the point: "Janáb, I understand very well your challenge. But let me put it to you that until you do not find out and adopt our ways and you do not make me your teacher in this, you will never reach the stage of kamál." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه asked: "May I ask, what is the highest point of perfection that you have reached?" The jogí replied: "The highest point of perfection is this that while I sit here I can transform myself into a pool of water." Sháh Hadhrat

'Abdul-Quddus Gangohí رحمه الله عليه said: "Very well. Prove it to me."

The jogí, while sitting, suddenly turned into a pool of water. Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه went over, took some of the jogí's clothes and dipped these in the pool of water. These clothes he kept to one side. The jogí transformed himself back to his original physical body.

Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه said: "Truly, we have seen how you transformed yourself into water. Very well, we shall also transform ourselves into water. However, the request I have is that you should dip some of my clothes in the water and keep them on one side." The jogí said: "I'll do that."

Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه also, while sitting, transformed himself into a pool of water. The jogí took some of Sháh Hadhrat 'Abdul-Quddus Gangohí's رحمه الله عليه clothes, dipped them in the pool of water and set them aside. Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه reverted back to his original physical body. The contest appeared to be equal. But was it?

Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه addressed the jogí: "Let us evaluate. You entered through the niche in the wall and so did I." "Agreed" "You then showed me the highest feat you were capable of – transforming yourself into a pool of water. I also did the same." "Agreed." "May I ask: did you wet my clothes in the pool of water as I had requested?" "Yes, I did." "Where have you placed them?" "They are over here." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه then said: "I did the same with your clothes and these are your clothes which I have kept one side. Now, first smell your clothes dipped in your water and then you smell my clothes dipped in my water and then you give your verdict."

The jogí did as instructed and went ahead and smelled both sets of clothing. He then said – remember that he had been through a process of self-discipline, consequently, telling lies was inconceivable – "I have smelled both sets of clothes. From my clothes I perceive a malodour being emitted. And from your clothes I perceive a sweet fragrance being emitted." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه said: "Well, then make your judgment."

The jogí said: "I have already made my judgment. It was my belief that

you would not achieve perfection until you had not acquired what I possess. But, it is just the opposite: for me to attain perfection I have to acquire what you possess. Therefore, please enter me into your religion.” Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه told him: “Recite the Kalimah-Tayyibah:

*There is no deity worthy of worship except Alláh and Muhammad*

*صلی الله علیه وسلم is the Messenger (Rasúl) of Alláh.*

The jogí recited the Kalimah-Tayyibah with a sincere heart and brought ímán. Most of his disciples did the same. This is the manner in which ímán spread in the early times.

To continue: I was saying that when núr is clothed in a physical human body, the physical body will show the traits of a human body. We consider Rasúlulláh صلى الله علیه وسلم to be núr-un-alá-núr (light upon light.) The view that is held that we do not consider Rasúlulláh صلى الله علیه وسلم to be núr is false.

Brothers, do you understand, or not yet?

The point to be emphasised is this that our hadharáte-akábir – those pious elders who lived before us – have always considered the feats acquired through riyádhat to be mere sport. As a result, they have always remained safe and protected.

In our silsilah, which flows in its latter part through Hadhrat Hají Imdádulláh Sáhíb رحمه الله عليه, the greatest of precautions have been taken in the matter of ittibá’-e-sunnat – following the sunnat. Become absolute dust – annihilate yourself – and let the utmost degree of humility come into you.

### **The humility of Rasúlulláh صلى الله علیه وسلم**

Just see how Rasúlulláh صلى الله علیه وسلم very occasionally used to take water in his cupped hand from the very pond in which the sahábah رضى الله تعالى عنهم used to make wudhú and drink it. Knowing very well that all sorts of hands and feet were washed in the pond, yet Rasúlulláh صلى الله علیه وسلم used to drink the water.

Some sahábah رضى الله تعالى عنهم enquired from Rasúlulláh صلى الله علیه وسلم: “O Rasúlulláh صلى الله علیه وسلم! Why do you do this? We see that you very occasionally drink water from this pond. What is the reason for this?”

Rasúlulláh صلى الله علیه وسلم replied: “Many hands of the mu’minín have been

dipped in it. It would not be remarkable that there would be an increase in my núr-e-ímán by my drinking with cupped hands from it!”

Can you gauge the degree of humility and humbleness of Rasúlulláh ﷺ? In yesterday’s majlis or in the one held the day before, I narrated the incident where a person had approached Rasúlulláh ﷺ and said: “You have beaten me!” Rasúlulláh ﷺ responded: “You beat me (in requital)!” Do you see the humility?

Rasúlulláh ﷺ did not query: “When did I hit you? What was the occasion? What was the reason? Where were you standing? And so forth.” No! No! It was a Muslim making a certain statement, so he must be speaking the truth. Why would a Muslim tell a lie? Ímán and lies do not go together, cannot co-exist, so why would he tell lies?

Our pious predecessors have also given us the ta’lím that among the bandah there should be absolutely no violation of the rights of another bandah. Take full and complete precautions against this happening. And ittibá’-e-sunnat – complete obedience to the sunnat – always consider this. That is why our pious predecessors abstained from listening to qawálí.

### **Samá’ and qawálí**

Now that this topic has come to my lips, listen carefully. Are you listening? Yes? Very good. Keep on paying attention and ponder! Shukr that an excellent topic has cropped up!

To continue: Ittibá’-e-sunnat.

This is why our hadharát did not direct their attention towards qawálí. When referring to qawálí, what qawálí am I speaking about? I am referring to what was originally known as “samá’ ”. It is only recently that the word “qawálí” has been used, quite erroneously, in referring to samá’. There are major differences between the two. The qawál of these days is a “gallá-phár” (one who shrieks). He has no concept of the art and science of music.

### **Mianjí Núr-Muhammad رحمه الله عليه and qawálí**

A qawál of that time approached our par-dádá pír (fourth generation upwards in the silsilah), Mianjí Núr-Muhammad Jinjání رحمه الله عليه – whose khalífah was Hají Imdádulláh رحمه الله عليه, mentioned previously – and put the

request to him: “Hadhrat, it is my heart’s desire that you should listen to me. You are also in the Chistiyah-Sáberiyah silsilah and some of the ahlulláh belonging to the Chistiyah have listened to samá’. It is my heart’s desire that you listen to some renderings by myself.” Our par-dádá pír, Mianjí Núr-Muhammad رحمه الله عليه replied: “Bháí, what can I do? My heart also wishes to listen. The fact is that people occasionally ask me to be the imám and, therefore, I have to refuse.”

Do you see the level of taqwá, the depth of it?

### **Rules governing samá’ (qawálí)**

What was the samá’ of those times – what is nowadays confused with present-day qawálí? Listen very carefully now.

The samá’ of those days had very stringent conditions. What were these? As follows:

1. The one rendering the samá’ should also be a “sáhibe-hál”.
2. The content of what he renders, the poetry, should be within the limits of the Sharí’at.
3. The one rendering the samá’ should not be a female and should not be a youth at the pre-pubertal age, one without a beard (That is, neither imrát nor amrad).
4. No musical instruments should be used – no tablah, no sárangí, no harmonium, no guitar.
5. If there is clapping of the hands, this should NOT be in accordance with the rules of music (rhythm, cadence, etc).

Is my voice reaching you? Are you giving this proper thought? These were the stringent conditions applied by those listening to samá’!

Applying these strict conditions, two of our predecessors have listened to samá’ somewhat. One was Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه and the other was Hadhrat Nizámuddín Sultánjí Dehelví رحمه الله عليه.

### **Samá’ and Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه**

What was the condition of Sháh Hadhrat ‘Abdul-Quddus Gangohí رحمه الله عليه? He suffered from a condition called “hiddat-jismání” (fieriness in the body). The severity of this heat was such that in the cold winter months

an earthenware pot was left outside overnight so that he could bath daily with the icy-cold water in the early part of the morning to keep his body cool. This condition was such that if he did not listen to samá', his skin would peel from parts of his body and blood would ooze out. Listening to samá' was remedial – it was treatment for his hiddat-e- jismání.

We know that, at times, something that may be ordinarily ná-já'iz may be used as a remedy because of special circumstances. And if the “substance” is já'iz then?

Once, a muhtasib appeared in Gangoh. It was a period of monarchic rule and the muhtasib was a person appointed by the Royal Court to see that nobody is involved in activities contrary to the Sharí'at. On his rounds, the muhtasib visited Gangoh as well. He came to know that samá' was taking place at Sháh Hadhrat 'Abdul-Quddus رحمه الله عليه place. He lost no time in getting there. “Janáb, I have here a whip in my hand,” he said. Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه said: “What are you trying to say?” “Put a halt to the samá'!” The muhtasib ordered. “Very well.” Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه ended the samá' and did not arrange any more sessions.

### **Hál (ecstasy / rapture)**

Shortly thereafter, while Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه was up for Tahajjud, a voice reached him reciting the following:

*See the trick played by the river,  
The leaf sinks and the stone floats.*

A leaf, being light, should float and a stone, being heavy, should sink. An old woman grinding some corn or wheat on her millstone in the early hours of the morning was reciting this couplet. On hearing the couplet Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه went into a hál. What was there about this couplet that it had this effect on him? On the face of it there was nothing. I shall explain a bit later, in-shá-Alláh Ta'álá, then you will understand. Yet Sháh sáhib went into a state of ecstasy. The point is this, Hadhrat, that he did not require to listen to qawálí for him to go into a hál!

On another occasion, listening to the swishing sound of the door as it

swung open and close, he again went into a hál. What was it this time? It was the swishing that sounded to him as if the doors were reciting “Alláhu-Alláh! Alláhu-Alláh!”

An incident concerning another buzurg comes to mind: This buzurg was sitting with his khádim-e-khás on the first floor balcony. In the flat below lived another family. Downstairs, the father set out to go to the bazár. His child said: “Abbá, I am also coming with you.” The father forbade the child to come, but, a child being a child, refused to listen and insisted on coming – the nagging obstinacy of a child!

The following saying is well known:

- ❁ Bálak-hit – the obstinacy of a child;
- ❁ Terhá-hit – the obstinacy of anything crooked;
- ❁ Ráj-hit – the obstinacy of sovereignty.

The father gave in to the persistence of the child and picked him up. “Fine then, come along.” The mother scolded the child: “You have no mercy on your aged father that you finally forced him to pick you up and take you along!” The child replied: “Ammá! Besides him who else do I have? If not in his arms, in whose arms?”

On the balcony above, the buzurg heard the child’s reply and immediately went into a state of ecstasy. Was this hál the result of some tablah or sárangí? Was this hál the result of some poetic recital? No! This was the result of the condition of the heart!

This is what it is to be of the sálikín, to be of the zákirín, to be of the muhibbín! This is not to hear some n’at and tear one’s kurtah in a fit of passion, so that one may get a new kurtah! This is not an exaggeration – I am relating something that has happened.

To continue: The statement the child had made caused the buzurg to go into a state of ecstasy. The khádim-e-khás enquired of the buzurg: “Hadhrrat! What happened that made you to go into a hál and made you twirl in ecstasy?” “Ofo! Did you not hear?” The buzurg asked. “Hear what?” “Did you not hear what the child said?” “I heard. The child merely said: ‘Who is there for me besides him?’ ” Yes! That is it! What flashed into my mind immediately was: Lá-iláha-illalláh! There is only Him! In the whole world there is no other deity, no other objective, no other existence, no

other presence, no other object of love, besides Him! On hearing the child's words, that there is no one besides him, my vision went directly to Lá-iláha-illalláh!"

So, when making zikr of "Lá-iláha-illalláh" make it with the above concept. Then see how much delight and enjoyment you find in your zikr and then see what is produced in your heart!

Reciting it merely as a tasbîh, you will get thawáb, you will attain darjas – elevation in spiritual rank. However, were you to make zikr with the perspective shown above, according to the rules of zikr, according to the manner in which the sheikh prescribes it, then see what happens! Just see – did the buzurg not experience a state of rapture?

We were speaking about Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه . When he heard the couplet recited by the woman busy grinding, he went into a state of rapture. He gave the order to summon the reciters of samá'. Mind you, he had stopped listening to samá' after the muhtasib's visit. When the reciters came somebody said: "Hadhrat, they are here. But one thing we do not understand: What made you go into a hál?" Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه replied: "When the old woman recited, 'The leaf sinks and the stone floats,' I was reminded of the áyet of Súraḥ Qári'ah:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۖ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُمُّهُ هَاوِيَةٌ ۚ

*Then, as for him whose scales are heavy (with good works), he will live a pleasant life. But as for him whose scales are light, he will have his home in Háwiyah [an extremely deep pit in hell].(S.101.6-9.)*

"Whosoever's weight will be heavy, will float away into Jannat. But whosoever's weight will be light, will sink into hell. That is where my gaze fell!"

That was the reason for him going into a hál. Hadhrat, that Being that is entrenched in the heart, that Being comes to mind, no matter what statements others make! If ordinary folks like us were to read the books in which the tales of Laylah and Majnún appear, we will develop love in our hearts, a love that is carnal. Whereas, if such people like Sháh Hadhrat

'Abdul-Quddus Gangohí رحمه الله عليه and others were to read these very same books their ishq-e-iláhí (passionate love for Alláh Ta'álá) increases.

To continue: The reciters having arrived, the samá' commenced. The muhtasib, who was staying over in Gangoh, got wind of it. He rushed over to put a stop to it as he had done previously. However, this time the mood of Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه was different. The moment the muhtasib set his foot on the threshold he also went into a hál and trembling and panting, unable to control himself, he made his way to Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه with some difficulty. He said: "Hadhrat, make me bai'at." "How can I?" Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه replied. "You are the muhtasib – your duty is to stop us. Last time you commanded us to stop, and we stopped." The muhtasib said: "Hadhrat, the situation today is different. I make taubah. Please make me bai'at." Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه made him bai'at.

There is a special moment for this, a specific time. Such as with Hadhrat Junaid Baghdádí رحمه الله عليه.

### **Tawajjuh – focusing of spiritual attention**

Before relating this episode, I wish to make some precautionary remarks: Nowadays, the mashá'ikh have left off making tawajjuh. Conditions change and the strength and power that people of old had, is non-existent now.

Hadhrat Junaid Baghdádí رحمه الله عليه was making tawajjuh in the direction of his muríds who were sitting in front of him. It so happened that a dog passed by directly in front of Hadhrat Junaid Baghdádí رحمه الله عليه at that particular moment. The dog proceeded a short distance and sat down, head bowed down. One by one, all the dogs of the neighbourhood appeared and they all sat down in front of this dog, all with their heads bowed down. The dog sat there for a while in this manner, with head bowed down. The other dogs sat there in a similar manner. Thereafter, this dog got up and went away. The other dogs also got up and went away. The dogs had also gone into a hál!

The mental power of Hadhrat Junaid Baghdádí رحمه الله عليه, the force of his tawajjuh, had an effect on the dogs as well! There is a special moment, a specific time, when this happens.

To continue: The muhtasib became bai'at. This incident has been related in connection with Sháh Hadhrat 'Abdul-Quddus Gangohí رحمه الله عليه because he used to listen to a fair amount of samá' and the reason was that this was a remedy for the condition of "hiddat-jismání" that he suffered from. I had mentioned that his condition was such that he used to bath with ice-cold water in the mornings in the middle of winter. What sin did he commit?

### **Samá' and Hadhrat Sultánjī Nizámuddín Auliya** رحمه الله عليه

The other person who used to listen to a fair amount of samá' as well, was Hadhrat Sultánjī Nizámuddín Auliya رحمه الله عليه. At the same time, however, he also laid down this law for his muríds: "If any of my muríds were to listen to samá', he will cease to be my muríd." This is to be found in his malfúzá. Whoever wishes to, can go and check it out for himself. It did happen. Once, somebody came to report to him: "Hadhrat! One of your muríds in such and such a place listens to samá'!" Hadhrat Sultánjī Nizámuddín Auliya رحمه الله عليه replied: "I have told my friends" – muríds were referred to as yáron/ doston (friends) – "that whosoever listens to samá' ceases to be my muríd. If he is listening to samá', then he is no longer my muríd." Yet, he himself used to listen. But he did not allow his muríds to listen. Nobody could say to him that he himself listens. No. This was inappropriate.

Are you listening carefully?

In his time, there was a buzurg by the name of Qází Sanámí Sáhib رحمه الله عليه. He was an álim and a qází (judge). Qází Sanámí Sáhib رحمه الله عليه lived in the same period as Hadhrat Sultánjī Nizámuddín Auliya رحمه الله عليه. He advised Hadhrat Sultánjī Nizámuddín sáhib: "Stop this act of bid'ah! What you are doing is not correct!"

Remember that Hadhrat Sultánjī Nizámuddín Auliya رحمه الله عليه used to observe all the laws pertaining to samá'. There were no tablah, sárangí, and so forth, as I have already mentioned. So, technically, according to the Shari'at laws, Hadhrat Sultánjī Nizámuddín Auliya رحمه الله عليه was not involved in bid'ah.

Something else comes to mind. Let me interrupt to relate this. We had heard this from Hadhratwálá.

## Dialogue with Sháh Abdur-Rahím Sáhib

Sháh Abdur-Rahím Sáhib was a great álim and a buzurg. He once visited the mazár (mausoleum) of Hadhrat Sultánjí Nizámuddín Auliya رحمة الله عليه. Obviously, this incident took place long after Hadhrat Sultánjí Nizámuddín Auliya رحمة الله عليه had passed away. A rúhání dialogue, a communication between the souls of the two, commenced:

Sháh Abdur-Rahím Sáhib: Janáb Sultánjí Sáhib, this practice of yours of listening to samá', what is it and where did you dig it up from? Hadhrat Sultánjí: Why? What evil was there in it?

Sháh Abdur-Rahím: What makes you feel that it was not sinful?

Hadhrat Sultánjí: Let me pose a question: What does the Hadíth Sharíf state with regard to poetry?

Bear in mind that both were great álims.

Sháh Abdur-Rahím:

حَسْبُهُ حَسِينٌ وَ قَبِيحُهُ قَبِيحٌ

*For poetry that is good, it is good; and for that which is bad, it is evil*

Hadhrat Sultánjí: What does the Hadíth Sharíf state with regard to husn-e-saut – a good voice?

Sháh Abdur-Rahím:

حَسْبُهُ حَسِينٌ وَ قَبِيحُهُ قَبِيحٌ

*For a voice that is good, it is good; and for one which is bad, it is evil.*

Hadhrat Sultánjí: Connecting the two, what do you deduce?

Sháh Abdur-Rahím: *Good poetry read with a good voice, is good; and bad poetry read with a bad voice, is bad.*

Hadhrat Sultánjí: Well, we did what was hasan. When did we do anything that was qabíh?

At this point in the conversation, a strange phenomenon occurred: a splendidly decorated sedan-chair suddenly appeared on the scene and sitting on it was Sháh Bahá'uddín رحمة الله عليه Naqshbandí.

In former times, it was the custom for the mashá'ikh to travel in these sedan-chairs.

Now, Sháh Bahá'uddín sáhib was a very well-known buzurg in the Naqshbandí silsilah, dating back quite some time. He had passed away a long time ago. In any case, the sedan-chair appeared on the scene and came

to rest near the mazár of Hadhrat Sultánjí Nizámuddín Auliyá رحمه الله عليه and Sháh Bahá'uddín sáhib رحمه الله عليه alighted from it.

Hadhrat Sultánjí Nizámuddín Auliyá رحمه الله عليه, who had been conversing with Sháh Abdur-Rahím Sáhíb رحمه الله عليه, suddenly stopped and kept silent. After a short while Sháh Bahá'uddín sáhib رحمه الله عليه climbed back onto the sedan-chair and he, with the sedan-chair, vanished.

Sháh Abdur-Rahím Sáhíb رحمه الله عليه commented to Hadhrat Sultánjí Sáhíb رحمه الله عليه: “Sultánjí! This was the occasion for you to have put forward your stand with regard to listening to samá’, together with all your proofs!” Hadhrat Sultánjí Sáhíb رحمه الله عليه replied: “He is one of our elders and to have spoken like that in front of one of our elders is contrary to good manners. That is why I kept silent.”

The reason for Hadhrat Sultánjí Sáhíb رحمه الله عليه saying this was that those in the Naqshbandí silsilah never listened to samá’!

Do you understand?

This episode has been mentioned incidentally. To continue where I had left off:

Qází Sanámí Sáhíb رحمه الله عليه had voiced his strong disapproval. When Hadhrat Sultánjí Nizámuddín Auliyá رحمه الله عليه would not accept Qází Sanámí Sáhíb رحمه الله عليه kept quiet. Time passed. A time came when Qází Sanámí Sáhíb رحمه الله عليه became ill. The illness became prolonged and his condition deteriorated. It became apparent to everybody in the city that Qází Sanámí Sáhíb رحمه الله عليه was not going to recover and that his death was imminent. He had taken a turn for the worst.

Hadhrat Sultánjí Sáhíb رحمه الله عليه came to know of it as well.

Listen carefully! Just see the qualities of our elders, how the seniors of that era behaved towards those who were their adversaries.

Hadhrat Sultánjí Sáhíb رحمه الله عليه came to know as well that Qází Sanámí Sáhíb's رحمه الله عليه condition was deteriorating and had taken a turn for the worst. He promptly arrived at his home for iyádat (visiting a sick person). Who came? Hadhrat Sultánjí Sáhíb رحمه الله عليه. Arriving at the house of Qází Sanámí Sáhíb رحمه الله عليه he knocked on the door. The laundí came out and enquired: “Who is it?” Hadhrat Sultánjí Sáhíb رحمه الله عليه replied: “I am Nizámuddín. I have come to visit Qází Sanámí Sahib.” The laundí

went inside and informed Qází Sanámí Sáhib رحمه الله عليه: “It is Sultánjí Sáhib, Hadhrat Nizámuddín sáhib. He has come for your iyádat.”

Qází Sanámí Sáhib رحمه الله عليه said: “Go and inform him that these are my final moments. At this crucial time when I am about to meet Haqq Ta’álá I have no wish to meet with such a bid’atí!”

*[Hadhrat رحمه الله عليه paused for a while before continuing.]*

### **“Feelings” – an important principle in sulúk**

Another qissah comes to mind, so let me relate it: A certain buzurg arrived in a locality. In this town there lived another buzurg as well. This buzurg came to know that a certain buzurg had come to his town from outside. He thought to himself: “A buzurg has come – I should go and meet him,” and he got up. A feeling then came into his heart: “Do not go.” So he sat down again. Then he thought: “This is only a wehm – an unsubstantiated doubt – I am having. I should really go,” and he stood up again. The feeling again came into his heart: “Don’t go!” He sat down again. After a little while he thought to himself: “No, really, I should go and visit him.” He got up. This feeling came again: “Don’t go!” But this time he ignored it and started moving towards the door. He had hardly taken two steps when his foot slipped and he twisted his ankle!

This brings forth an important principle in Sulúk: If a person is a real, genuine muttaqí, abstinent (parezghár), zákir ahlulláh and he experiences a sudden feeling in his heart, then he should not act contrary to that feeling. Should he act contrary to that feeling, he will not be committing a sin as far as his ákhirat is concerned, but he will definitely suffer some worldly harm.

So, this buzurg, having ignored the feeling that came into his heart – “Don’t go!” – suffered some harm: his ankle got sprained. Now he could not go.

One or two days later, a person from that locality came to visit this buzurg. This buzurg enquired from him: “Bháí, some buzurg had come to our town – is he still here or has he left?” This person replied: “Hadhrat, he has left already. However, he turned out to be a bid’atí!” This buzurg said: “Ofo! This is the reason why my ankle got sprained! I had intended

to go and visit him and this is what happened!”

To continue with Qází Sanámí Sáhib's رحمه الله عليه qissah:

Qází Sanámí Sáhib رحمه الله عليه told the laundí to tell Hadhrat Sultánjí Sáhib رحمه الله عليه, who was waiting at the entrance for permission to enter: “Go and tell him that these are my final moments. I have no wish to meet with such a bid’atí!”

Do you understand?

The laundí went and relayed the message: “Hadhrat says that he has no wish to meet with such a bid’atí.” What was Hadhrat Sultánjí Sáhib's رحمه الله عليه reply to this rebuke? Áháhá! It is worth listening to! It is worth understanding! Nowadays, many groups have arisen like a sudden storm, wayward in nature. People are getting enmeshed in their nets! Alláh Ta’álá has placed these thoughts into my heart and I am relaying these to you.

On hearing this rebuke, Hadhrat Sultánjí Sáhib رحمه الله عليه replied: “Go and tell Hadhrat that I am not an ill-mannered lout that I would present myself in his presence still as a bid’atí, but I have come here having made taubah from those very acts of bid’ah!”

Do you see how the Great behave? Did he become obstinate? Did he start a fight? No! He was a true zákir! He was an ahlulláh in the true sense of the word! Listen further:

The message was conveyed to Qází Sanámí Sáhib رحمه الله عليه. Qází Sáhib unwound the turban which he was wearing on his head and handed it to the laundí and said: “I am aware of the high stage that Hadhrat Sultánjí Sáhib has reached spiritually. He is not one that, stepping in here, his feet should touch the ground. Lay down this turban from the door to my bed and request him to enter, walking on my turban. That is his worth!”

Do you see? Qází Sanámí Sáhib رحمه الله عليه knew his elevated status. The disagreement with him was a Shar’í issue. And the disagreement was on the basis of safeguarding the populace.

The laundí took the turban to the door and bent down to unroll it. Hadhrat Sultánjí Sáhib رحمه الله عليه asked: “What is this?” The laundí replied: “It is Hadhrat’s order: ‘Lay down this turban from Hadhrat Sultánjí Sáhib’s feet to my bed, so that Hadhrat Sultánjí Sáhib can enter walking with his shoes on my turban’ ”. Hadhrat Sultánjí Nizámuddín Auliya رحمه الله عليه said: “How

can this be? Hadhrat's turban is worthy of being placed on my head!"

Do you see the ways of the elders? Is my voice reaching you or not?

Hadhrat Sultánjī Nizámuddín Auliyá رحمه الله عليه took the turban from the laundí's hands, placed it on his head and presented himself at Qází Sanámí Sáhib's رحمه الله عليه bedside and said: "Hadhrat, how can you do such a thing?" Qází Sanámí Sáhib رحمه الله عليه said: "No. No. I know who you are, what your status is." Hadhrat Sultánjī Nizámuddín Auliyá رحمه الله عليه returned the turban.

The two conversed for a while, their voices a bit hushed. Qází Sanámí Sáhib's رحمه الله عليه voice became weaker, his breathing a bit heavy. He said: "Hadhrat, these are my last moments. Hadhrat, make du'á that my khátimah is with ímán." Hadhrat Sultánjī Nizámuddín Auliyá رحمه الله عليه made du'á: "May Alláh Ta'álá maintain your final moments with salámatí and ímán." He then said: "Hadhrat, permission to leave?" Qází Sanámí Sáhib رحمه الله عليه said: "Very well."

Hadhrat Sultánjī Nizámuddín Auliyá رحمه الله عليه wrote afterwards: "I had just reached the door and stepped out when, from inside, the sound of the household people crying, reached my ears, signifying that Hadhrat Qázisáhib had passed away!"

## Conclusion

I cannot say why today these topics have cropped up, why they came forth from my lips. It surely is in the knowledge of Alláh Ta'álá. These are issues which are essential to recognise and essential to know and essential to come into one's realm of 'ilm: what are the ways others have introduced and how our elders have taken the utmost care to safeguard themselves, protect themselves from going contrary to the sunnat.

Do you understand?

It is almost time for namáz. This faqír, this humble servant, is about to leave. Maybe at some other time, in-shá-Alláh Ta'álá, Alláh Ta'álá granting the tawfíq, I will make your khidmat. In the meantime, learn and memorise a lesson given by Hadhratwálá, Hadhrat Thánwí رحمه الله عليه. And what is that? Hadhratwálá رحمه الله عليه stressed the following:

اپنے مسلک کو چھوڑو مت

اور دوسرے مسلک کو چھیڑو مت

*Do not forsake your school of thought;*

*And do not interfere with the school of thought of others!*

### **Du'á**

May Alláh Ta'álá grant us the taufíq to make amal on the sunnat – ittibá'-e-sunnat – in the correct meaning of the term, with tawádhū and taqwá.

آمِنٌ - يَا رَبَّ الْعَالَمِينَ

Khudá háfiz.



## BOOKLET NUMBER TEN

Shawwál 1418 – February 1998



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah! Through the fadhil of Alláh Ta'álá and the barkat of our sheikh, this tenth booklet (not counting the “Special Issue”) is now ready.

This tenth number is meant to be a “bonus” issue, in that the ambitious task has been undertaken of translating three consecutive majális that Hadhratjí رحمه الله عليه held in Lahore, Pakistan, in October 1986. The occasion was the annual jalsah of the organisation “Majlis Siyánatul-Muslimeen, Pakistan”. It is appropriate, therefore, to note down a few comments concerning the “Majlis Siyánatul-Muslimeen”:

Very briefly: When Hadhrat Mauláná Ashraf 'Alí Thánwí رحمه الله عليه saw the decline in the Muslim ummat, compounded with the onslaught from outside forces, he wrote two kitábs to remedy the situation. The one was “Hayaatul-Muslimeen” and the other was “Siyánatul-Muslimeen,” wherein an all-comprehensive programme was laid down for the revival of the ummat. In order to give practical force to the programme the body “Majlis Siyánatul-Muslimeen” was formed. This was approximately in the year 1930.

The object was to put into practice the teachings contained in the two kitábs – that is, that Islám be practised in its all-comprehensive form, taking into account 'aqá'id: 'ibádat, mu'ásharat, mu'ámulát and akhláq. Branches of the organisation were subsequently established in different areas, with the main centre, subsequent to Hadhrat Thánwí's رحمه الله عليه demise and after the formation of Pakistan, being established in Lahore by Hadhrat Thánwí's رحمه الله عليه senior khalífah-e-khás, Hadhrat Mauláná Sháh Hafiz Jalíl Ahmed Sharwání Sáhíb رحمه الله عليه in 1953. Upon the latter's demise the reins were taken over by Hadhrat Mauláná Sayyid Najmul Hasan Sáhíb Sharwání رحمه الله عليه.

الله عليه. Annually an ijtimá' is held in Lahore, where those connected to the "Majlis Siyánatul-Muslimeen" gather and the aims of the organisation are propagated.

It is at one such ijtimá' that our Hadhratjí رحمه الله عليه spoke. The first majlis conducted by our Hadhratjí رحمه الله عليه after the 'Asr namáz, is directed more towards those connected to the "Majlis Siyánatul-Muslimeen". The theme is that of nisbat, which is then developed in the subsequent majális held on the following two days.

At the end of this booklet is a translation of a letter written by Hadhratjí رحمه الله عليه on the subject of nisbat. This letter very nicely summarises and rounds off the subject.

May Alláh Ta'álá grant all of us, the readers, those who have assisted and the translator and all our families true and correct nisbat m'Alláh.

Dr.I.M.



*[Here follows a translation of a series of majális held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه on being invited to address those attending the annual ijtimá' of the "Majlis Siyánatul-Muslimeen (Pakistan)" in Lahore. Dates: 16th 17th and 18th October 1986, corresponding with the 3rd, 4th and 5th Safar 1407.]*

## NISBAT – AFFILIATION/ CONNECTION THE FIRST MAJLIS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

What can one say? Bayáns continue to be delivered. And here, there are limitless bayáns being delivered!

In any case, what I wish to state is that last year as well, this servant was invited to attend the annual ijtimá' of the "Majlis Siyánatul-Muslimeen". However, one may put it that the water and grain of this place was not in my taqdír then, or one may say that the length and severity of my illness were the causes for this servant's non-attendance. Otherwise, it is obvious that whatever is specifically linked to one's sheikh – the nisbat is to one's

sheikh – and one is invited to it and there are no special hindrances, then not to attend, is not to value one's nisbat! And especially those individuals who have a more specific and special affiliation, a very special nisbat, they have no grounds for excusing themselves or allowing obstacles to present themselves.

Nisbat is a great thing.

And when one considers that the person to whom one is affiliated is a Sáhíbe-Haqq – a person who is on Truth – and him being a Sáhíbe-Haqq has already been established by various proofs, then the nisbat is taken into even greater consideration. One does not then search for excuses for not attending. To the contrary, one searches for excuses that will make it possible in whatever way for one to definitely attend.

This is applicable to each individual according to his 'aqídat in (faith and confidence) and ta'alluq with (affiliation) the Sáhíbe-Haqq.

### **Sir Sayyid Ahmed Khán Sáhíb and the beggar**

A qissah comes to mind concerning an incident from which one may learn a great lesson:

This incident concerns Sir Sayyid Ahmed Khán Sáhíb, the founder of Aligarh College. For some years now it is a fully fledged University.

It was a hot summer's day. Sir Sayyid Ahmed Khán Sáhíb was relaxing on a couch in his room. A companion of his, one of the nobility of Hyderabad Deccan, was Similarly, relaxing on a couch nearby. The nobility in those days used to cool themselves by having a screen of sweet-smelling grass suspended in the room while an attendant used to sprinkle water on it and fan them with large hand-fans. There were no electric fans or coolers in those days. These two were resting thus when Sir Sayyid Ahmed Khán Sáhíb observed through the glass doors the arrival of a beggar outside. The beggar stopped at the well situated just outside and laid down his knapsack.

Sir Sayyid Ahmed Khán Sáhíb commented to his companion: "This person is going to come here in the guise of a durwesh, but I will not give him even one paisah!"

As predicted, the beggar, having changed into the garb of a durwesh, came up to the door and knocked. His knock was ignored. But these beggars

tend to be daring and tenacious. The hint from inside had no effect and the knocking continued persistently. Finally, the attendant was told to open the door. The “durwesh” entered, made salám and sat down. However, Sir Sayyid Ahmed Khán Sáhib, having seen that this was just an ordinary person who had merely changed into the garb of a durwesh, continued to ignore him.

The “durwesh,” seeing the indifference, spoke sharply: “Do you not recognise who I am? I am that person who has had the honour of visiting such and such a person! My eyes have been blessed by gazing at his radiant núr-filled face!” On hearing this Sir Sayyid Ahmed Khán Sáhib immediately sat up. Asking his attendant to bring his cash-box, he took from it a generous sum, got up from his couch, went over to the “durwesh” and standing respectfully before him, handed over the money. “Huzúr! Kindly accept this gift!” The “durwesh” accepted the money and left.

The companion from Hyderabad commented drily: “Just now you were adamant that you would not give him a single paisah, but then you went and handed over to him a substantial amount!” Sir Sayyid Ahmed Khán Sáhib said: “Do you not realise what he said?” The companion said: “He merely said that he had met a certain person.” “Do you know the person he said he had visited?” his companion said. “No. I don’t.” Sir Sayyid Ahmed Khán Sáhib said: “The person whose name he took, was my sheikh! When he took the name of my sheikh, saying that he had visited him, he was showing an affiliation (nisbat) to my sheikh. Heavens! Then how could I be so audacious as to ignore him and refuse his request?”

Let us stop to ponder! Those whom we consider to be dunyádár (worldly people), just see the qualities they have in them. Note that the “durwesh” was not his sheikh, but had merely claimed to have seen his sheikh. Only Alláh Ta’álá knows whether he had seen him or not. These people are very professional. He may have fished out this information from somebody, as to who Sir Sayyid Ahmed Khán Sáhib’s sheikh was. But see, Sir Sayyid Ahmed Khán Sáhib did not cross-examine him: “When did you see him? Where did you see him? What was his appearance like? Describe his features and complexion.” No. He did not delve into all that.

His attitude was: “If I have no proof to the contrary, why should I consider

a Muslim person to be a liar?” Thus, he handed him the money and the beggar left.

To continue: Sir Sayyid Ahmed Khán Sáhíb, still addressing his companion, said: “It is a good thing that he accepted what I had presented to him. If he had told me: ‘Hand over the entire cash-box to me, I take a qasm on Alláh Ta’álá that, because of the nisbat, I would have picked up the entire cash-box and handed it over to him!’”

Ponder! This is a so-called “dunyádár” individual, yet showing such qualities which should be seen in us who are considered to be “díndár” people.

So, if something has a nisbat with a person and that person is of the ahle-Haqq and one also has nisbat with that person, is it possible to look for excuses for being absent? Can this be proof of respect within his heart for that person?

Yes, if some special obstacle were to present itself, then with heartfelt grief – with utter grief – he will be absent. Otherwise, there is no reason for not being present and this applies more so to those who have a special connection (ta’alluq).

Moreover, when that particular cause that we are speaking about, has been structured by the said ahle-Haqq and the very foundations have been laid by him, then it is not only for the duration of his life time. It is for afterwards as well, even after he has passed away. Such individuals do not “die” (wafát páná), but they become “transposed” (muntaqil honá).

### **Intiqál honá – to be transposed: Hají Imdádulláh رحمه الله and his sheikh**

The reason why the term “intiqál” is used for a mu’min on his death is because he will now receive full and complete reward in the hereafter. He is now transposed from this world to another, where he will receive full and complete compensation for those amal which he had performed with complete sincerity, with the taufíq of Alláh Ta’álá. Both terms – wafát and intiqál – are used to denote physical death. In appearance, the person appears to “die,” but, in reality, the person remains alive. And from the graves of certain special individuals tremendous spiritual benefit is derived and abundant faiz is attained.

I am reminded of something related to us by Hadhratwálá, Hadhrat Thánwí رحمه الله عليه:

Our par-dádá pír Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه had become ill. The illness took a serious turn and did not appear to abate. So much so that he realised that he would not live long. Originally from a place called Jinjání, he had come to live in a place called Lohárí and he now yearned to return to his hometown. He called forth for a sedan-chair to be brought and he went to sit in it and set forth.

Incidentally, in that era [early 19th century] the 'ulemá would travel on horseback and the mashá'ikh travelled in these sedan-chairs. We are not speaking of present times.

In order to reach Jinjání he had to pass through Thana Bhawan. When passing through, Hadhrat Mianjí Núr Muhammad Sáhíb رحمه الله عليه ordered the sedan-chair to be stopped outside the khánqáh and requested the chair-bearers to call Hajísáhíb.

Who was Hajísáhíb? This was none other than Hají Imdádulláh رحمه الله عليه, the sheikh of Hadhratwálá, Hadhrat Thánwí رحمه الله عليه. He had already acquired fame in his youth. Originally he had entered the Naqshbandí silsilah and had already been given khiláfat there. But he did not rest.

We, on the other hand, experience a few effects of zikr and we sit back completely satisfied and complacent. But Hajísáhíb's thirst was not quenched. Even after having reached the stage of a khalífah, his search continued. One night, Hajísáhíb had a dream in which he had made ziyárat of Rasúlulláh صلى الله عليه وسلم, who had indicated to him to become bai'at to a certain person whose features were shown to Hajísáhíb in the dream. That was all.

At that time there lived here in Jalálábád a great buzurg. He had the special honour of making ziyárat of Rasúlulláh صلى الله عليه وسلم in a state of wakefulness. Hajísáhíb used to come to this buzurg to study the kitáb "*Hisne Hasín*". This buzurg noticed Hajísáhíb's restlessness and advised him: "Mianjí!"

In those days the pious and scholars were addressed as "mianjí" or "mulláhjí," but nowadays one cannot use these titles because people feel insulted.

"Mianjí! You appear still to be thirsty spiritually. There is a village called

Loháří, nearby here. There is a buzurg there. Why do you not go and see him?”

Hajísáhib went to Loháří. When he entered the khánqáh there and set eyes on Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه, with a sudden jolt he realised that this was the same buzurg shown to him in his dream by Rasúlulláh صلى الله عليه وسلم! Hajísáhib became bai'at in the Chistiyah silsilah to Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه and progressed here as well to the stage where he was again given khiláfat.

To continue: Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه, being very ill, had stopped at the khánqáh in Thana Bhawan and had ordered the pálkí-bearers to summon Hajísáhib. Hajísáhib came out and peered into the pálkí through the curtains and saw his sheikh lying ill in it. Saláms were exchanged, musáfahah was made and Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه said: “Hajísáhib! My idea at this moment is that I should take more work from you.” Remember that Hajísáhib had already been given the responsibilities of khiláfat from two silsilas. Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه repeated: “My heart desires that I should take more work from you. It appears as if my time is limited.” Hearing this, tears came to the eyes of Hajísáhib, indeed as they should!

These august personalities do not shed tears at the thought of separation that death brings, but they weep with the grief that: “Tomorrow, should I be in need of my sheikh or some obstacles come across my path, to whom shall I turn to in order to solve my problems? My spiritual progress will come to a standstill!”

Seeing his tears Hadhrat Mianjí Núr Muhammad Sáhib رحمه الله عليه remarked – and this is the purpose of relating this episode: “Do not feel concerned. Do not distress yourself. A faqír does not die – he is merely transposed! I will not be around, but my grave will be there. You should frequent it. In-shá-Alláh Ta’álá, you will then still attain the same faiz as you have attained in my lifetime.”

This is something to ponder over.

As I was saying: When a person has established something and laid down the foundations for it and structured it, then should not those who are connected to him, those who are his followers, direct their attention

at bringing about further progress and elevating it higher? This is what those who have ikhlás and sidq would desire! Or should they be doing the opposite – bringing about retrogression and destroying it? And this applies even more so to those who have an extra-special affiliation, like being the offspring.

Hadhratwálá, Hadhrat Thánwí رحمه الله عليه once spoke thus, concerning Mauláná Jalíl Ahmed Sáhib رحمه الله عليه, who was known as “Piyáre-mian” and who was my brother-in-law. “If there was a custom of doing it, I would have made Mauláná Jalíl Ahmed my adopted son.”

This is something to ponder over. Take a lesson from it.

Mauláná Jalíl Ahmed Sáhib رحمه الله عليه left all his possessions in Hindustan and came to Pakistan, bringing with him the “Majlis Siyánatul-Muslimeen” and dedicated his whole life and wealth in propagating its ideals. Whatever he had he sacrificed, spending the remainder of his life in difficult circumstances.

### **Mauláná Ilyás رحمه الله عليه and the Tablígí Jamá’at**

Take the situation of Mauláná Ilyás Sáhib رحمه الله عليه, who founded the Tablígí Jamá’at which has its markaz in Nizámuddín, Delhi. When he passed away, the Tablígí Movement did not come to an end, but it was fostered by his son Hadhrat Mauláná Yúsuf Sáhib رحمه الله عليه, who was also the son-in-law of Sheikhul-Hadíth Hadhrat Mauláná Zakariyyá Sáhib رحمه الله عليه and he propagated the movement further. He put his full effort into it and spread it even more. When Hadhrat Mauláná Yúsuf Sáhib رحمه الله عليه passed away, the reins were taken over by Hadhrat Mauláná Inámul-Hasan Sáhib, who was also the son-in-law of Hadhrat Zakariyyá Sáhib رحمه الله عليه. And he, too, fully exerted himself in this effort, causing the movement to grow and grow, with fadhle-iláhí and taufíqe-iláhí. Just observe the sincerity in them, the unity and muhabbat they had within themselves.

People from outlying areas come to the markaz in Nizámuddín, Delhi, in connection with the affairs of the Tablígí Movement. From time to time, some of them come to visit me in Jalálábád as well. Once, quite a big group of people came to meet me. A bit surprised at their number, I asked them what was happening? They explained that Hadhrat Mauláná Inámul-Hasan

Sáhib had gathered in Delhi people from different parts of Mysore and Madras in the south of India. Every six to 12 months, workers are called and instructed on how to go about the work of Tablígh. This was the purpose for their coming to Delhi from Mysore and Madras.

### **Methods of advertising**

The point I wish to make is that there is no necessity for them to hand out handbills. You will have seen that they never ever give out handbills, because each individual is himself a “handbill”! Whenever an ijtimá’ is taking place you will not find any printed notices and handbills publicising the event, but jamá’ats will go out to different areas, localities and towns. They will then make ghash, inviting towards the ijtimá’ and taking out with them newcomers in their thousands to attend the ijtimá’!

Whereas at our ijtimá’s, those of the “Majlis Siyánatul-Muslimeen,” handbills and notices have to be printed and distributed and even then only a handful of people present themselves.

### **Collection of funds**

In the same way, they do not have to go around collecting funds, because they are a “fund” in themselves! They have many well-to-do people, millionaires and billionaires, who are jamá’at workers. They themselves make their funds available on a continuous basis. It is not necessary for anybody to tell them to donate funds. They have dedicated themselves with such sincerity that they have worn themselves out, body, soul and wealth, in this effort.

Because of this nisbat with Hadhrat Mauláná Ilyás Sáhib رحمه الله عليه, with what great compassion and courage and painstaking effort, did Hadhrat Mauláná Yúsuf Sáhib رحمه الله عليه and, now, Hadhrat Mauláná Inámul-Hasan Sáhib, steer the movement ahead.

These points I have brought up to underline that my sheikh, Hadhrat Mauláná Ashraf’Alí Sáhib رحمه الله عليه was the one to establish “Majlis Siyánatul-Muslimeen”. Its nisbat is towards him. So, those who have a ta’alluq and have ikhlás and sidq, have no grounds for excuses.

It is necessary to keep one’s hearts clean at all times, which is termed

“husne-zin” (to harbour good thoughts and not to entertain evil suspicions). This work is not to be kept dependent on the presence or absence of any individual, or on the founder being alive or not.

### **Husne-zin (nék-gumání) and sú-e-zin (bid-gumání)**

Husne-zin is a great quality, whereas the opposite – sú-e-zin – is a very vile act. In the Court of Haqq Ta’álá, you will not be called to account on having had husne-zin with regard to a certain person, but you will definitely be taken to task on why you had sú-e-zin with regard to a certain person. Why did you have bid-gumání towards a certain person – why did you harbour evil thoughts about him? You will not be questioned as to why you thought well of him. Have nék-gumán with regard to every mu’mín.

ظَنُّوا بِالْمُؤْمِنِينَ خَيْرًا

*Have nek-gumán with regard to every mu’mín.*

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*Verily, some suspicion is a sin. (S.49.12.)*

Until and unless there is a shar’í basis, bid-gumání is a sin. There has to be a proper shar’í investigation and shar’í evidence or the person himself either acknowledges or refutes the allegations. Bid-ghumání and sú-e-zin creates fasád (mischief/ trouble/ dissension) and causes fitnah to spread.

**Hadhrat ‘Alí** رضى الله تعالى عنه **making salám to Hadhrat Abúbakr** رضى الله تعالى عنه **first**  
An incident comes to mind:

Once, Hadhrat Abúbakr Siddíq رضى الله تعالى عنه was walking along in a certain direction. Approaching him from the opposite direction was Hadhrat ‘Alí رضى الله تعالى عنه. When they were fairly close, Hadhrat ‘Alí رضى الله تعالى عنه made salám to Hadhrat Abúbakr Siddíq رضى الله تعالى عنه, who replied to the salám. It so happened that a sahabí رضى الله تعالى عنه was passing by and took note of this meeting between the two, where Hadhrat ‘Alí رضى الله تعالى عنه made salám first. He thought to himself. “What transpired is contrary to the normal practice of Hadhrat Abúbakr Siddíq رضى الله تعالى عنه. It was always the habit of

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه, whenever he met Hadhrat 'Alí رضى الله تعالى عنه, to greet first. Whereas, on this occasion, he did not initiate the salám, but Hadhrat 'Alí رضى الله تعالى عنه made salám first. Is there not, perhaps, some discord between the two, some change in their hearts, some ill-feelings, some unpleasantness?"

The sahábí رضى الله تعالى عنه went straight to Rasúlulláh صلى الله عليه وسلم and reported the incident to him: "I always used to see Hadhrat Abúbakr Siddíq رضى الله تعالى عنه make salám to Hadhrat 'Alí رضى الله تعالى عنه first. Today, the opposite happened." Whenever anything happens contrary to normal practice, it is only natural that suspicions are aroused.

Another incident springs to mind, one that Hadhratwálá, Hadhrat Thánwí رحمه الله عليه, related to us. Let me mention this incident before continuing:

One buzurg used to be in the habit of visiting another buzurg.

*You will find birds of a kind, together they will fly along,  
Dove with a dove, falcon with a falcon.*

One day this buzurg did not come visit him as was his normal routine. The thought came to the other buzurg that there must be some valid reason for him not coming. The following day also he did not come visit him and on the third day as well. The doubts now assailed him. "I must have done something wrong for him not to visit me, contrary to his normal habit."

He proceeded to the house of the buzurg and knocked on the door. The first buzurg answered the knock, saláms were exchanged, musáfahah was made and he asked. "Why have you taken the trouble to come?" "Huzúr!" The second buzurg replied. "You used to visit me daily. Three days have passed and you have not visited me. The thought came to me that perhaps the reason is that I may have been rude or insulting to you, that I may perhaps have said or did something to upset you." The first buzurg said: "If that were the case, the Hadíth Sharíf states that if there is some discord with one's friend during any discussion, clear it up there and then, in that very majlis. One should not leave it for some other time. So, if there was anything you said or did along these lines, I would have brought it up there and then and clarified the matter. Rest assured that I have no complaints against you."

Much relieved, the second buzurg asked: "Then, why did you not come?"

The first buzurg replied. “I had developed an abscess and that is why I could not come.” The second buzurg asked: “Where is the abscess?” This time the first buzurg gave no reply. He remained silent.

There are two possible reasons for him to have kept silent. One is due to his natural disposition, his temperament; the other is due to a shar’í reason.

Firstly, the disposition of some individuals is that of being naturally very modest and shy and to mention certain anatomical parts of the body is difficult. The person feels extremely shy to mention these.

Secondly, the shar’í aspect is as follows: Seeing that the second buzurg now knew that the reason the first buzurg could not visit him was that he had an abscess, which caused him great pain and difficulty in walking, then the question as to where the abscess was situated, was an irrelevant and useless question, what is termed lá-yání.

### **Shun what is useless and futile – lá-yání**

Ayyuhat-tulláb! Ponder a bit! What is the relevant Hadíth Sharíf?

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

*Of the beauty of a person’s Islám is that he shuns what is useless/ futile.*

These were the súfíyá-muhaqqiqín who acted on the Hadíth Sharíf and áyát of the Qur’án Sharíf! This is that Tasawwuf, that Sulúk, which is an extremely exquisite section of the sacred Sharí’ah! This Tasawwuf, this Sulúk is not a category apart from the Sharí’ah. Nay! It is very much a part of it and a very delicate and extremely exquisite part, which Hadhratwálá, Hadhrat Thánwí رحمه الله عليه, used to express as follows:

“Do you know what Sulúk is? This Sulúk is a rúh. To which rúh can one liken it to? The rúh of the malá’ikah!” The rúh is an extremely delicate and exquisite entity, even more so of such a delicate creation as the malá’ikah.

To continue: The first buzurg had kept silent. He had not replied because the second buzurg had asked a question that was irrelevant (lá-yání). Seeing that he now knew why the first buzurg had not visited him why

ask: “Where did you have the abscess?” When the object had been achieved why ask further? This question was superfluous – it was contrary to the teaching of:

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ.

The second buzurg also sensed that his question was superfluous. He went back home and on his return he fell prostrate in sajdah, lamenting and beseeching forgiveness in that he had been involved in lá-yání!

These are the effects of Sulúk! These are the results of zikr and taqwá, combined with Sulúk! This tongue that we possess has not been given for lá-yání. Haqq Ta’álá has created the tongue for His zikr and the heart has been created for His yád (remembrance).

It comes in the Hadíth Sharíf that Rasúlulláh صلى الله عليه وسلم has stated that the tongue should be zákir (making zikr), that the heart should be shákir (making shukr) and the body should be sábir (making sabr). This tongue has been created for the zikr of Alláh Ta’álá, so why is there lá-yání kalám (useless and futile speech)? And the heart is for the yád of Alláh Ta’álá.

Just ponder: Alláh Ta’álá is One. There is only one tongue and the heart is single. Other parts of the body come in pairs: two hands, two feet, two eyes, two ears, two kidneys, and so forth. So that One Alláh Ta’álá has created one tongue for His zikr and one heart for His remembrance! A tongue not making zikr, can it be called a tongue? That heart not in yád, can it be called a heart?

· 3 · yā » · ūāūā·

*That heart is no heart in which You are not present!*

The zikr of Alláh Ta’álá is demanded from us all the time, whereas the five daily namáz are for set and limited times.

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قَلْبًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

*When you have performed your salát, remember Alláh standing, sitting and reclining. (S.4.103.)*

Alláh Ta’álá is addressing us, as if to say. “When you have completed performing your namáz do not imagine that you have fulfilled all My rights on you. Nay! Nay! That namáz was for a limited period. Whereas, while

standing or while sitting or while lying on your sides, you should still be involved in My zikr!”

### **Zikr lisání and zikr qalbí and the aspect of riyá**

Zikr has two locations – there are two sites in the body where zikr is made. One is the tongue and the other is the heart. Making zikr with the tongue is called zikr lisání and zikr made in the heart is called zikr qalbí. With zikr lisání there should be zikr qalbí and with zikr qalbí there should be zikr lisání – this is the ideal, that there should be zikr taking place in both places simultaneously. This is the comprehensive form of zikr. Otherwise, at times, one is deceived into thinking that even though one is not making zikr lisání one is involved in zikr qalbí, whereas the heart is devoid of zikr – the heart is not zákir. The heart is empty! In contrast, zikr lisání is a conscious act and one cannot be deceived. That is why some individuals carry a tasbîh in their hands. By doing so the thought should never enter one’s mind that this is riyá – doing something for show.

Hadhrat Junaid Baghdádí رحمه الله عليه used to hold a tasbîh in his hand. Somebody enquired: “Hadhrat! You have already reached a very lofty status spiritually, in that the yád of Alláh Ta’álá is all the time in your heart and you are making zikr all the time. So, what need is there for the tasbîh?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “This tasbîh in my hand is my benefactor. It was the initial means and cause for our gaining that stage of being in the remembrance of Alláh Ta’álá. So, should I now be ungrateful and discard it?”

Take note: Those asbáb (procedures/ causes) that make us neglectful of the yád of Záte-Bárá Ta’álá, they are worthy of being discarded. Whereas those asbáb that draw us closer to the zikr of Záte-Bárá Ta’álá, we have to hold firmly on to.

To continue with the topic of “husne-zin”: I had related that Hadhrat Abúbakr Siddíq رضي الله تعالى عنه had not initiated the salám on meeting Hadhrat ‘Alí رضي الله تعالى عنه and the sahábí رضي الله تعالى عنه who had witnessed this had gone to relate the incident to Rasúlulláh صلى الله عليه وسلم, fearing that perhaps there was some discord between the two. “Today Hadhrat Abúbakr Siddíq رضي الله تعالى عنه did not make salám first, but Hadhrat ‘Alí رضي الله تعالى عنه had to make

salám first. Huzúr ﷺ, would you not investigate?”

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه was summoned. Rasúlulláh ﷺ asked: “Abúbakr, did any incident take place today between you and ‘Alí?” “Yes,” replied Hadhrat Abúbakr Siddíq رضى الله تعالى عنه. “‘Alí was approaching as I was proceeding along. As we neared one another, he made salám and I replied. I did not make salám first.” Rasúlulláh ﷺ asked: “And what was your habit previous to this?”

Take note that Rasúlulláh ﷺ did not act merely on the statement of the sahábí رضى الله تعالى عنه. No judgement was made, but the matter was investigated first.

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه replied: “Previously it was my habit to make salám to ‘Alí first.” “Then why did you act contrary to your habit today?” asked Rasúlulláh ﷺ. Pay attention now!

Hadhrat Abúbakr Siddíq رضى الله تعالى عنه replied: “For this reason that, whenever I used to initiate the salám, I used to notice that the showering of anwár-e-iláhí (spiritual radiance from Alláh Ta’álá) was greater on me and less on ‘Alí. Today I adopted ithár so that the anwár of Záte-Bárá Ta’álá should shower more on my brother ‘Alí and less on me!”

What was revealed after investigation? Whereas what were the assumptions prior to this? After investigation, the true picture was revealed that there were no differences, no discord between the two. Investigation revealed an amazing aspect!

### **Thawáb of initiating salám is greater**

Students may raise a query here: To make salám is sunnat. To reply is wájib. The reward of a wájib act is more and that of a sunnat act is less. However, from the above incident it is apparent that initiating the salám, which is sunnat, drew greater anwár-e-iláhí and Therefore, greater thawáb, whereas replying to the salám, which is wájib, drew lesser anwár-e-iláhí and, therefore, lesser thawáb.

This is the direction in which a student’s mind will race, as it should. That is why a Fársí poet said some quatrains the meaning of which is:

That student who sits in front of his ustád without asking any “whys?” and “wherefores?” and that muríd who sits in front of his sheikh full of

“whys?” and “wherefores?” – both of them should go and stay in the jungle! They have no need to reside among humans!

It is part of the student’s work and study to do academic research. Whereas the work of the muríd is to take the treatment that is prescribed to him.

As I was saying, the student may raise a query as to the apparent contradiction in the thawáb attached to the salám.

The answer to this query is that the thawáb is based on the mujáhadah. Initiating the salám is not an act that everybody has the courage for! Only that person is able to do so who has real, genuine humility in his tabiyet, genuine lowliness, a nafs that is subjugated (kasre-nafs). Initiating the salám is a manifestation of one’s humbleness, whereas in replying there is a type of boasting: “I am being greeted!” This is especially so when somebody important makes salám to a lesser person, then the latter’s ego is even more inflated and he goes around saying: “Today such and such a person greeted me!” Thereby trying to impress on others his own rank.

So, in replying to a salám there is a type of boast, whereas in initiating the salám there is humility. And thawáb and qurbe-Iláhí is based on humility. Alláh Ta’álá loves humbleness, very much so!

All this is an elucidation of sú-e-zin and husne-zin and the importance of first investigating before jumping to conclusions.

We were speaking about nisbat that this is a great entity. In whichever direction one has nisbat, one places importance to it to the degree of that connection (ta’alluq) – one attaches importance to it and one takes the necessary care and consideration to preserve and propagate it. Yes, if on some rare occasion, by a process of deduction, some contrary thought comes into one’s mind, that is a different matter.

However, even then if somebody places a reasonable argument in front of one to dispel this notion and one has no actual proof to reject this argument – and there is no obstinacy in oneself and one is not proud or conceited – then one should accept the argument.

### **Nisbat and Hadhrat Abúbakr** رضى الله تعالى عنه

Huzúre-akram صلى الله عليه وسلم had passed away. However, during his blessed lifetime, shortly before his demise, he had handed the standard – the flag

taken by the commander when proceeding for jihád – to Hadhrat Usámá رضي الله تعالى عنه. He was instructed to proceed forth. Hadhrat Usámá رضي الله تعالى عنه left. Shortly thereafter, Rasúlulláh صلى الله عليه وسلم passed away. There was consternation and panic among the Muslims. Some tribes even became apostate. Some refused to pay zakát.

Over here the Muhájirín and Ansár were having mashwarah (consultations) as to who should succeed to take over the role of head of state. Rasúlulláh صلى الله عليه وسلم, besides being a nabí, was also a king, an amír, the head of a state. So, it was necessary to have somebody to take over the reins so that the administration and the application of the laws could be kept intact.

Hadhrat 'Umar رضي الله تعالى عنه saw that there was much vacillation and uncertainty and that this was causing an undue delay. He thought to himself: “Who can be more worthy and deserving than Abúbakr Siddíq?” He thus took the initiative and took bai'at at the hands of Hadhrat Abúbakr Siddíq رضي الله تعالى عنه. On seeing this, others also starting taking bai'at at the hands of Hadhrat Abúbakr Siddíq رضي الله تعالى عنه and shortly there was a general consensus (ijmá) of the sahabah رضي الله تعالى عنهم on the khiláfat of Hadhrat Abúbakr Siddíq رضي الله تعالى عنه.

Now, on the one hand, there were those who refused to pay zakát and they had to be brought under control. On the other hand, the army under Hadhrat Usámá رضي الله تعالى عنه was ready for jihád and the Muslim forces in Madínah appeared depleted. Hadhrat 'Umar رضي الله تعالى عنه advised Hadhrat Abúbakr Siddíq رضي الله تعالى عنه: “Wait a while, make sabr. Do not, as yet, send any forces against those who refuse to pay zakát. However, if you insist on doing so, recall the force sent under Usámá, for they are still on their way and have not reached the position they were posted to.”

Hadhrat Abúbakr Siddíq رضي الله تعالى عنه retorted: “O 'Umar! What has happened to you? In the Age of Jahálat you were very stern and now you have changed to become very soft! Usámá was given the standard by Rasúlulláh صلى الله عليه وسلم and dispatched. Rasúlulláh صلى الله عليه وسلم himself handed the standard to Usámá. Its nisbat is with Rasúlulláh صلى الله عليه وسلم. Are you asking me to separate it? That will never happen! If all of you decline to support me, then I will proceed all by myself!” Hadhrat 'Umar رضي الله تعالى عنه commented afterwards: “It was then that light dawned on me!”

Do you understand? We are speaking of nisbat.

### **Nisbat and the sahábah** رضى الله تعالى عنهم

Furthermore: It was that period after the demise of Rasúlulláh صلى الله عليه وسلم. His mission of dáwah to ímán was completed. This responsibility now rested on the shoulders of the sahábah رضى الله تعالى عنهم. An insight into their qualities is the following:

During the lifetime of Rasúlulláh صلى الله عليه وسلم there were a group of munáfiqín in the community. Wahí used to come to Rasúlulláh صلى الله عليه وسلم on who they were. A scribe was entrusted with the task of writing down their names, but this was in strict confidence. Among the sincere (mukhlis) sahábah رضى الله تعالى عنهم there were some who feared: “Are our names not included among them?” They would thus approach the scribe and pose this very question to him!

But coming back to the point: That which Rasúlulláh صلى الله عليه وسلم had established – Haqq and Tauhíd – to what extent was it not propagated? The responsibility was placed on the shoulders of the sahábah رضى الله تعالى عنهم. How much toil and effort did they not put into it? How much did they not train themselves and trained others as well? How much firmness and steadfastness did they not display? How much strength and force did they not exert? How committed were they not in their obedience? Note that proof of muhabbat is through obedience (ittibá’yet.) Proof of muhabbat is not through lip-service. And the degree of obedience will be proof of the proportionate degree of muhabbat. A mere claim of muhabbat is not sufficient proof, for example, as was seen with the munáfiqín and their lip-service to Islám. The mukhlis – sincere – sahábah رضى الله تعالى عنهم were different.

It is well known that there were approximately 120 thousand Ambiyá عليهم السلام that were sent by Alláh Ta’álá. The approximate number of sahábah رضى الله تعالى عنهم that Rasúlulláh صلى الله عليه وسلم left behind were also in the region of 120 thousand. Taking note of the Hadíth Sharíf:

عُلِّمَاءُ أُمَّتِي كَأَنْبِيَائِي لِأَسْرَائِيلَ

*The 'ulemá of my ummat are like the Ambiyá of the Baní-Isrá'íl.*

120 thousand Ambiyá came before Rasúlulláh ﷺ; and there were 120 thousand sahábah رضى الله تعالى عنهم after him. It is as if each sahábí رضى الله تعالى عنه stood for a Nabí عليه السلام of the Baní-Isrá'íl.

So, after the demise of Rasúlulláh ﷺ the sahábah رضى الله تعالى عنهم maintained and established that nisbat, which will remain till the day of Qiyámat. From this one should understand that there are two factors to take into account: One is that personality towards whom there is nisbat; the other is that particular item that has been established by the personality in question. The continuation of what has been established is not dependent on the continued existence of the personality. Even though that personality ceases to exist, what he has established will continue to flourish. The reason is that the nisbat was to such an exalted personality, that the muhabbat for that person motivated those who were connected to him into maintaining and further propagating what had been established. It is not a situation that, as long as the personality is there that those who are connected to him, maintain it and the moment he is not there, they forget about it.

Just see! Whatever Rasúlulláh ﷺ had presented as objectives, the sahábah رضى الله تعالى عنهم clutched these to their breasts and, not only during the lifetime of Rasúlulláh ﷺ, but even after his demise, they maintained these and propagated these further, as we saw Hadhrat Abúbakr Siddíq رضى الله تعالى عنه doing. To have maintained the foundations laid by Rasúlulláh ﷺ only during his lifetime and not bother after his demise would have been merely showing one's face. This would not have been ikhlás.

Nisbat! Here understand as well that there are two words which are very similar. One is nisbat (affiliation) and the other is nasab (family lineage). The amount of concern and effort a son puts into an item established by his father – the care and concern that he has that it should not be spoiled and that it should progress further – no one else will have. In the same way, nay, even more so, this applies to that person who has attained a bátiní nisbat! At times, this nisbat is greater than nasab – the favourable and promising condition is this.

As I had said, the affiliation of the “Majlis Siyánatul-Muslimeen” is to my sheikh, Hadhratwálá, Hadhrat Thánwí (nawwaral-Alláhu-marqadahú). The foundation was laid by him and brought into existence by him. Therefore, there can be no excuses for not attending, unless some special insurmountable obstacles present themselves. However, one should not look for excuses for not attending.

Some say it was four years since my previous visit here (to Pakistan) – I tend to think that it was three years back, but others insist it was four years ago and perhaps it was so. In any case, I was quite ill while I was here and I left while still in that condition and even afterwards I remained ill; and the illness became aggravated, so much so that there was no hope of my surviving. There was no hope that I would remain alive. But then Alláh Ta’álá blessed me with more years of living, as if to say that I am being given an opportunity to compensate for any of my shortcomings of the past and if I have any expectations for the future, I should continuously make du’á for tawfíq for these.

At that time I was extremely ill. Even now I am exceptionally weak, to that extent that it is difficult for me to walk without support. One may say that it is due to good nutrition or some other external factors that I have had the strength to be able to walk. Then, also, some have honoured me by extending an invitation time and again for me to attend and thus to see to their needs; and also the encouragement and support of the individuals back home are also factors – in any case, whatever the factors, by the tawfíq of Alláh Ta’álá, I am here, despite my weakness.

This follows on what I had stated previously: Never at any time, or on any occasion, with regard to any person whomsoever, should one bring any bid-gumání into one’s heart. How is it that such and such a person, who has some ta’alluq and he is not here? That he, more so than others, should have come and participated! There could arise some valid reasons for him not attending. So, nék-gumán is compulsory and it is necessary that one should abstain from bid-gumání. Alláh Ta’álá will not put the question: “Why did you have nék-gumání with regard to a certain individual?” But the question will be asked. “Why did you have bid-gumání with regard to a certain individual?”

May Alláh Ta'álá give us and all mu'mínín, the tawfíq to keep our hearts clean and pure towards other mu'mínín!

### Reasons for disunity

These are the factors that are the root causes of all disunity. This has been mentioned in the Qur'án Sharíf that as long as these items keep on appearing in practice, to create unity is impossible, a daydream. If you so wish you may deliver lectures on the topic of unity; you can discuss unity ad infinitum in the newspapers and in essays; you may hold innumerable marches and processions for unity,, but unity will never be achieved by these lectures, discussions, essays and marches as long as the habits and roots of disunity are still present within individuals. These are illnesses within ourselves.

Have we not been told the following?

لَا تَحَاسَدُوا - Do not have hasad (jealousy).

لَا تَبَاغَضُوا - Do not have bugz (hatred).

لَا تَنَافَرُوا - Do not have nafrat (repulsion).

لَا تَنَابَذُوا بِأَلْسِنَةٍ - Do not defame one another.

وَلَا يَغْتَابُ بَعْضُكُم بَعْضًا - Do not make ghíbat i.e. do not backbite one another.

(Ahádíth & S.49.11-12.)

These are illnesses within us. Within us we have kínah (malice), we have hasad (jealousy), we have bugz (hatred), we have the tendency to call one another by despicable names and we make ghíbat (backbite). As long as these qualities are kept within us there is no question of creating unity. Yes, should we vehemently oppose these qualities, unity will be seen.

As far as it is possible, as much as one can, one should keep one's heart completely clear and clean as far as our fellow mu'mins are concerned. It comes in the Hadíth Sharíf that when a person with even the slightest amount of kínah within his heart presents himself at the door of Jannat, he will be stopped. No doubt he is a Jannatí – he has permission to enter Jannat. But anybody with kínah within himself will not be allowed to enter Jannat. He will be ordered: “Halt!” While he is thus kept waiting, other

Jannatís will be seen to be entering Jannat. Záte-Báří Ta'álá greatly desires that this person should also enter Jannat. However, there is within him a fragment of filth, of evil. Haqq Ta'álá will say: "Jannat is not a place in which to argue and fight. It is a place to stay with muhabbat." He will be told to stand up and Záte-Báří Ta'álá will Himself remove the kínah from his chest. Only now will the order be given: "Go! Enter!"

### **Wisdom behind Rasúlulláh ﷺ not having sons**

It is nearly time for the azán. At this moment this thought has come to mind: This ijtimá' is that of the "Majlis Siyánatul-Muslimeen," whose founder was our sheikh, Hadhratwálá, Hadhrat Thánwí رحمه الله عليه. Efforts should be made to promote it and cause it to progress and expand more. There is no filial succession. That is: there are no children of our sheikh who could take over. And it has happened for the best that Hadhratwálá had no son. Remember that Rasúlulláh ﷺ had sons and daughters, but the male offspring passed away. This happened for the best. Note that other Ambiyá عليهم السلام who had existed previously had sons who were Ambiyá and grandsons and progeny who were Ambiyá as well.

Rasúlulláh ﷺ had sons, but they were not allowed to survive by Alláh Ta'álá. If they had survived there were two possibilities: either they would have been Ambiyá or they would not have been Ambiyá.

If they were not made Ambiyá and the progeny of other Ambiyá were made Ambiyá... "How could that be that the male progeny of My Habíb ﷺ then would not be Ambiyá?"

Another point to ponder over: The mas'alah of khatme-nabúwat (finality of prophethood) becomes easy to understand from here also. Záte-Báří Ta'álá had no intention to continue the chain of prophethood. This is very perceivable and easy to comprehend. Alláh Ta'álá is virtually stating: "My Habíb ﷺ should have a son and he lives to adulthood and he is not made a nabí?" It would not be possible that with such an exceptional bond existing, where Rasúlulláh ﷺ is the most honoured prophet and the Habíb of Alláh Ta'álá, but his son, were he to survive, not be made a nabí.

Do you understand this point? The issue is quite clear and easy, that Alláh

Ta'álá intended to terminate the chain of nabúwat and thus did not allow any male children to survive.

Speaking about Hadhratwálá: if he had children, one does not know how they would have turned out to be. And how lofty was not the stature of Hadhratwálá رَحْمَةُ اللَّهِ عَلَيْهِ! They may well have been the cause of grief to him. So, it happened for the best that he had no children.

### **Marrying a second wife not advocated**

Similarly, as I have often stated, it was a good thing that Hadhratwálá married a second wife. By doing this he has left a lesson for us, that we should not be audacious enough to marry a second wife! The reason? The reason being that we would never be able to treat both wives as fairly and justly as we saw Hadhratwálá treat his two wives. This road has been closed for all of us.

I had stated that nisbat is a great thing. We should pay greater and even greater attention to that organisation that Hadhratwálá had brought into existence and had laid the foundations of.

It is time for the Maghrib azán. If Alláh Ta'álá keeps us alive, then, in-shá-Alláh Ta'álá, I will speak again some other time. Make du'á that Alláh Ta'álá grants us the tawfíq to safeguard our nisbat and fulfil its haqq. May He grant us ímáne kámil and the tawfíq to perform amal-us-sáleh. May He grant us firmness and constancy in these and bless our last moments on these.

وَصَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ  
 آمِينَ يَا رَبَّ الْعَالَمِينَ بِحُرْمَةِ سَيِّدِ الْمُرْسَلِينَ



### **THE SECOND MAJLIS**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[The second majlis took place on the following day, Sunday, 4 Safar.]

بَعْدَ الْحَمْدِ وَالصَّلَاةِ

Yesterday, a few aspects concerning nisbat were discussed. Nisbat has a special effect. Some episodes were also related in this regard.

The meaning of nisbat is “ta’alluq” – “to have a connection with.” It implies having ta’alluq from both sides. A one-sided connection cannot be termed ta’alluq whatsoever! This one-sided connection is merely a deception, making only oneself happy! A correct ta’alluq which is produced from both sides is termed nisbat.

### Effects of nisbat

One finds different types of ta’alluq: the husbands with the wife; the wife’s with the husband; the father’s with the children, the children’s with the father; the master’s with his slave; the slave’s with his master; and so forth. Each ta’alluq is of a different nature: the slave’s ta’alluq with his master will be of a different nature and the master’s ta’alluq with the slave will be of a different nature; the children’s ta’alluq with the father will be of a different nature and the father’s ta’alluq with the children will be of a different nature; and so forth. However, the ta’alluq will be from both sides and the extent to which there is ta’alluq, the degree to which there is nisbat, to that extent there will be a strength and force within oneself.

Take another situation: Some professional ranks are of a very insignificant nature. For example, a simple orderly (choprásí) in a government department has no rank or status – it is merely a position. The policeman (chokidár) has also a position and so has the Governor (Collector-sáhib), but there are vast differences in their ranks. However, each one is also part of the Royal services and the orderly and policeman consider themselves to be part of the same group as the Governor who is held in high esteem. So, the policeman will sense within himself a special strength and force in that he is part of the Royal establishment. Even though he may be wearing a mere policeman’s uniform, but the uniform will identify him with the Royal establishment. If anybody were to interfere with him while he is still in

his official uniform, this person will be guilty of an offence. However, if he is not in his official uniform, but is wearing ordinary civilian clothes and anybody now interferes with him, that person will not be considered to have committed a criminal offence. The reason is that it is accepted that among people there are bound to be squabbles and these are not worthy of taking note of.

### **Uniforms are distinctive to various ranks**

Every rank has its own distinctive uniform. If a person has one rank and he dons the uniform of a person of another rank, then he will be considered to have committed an offence.

For example, the army has a uniform and the police force also has a uniform. In both forces there exists the rank of a captain. Say, the captain in the police force were to don the uniform of a captain in the armed forces and it so happens that he is then summoned by his superior, the Inspector-General. He then goes to his superior in this uniform of the armed forces. His superior will have cause for amazement when he sees him thus. "I sent for a captain from the police force. Why has a captain from the armed forces come?" The captain will be interrogated and when his wilful change of uniform becomes known he will be charged for having committed an offence. He will not be able to say in his defence: "This uniform is of the Royal services and so is that other one." There are distinctive differences between the two. His having committed an offence will be confirmed and he will also be reprimanded: "Are you trying to interfere with the laws and regulations? How is one to recognise that you are a captain in the police force?"

So, in whichever direction one has one's nisbat and ta'alluq, that connection and affiliation has also to show itself. By showing itself one will be able to recognise the type of ta'alluq the person has. This nisbat may sometimes be weak; sometimes it may be strong; and sometimes very strong. Sometimes it is at an intermediate level and sometimes it is at a very elevated level. And who is it who does not know that in every field the objective is to attain the highest level?

So, from this aspect, taking nisbat into consideration, when a person

has stated with a sincere heart (tasdíqe-qalbí) as well as verbally (iqráre-lisání):

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is none worthy of worship except Alláh and that Muhammad ﷺ is the Rasúl of Alláh.*

Then he has revealed that ta'alluq with a statement uttered previously. That is, when he was in the Álime-Barzakh and he was asked:

أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

*“Am I not your Rabb?” [He (and others) then responded:] “Verily!”*

By this exclamation he has acknowledged Rabúbiyet and disclosed Rabúbiyet. Just see, Haqq Ta'álá had asked: “Am I not your Rabb?” and not. “Am I not your Deity?” By using the term “Rabb” Haqq Ta'álá has clearly indicated His complete and absolute ta'alluq with His bandah on the basis of being his Creator. The term “Rabb” means “to create and sustain”. So, by having asked: “Am I not your Rabb?” and our voices having rung out: “Verily! (You are definitely our Rabb!)” Haqq Ta'álá had obtained our acknowledgment and acceptance of His attribute of Takwín – of being our Creator and Sustainer.

So, now, after having come into this dunyá, the manifestation of that attestation from the aspect of Tashrí (Sharí'at) is in the form of the attestation of “Lá-iláha-illalláhu Muhammadur Rasúlulláh”

We are being explicitly shown: “Takwín is in My control, takwín is with Me, and takwín is aligned to Me, so, too, Tashrí is fully and completely aligned to Me!” Takwín is to be found in the answer of “Qálú balá” in response to “Alastu-Birabbikum” and Tashrí is to be found in “Lá-iláha-illalláhu Muhammadur Rasúlulláh”

### **We have been made responsible for the full and complete Tashrí**

In this way, we have been made responsible for the full and complete Tashrí. Now understand what Tashrí means: Tashrí implies abdiyet (servitude) and ma'búdiyet (bondage). That is, from the side of the servant the acknowledgment and acceptance of his abdiyet and the ma'búdiyet to the

Creator. This is at the level of attestation of Tashrí and Divinity as contained in the Kalimah-Tayyibah. However, just staying at this level shows a very weak nisbat. This is a very weak ta'alluq. This is not a strong connection. It is merely a basic or primary ta'alluq. Another name for it is Taqwá-Tauhídí, which means that by this declaration and attestation one has left off shierk and kufr and one has accepted tauhíd. The wájib right that Alláh Ta'álá has on one from the aspect of Takwín (Alláh being the Creator) one has fulfilled at the basic level of Tashrí. This Alláh Ta'álá has mentioned in His Kaláme-Pák:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْسِكُمْ وَأَنْتُمْ تَعْلَمُونَ ۝

*O you who believe! Do not betray [fall short in fulfilling the rights of] Alláh and His Rasúl (S.8.27.)*

Ponder a bit! Alláh Ta'álá is addressing us and saying: “You have left off kufr and shierk and have accepted ímán. (That is, accepted tauhíd, together with the attributes [sifát] of Alláh Ta'álá). This is one right that has been fulfilled. You now have a responsibility”.

So, the meaning of the verse would be as follows: “O you who believe! Do not fall short in fulfilling the rights of Alláh Ta'álá and His Rasúl ﷺ and let there, also, not be shortcomings in those items that are in your custody.” That is, there must be no misappropriation in trusts and securities.

So, having abstained from shierk and kufr, having shed these, you have accepted Haqq – i.e. tauhíd. This has laid the foundation of taqwá. The foundation of taqwá is leaving off shierk and kufr. However, this is a weak nisbat, a feeble nisbat. It is now necessary for it to gain some strength and force. Notwithstanding the fact that this nisbat is weak, yet at its level it is also a stage of wiláyet (being a walí of Alláh Ta'álá), as Alláh Ta'álá states:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

*Alláh is the Friend of those who believe. (S2.257.)*

That is, those who have brought only ímán, they have also been called

“walí”. However, this level of wiláyet is a weak one. It is obvious that one’s objective is to attain the strongest or highest levels. Hence, those huqúq which come after and are linked, until one has not become firmly attached to these, until proper nisbat has not been attained to these, until they are not fulfilled at a level of complete perfection, until then kámil wiláyet will not be attained.

### Recognising kámil wiláyet

How does one recognise kámil wiláyet – perfection as far as wiláyet is concerned? How can one perceive which individual has attained kámil wiláyet and who has not? This, too, has to be asked of Haqq Ta’álá. Our explaining and commenting will not achieve anything. Haqq Ta’álá states:

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

*Verily, only the muttaqún are the auliyá. (S.8.34.)*

This is in reply to the question: “Who are the auliyá?” Answer: “Only those who are muttaqí!” The two are interchangeable: Question: “Who are the muttaqí?” Answer: “They are the auliyá!” The muttaqí are called auliyá and the auliyá are called muttaqí.

So, wiláyet-ámmah – ordinary/ common wiláyet – as stated previously, is a weak state, after which there are stages of increased strength, as Haqq Ta’álá states elsewhere:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۚ

*Verily, the friends of Alláh have no fear and they do not grieve. Those who believe and have taqwá. (S.10.62-63)*

“Alá!” This means: “Listen with open ears! Be informed! Be alert!” Then comes the word “Inna,” which emphasises: “This is a fact, this is a true statement.” And what is that? “Auliyá-Alláh,” that “The friends of Alláh,” what are the effects they reveal? “Lá khaufun-alayhim,” that “In their hearts they have no fear for anybody”. (That is, mentally.) “Walá-yahzanún.” “And they do not become depressed.” When anything happens

contrary to their temperament they do not feel grieved. And who are these people? “Allazína-ámanú wa-kánú yattaqún.” “Those who believe and have taqwá.” Here, after the word “ámanú” comes the phrase “wa-kanú yattaqún”. It is obvious that after “ámanú” there is something else that is required before the effects of “lá khaufun alayhim walá yahzanún” can become applicable. This effect of “lá khaufun alayhim walá yahzanún” will only become applicable in that person in whom, after weak ímán, strong and forceful ímán has been developed. Otherwise, what was the necessity of mentioning “wa kanú yattaqún” after “ámanú”? The reason becomes obvious that after “ámanú” something else also has to follow.

### **Levels of nisbat differ: weak, strong and very strong**

After stating all this, it must also be understood that nisbat has different levels: Weak, strong and very strong.

At the first level, after bringing ímán, the taqwá that is present is that which is a means of discarding shierk and kufr.

After this there comes a higher stage, that, after having brought ímán, one has to abstain from major (kabírah) sins. Having attained this, there is now force and strength in that nisbat.

### **Intoxicants: khamr and kibr**

It is to be noted that sins are connected to the záhir as well as the bátin. For example, take the drinking of khamr (alcohol): this is a sin connected to the záhir. So, he has now left off drinking, but kibr, which is connected to the bátin, he has not discarded! When he took the step of stopping the drinking of khamr, Similarly, is it not wájib and necessary for him to discard kibr as well? Both have the same status – the one intoxicates the physical body and the other intoxicates the nafs.

It becomes obvious that the khamr that he has stopped drinking is not due to the khauf of Alláh Ta’álá, but it is due to family status and considerations. Others will taunt and tease him, so he feels ashamed. He has a sense of modesty. If he had left off drinking khamr out of the khauf of Alláh Ta’álá, then this khauf of Alláh Ta’álá should also have eliminated the kibr that is brimming over within him.

Relative to leaving off khamr more concern should have been given to eliminating kibr. But he does not eliminate kibr! Why? Because the kibr within is not a visible item that others can see, Therefore, this person does not feel ashamed or bashful, he does not feel disgraced. Whereas, in drinking khamr, others will come to know and he will be shamed. Others will tease and taunt him. So it is obvious that he has left off drinking khamr for worldly considerations and not because of khaufe-iláhí and not because of his ta'alluqe-nisbat. This ímán is weak. This is not the effect that strong ímán has.

And what was stated just now, that it is more imperative to eliminate kibr than it is to abstain from khamr, is because of the following:

The person himself feels ashamed of drinking khamr. He is aware of the indignity it is associated with. Also, the intoxicating effect of drinking khamr is relatively short-lived. Whereas the intoxicating effect of kibr will increase and increase in proportion to the availability of the causes of aggrandizement – the jáh, the takabbur!

Just ponder! If a person has real, meaningful khauf, then, together with abstaining from the zâhirí forbidden and harám acts, he will also abstain from what is harám as far as the batiní forbidden and harám acts are concerned.

Also, it is possible that the imbiber of khamr may be forgiven, but it can never happen that a mutakabbir – one puffed up with kibr – who leaves this world while he is still filled with kibr, will be forgiven!

It has come in the Hadíth Sharíf that that person who has kibr in him, even to the size of a grain of rye, will not be entered into Jannat.

Ponder a bit! There is khamr and there is kibr. There are many among mankind who are safe and protected from khamr. However, as for kibr, possibly there may be that rare person who will be free of this! This kibr is such a balá (disastrous quality), that even though one concentrates fully on removing it, it comes out so slowly that a lengthy duration of time passes by before it is removed. Also, until a complete cure is not undertaken, until then it will not be eliminated.

If somebody desires that his tarbiyet be done by means of 'ilm, or by means of 'ibádat and that his isláh will be made and he desires that kibr

should be removed from within him, this is impossible in the normal course of events.

### **A lesson from Shaitán**

May Alláh Ta'álá bless Shaitán! This is one way of expressing it! For Shaitán has left us an exemplary lesson! He has not done anything for himself. Whatever transgression he committed is a different issue. However, he has left us a very huge lesson, in that he has proclaimed: "O you group of scholars ('ulemá)! O you group of worshippers ('ábeds)! Just look at me! Was I in any way deficient in knowledge ('ilm)? Why do scholars become overawed with my knowledge? Why are they terrified? Did I lack in knowledge in any way? I had abundant 'ilm! Did I lack in any way as far as 'ibádat is concerned? My 'ibádat was unlimited! You cannot possibly make as much 'ibádat! Thousands of years I prostrated with my head in sajdah!"

Yes, he had even performed 'ibádat for thousands of years. So, what was lacking? The answer is: There was no tarbiyet! And the factor that was an obstacle to tarbiyet was takabbur!

That is why I am saying that he has left us a lesson and has shown us that it is impossible that merely through teaching and learning (ta'lím and ta'allum) kibr will go away and that through more and more 'ibádat, kibr will go away. This just cannot happen. "Just look at me!" is what Shaitán is telling us.

As more and more záhírí means arise for performing good, so too does takabbur increase: as there is progress in 'ilm, so too does takabbur increase; as 'ibádat increases, so too does takabbur increase; as the means of worldly progress increase, so too does takabbur increase. As long as the special and specific measures are not adopted to remove the intoxicating effects of the sins of the batin, this intoxication will not disappear. This nisbat is weak. This nisbat is a feeble connection.

Alláh Ta'álá states: "O you believers! Do not be deficient in fulfilling the rights of Alláh and His Rasúl!"

### **The rights of muhabbat and khauf**

What are these rights?

The rights are many: For example, the rights of muhabbat and the rights of khauf. So, what are the demands of muhabbat and what are the demands of khauf?

Take muhabbat: Muhabbat should have a number of effects following in its wake. This means, for example, that muhabbat demands that whatever deeds, whatever amal, that we have been ordered to carry out, they should be carried out in the easiest of manner, in the most simplified way. With muhabbat, a mere hint (ishárah) from the Mahbúb, the Loved One, is sufficient. It should not be that even as far as clear and straightforward orders are concerned, there are blatant deficiencies!

Among the clear-cut and indisputable orders is that of performing namáz. So, is it a demand of muhabbat that this explicit and binding order should be neglected? This is a sign of a very weak and feeble ta'alluq. Very appropriately has the poet said:

سامنے گھر کے ہے مسجد مگر آباد نہیں  
بے خودی کا ہے یہ عالم کہ خدا نہیں

*In front of the house stands the masjid, but it is not frequented;*

*Selfish - unaware or unconscious - in this world, in that Alláh Ta'álá is not remembered!*

To continue: At a different place Záte-Bárí Ta'álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ۝

*O you who believe! Fear Alláh as He should be feared and die not save as those who have surrendered (unto Him.) (S.3.102.)*

The stage after ímán is taqwá and the demand of taqwá is haqqe-taqwá, which means to abstain from major sins and to abstain from minor sins as well. And this process has to continue until one abstains also from that which is doubtful. A Hadíth Sharíf in Bukhárí Sharíf states:

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ فَأَسْتَنْزِهُوا مِنَ الْمُسْتَبْهَاتِ

*What is halál is clear and what is harám is clear; and in-between the two is what is doubtful. Stay away from what is doubtful.*

The word “fastanzihú” is derived from the root word “nazhat,” which means “to be away from”. In other words: Until you cannot save yourselves from what is doubtful, you will not develop any cleanliness or elegance in your ímán.

Why has the order been given that we should save ourselves from that which is doubtful? The reason is that there should develop in one’s nisbat and bond a special force and strength. Until one does not also abstain from what is doubtful, until then that force and strength is not worthy of being termed “force and strength” in the true sense of these words. This I referred to earlier when I stated that nisbat has different degrees: weak, strong and very strong.

So, those venerable persons on whom this effect of nisbat has taken a hold, they take care and vigilance from way ahead to abstain from what is doubtful (mushtabahát). Not only do they carry out the rights of what is wájib, but they are also vigilant about the rights of what is optional (mustahab).

Now, take the word “mustahab”. The infinitive of this word is “istihbáb,” whose root is “hub”. The meaning of “hub” is “muhabbat” (love) and when there is” hub-filláh” (love of Alláh Ta’álá), then its effects will be seen in the záhír and bátín. So, it now becomes obvious that whosoever has muhabbat for Záte-Bárí Ta’álá will not be contented with safeguarding merely the wájib rights on him, but the urge and demand that this muhabbat will have will be for him to fulfil what is mustahab – whose root is “hub” – as well.

Similarly, that person who has khauf will abstain not only from what is clearly demarcated in nusús (Qur’án Sharíf and Hadíth Sharíf) as harám, but he will also abstain from all that which is considered to be doubtful – that is, whether to these items are halál or harám, according to strong evidence and the principles of the Shari’at.

This nisbat will be “strong” or “very strong,” as we have seen from glimpses of the lives of our auliya-Alláh.

### **The qissah of the two watermelons brought by a villager**

An incident is related concerning our Hadhrat, Pír and Murshid, Hadhratwálá,

Hadhrat Thánwí رحمه الله عليه:

Once, a villager came to him and presented him with two watermelons. Hadhratwálá رحمه الله عليه asked. “Why did you bring two? What was the necessity? You could have brought just one.” The villager replied: “Why, don’t you have two wives? That is why I brought two.”

Being a countryman, he had a simple and informal manner of speaking. “One is for the one wife and the other is for the other.” Hadhratwálá رحمه الله عليه said: “That seems to be in order. However, if the weight of one watermelon is more and the weight of the other is less, then one wife will receive the one that is greater in weight and the other will receive the one that is lesser in weight. This will be contrary to fairness and justice, because there is no equality between the two. And the order (of the Sharí’at) is that there should be equality.”

Hadhratwálá رحمه الله عليه was well known in the matter of dealing with equality between his wives.

The villager appeared unperturbed. He said: “I know you; Therefore, I have brought you two that are equal in weight. If you don’t believe me weigh them in that scale of yours.”

Hadhratwálá رحمه الله عليه kept a scale nearby. Whatever he sent to his wives he used to carefully weigh equally before sending the items to them. If any item was tied with a piece of string, he used to cut even the string in half, sending each half to each one.

Hadhratwálá رحمه الله عليه told the villager: “That won’t be necessary. You are a Muslim. Since you have stated that I should verify on my scale the weights as being equal, then it is obvious the weights of the two are equal. But, dear sáhib, there is one other matter – let me clarify that as well: If one watermelon is less sweet and the other is sweeter, then the sweeter one will go to the one and the one that is less sweet will go to the other. So, where is the fairness? Where is there equality?”

The villager, quite abashed, said: “I did not dive into them! How should I know which one is less sweet and which one not? That you decide.” Hadhratwálá رحمه الله عليه said: “Fine. Bring both to the scale.”

The villager picked up both the watermelons and took them to the scale. Hadhratwálá رحمه الله عليه went over, took out a knife and, judging carefully

and accurately, marked each watermelon in the middle. He then cut both of them, taking half of each, placed them on one pan of the scale and the remaining two halves he placed in the other pan. They balanced.

“Choudrey-Sáhib! The sweet and the less sweet, both are now combined. They have also been weighed equally. Now, even in the matter of sweetness there is equality. Is everything in order now?” The villager exclaimed. “You cut very fine points!”

That is to say that Hadhratwálá رحمه الله عليه went to a tremendous amount of effort in such a “petty” matter. Hadhratwálá رحمه الله عليه replied: “Choudrey-Sáhib! The effort and trouble incurred in this world is nothing compared to that which we will have to face in the hereafter!”

You see the effect of khauf and khashiyet? We were shown in a practical manner what khauf is, what khashiyet is. The Qur’án Sharíf states:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

*Verily, the learned (‘ulemá) among His bondsmen fear Alláh alone. (S.35.28.)*

“Innamá” is there to add emphasis. When a person has abstained from what is harám in his záhírí actions because of khauf, then the effect of that khauf should be evidenced in his bátin also. He should abstain from what is harám with regard to the bátin as well. Just as there will be a reckoning on the drinking of khamr, there will be a reckoning on takabbur as well. Just as the former has to be discarded, the latter also has to be discarded. In actual fact, it is more important to discard the bátiní ill of takabbur.

Ghíbat is an evil of the bátin. What is its basis? It is takabbur. So, a person may have abstained from ziná – ziná being a harám záhírí act – but ghíbat, which is a bátiní harám and forbidden act, he has not discarded! Of these two, to discard the one and not the other, what is the reason for this differentiation?

### **The qissah of the wife of a sahábí رضي الله تعالى عنه not leaving her house**

Speaking about khauf, I am reminded of an incident concerning huqúqs, related to us by Hadhratwálá رحمه الله عليه. Possibly this talk is being relayed to the womenfolk as well, so they should also listen attentively.

It is related in the Hadíth Sharíf that a sahabí رضي الله تعالى عنه became ill. He took a turn for the worse and it was feared that he would not live long. This sahabí رضي الله تعالى عنه sent another sahabí رضي الله تعالى عنه to his married daughter: “Go and tell her that her father’s condition is serious. He has an inner longing to see her. Please come.” This sahabí رضي الله تعالى عنه went to the daughter and passed on the message. The daughter replied: “My husband has gone out having given me the instruction that, until he returns, I am not to set my foot outside the house. How can I go? Ask Huzúre-Akram صلى الله عليه وسلم and if he were to give permission, then I shall go. Otherwise, I shall abide by the prohibition of my husband.”

After getting married, the rights of the husband take precedence over the rights of the mother and father. In order to be able to fulfil rights correctly, one requires a great deal of ‘ilm. And mere ‘ilm, in itself, is also not sufficient because ‘ilm will create only an awareness. But in order to act one requires ‘ilm-e-kámil. What is ‘ilm-e-kámil? It is that ‘ilm that is associated with an intuitive force and fervour (zouq-o-wajadán) that motivates one into action. And that which does not motivate one into action, cannot be termed ‘ilm. Ponder: If one possesses an item to perform a particular function, but it is not utilised as such, of what use is it?

The sahabí رضي الله تعالى عنه went to Huzúre-Akram صلى الله عليه وسلم, Rasúlulláh said: “Because the husband has forbidden her, therefore it is not permissible (ná-já’iz) for her to go.” The sahabíyah رضي الله تعالى عنها did not go.

Sometime later somebody else came to her with the message: “His condition is very serious. If you wish to see his face, go now.” The daughter gave the same reply as on the previous occasion. Huzúre-Akram صلى الله عليه وسلم gave the same answer as well. “It is not já’iz for her to go. Her husband has forbidden her that she is not allowed to set her foot outside.” Her father passed away. A sahabí رضي الله تعالى عنه brought her the news: “Now he has passed away. Now go and see him.” She again repeated what she had said earlier: “Go and ask Huzúre-Akram صلى الله عليه وسلم”. Huzúre-Akram صلى الله عليه وسلم said: “Even now it is not já’iz.” So that even now she did not go.

Do you see the state of her ímán? Do you see the nisbat? This was the effect of the ta’alluq that had been established with Záte-Haq Ta’álá.

She did not go. After passing away, ghushl was given and the kafan was wrapped and he was buried. Thereafter, Huzúre-Akram صلى الله عليه وسلم returned home. Hadhrat Jibríl عليه السلام descended and said: “Alláh Ta’álá conveys to you His salám. And He has also says that convey to that girl the message that what she had done in observance of the rights of her husband, in observance of the Sharí’at, that by this action of her’s Alláh Ta’álá is so happy with her that, by virtue of her deed, He has forgiven her father!”

Ponder! This is fulfilling rights, which results from khaufe-Haqq! This can be termed “fulfilling rights,” in the real sense of the word. If she had gone to see her father she would have shed two or three more tears. However, the rights that she fulfilled through the effect of khauf and khashiyet by acting as she did, this is in reality correct knowledge (sahíh ‘ilm.) Real khauf, in the true sense of the word, should have an effect, as far as what is harám and forbidden, in the záhír and, even more so, it should have an effect on the bátin. Actually, this abstention from harám is subservient and subordinate to the taqwá of the bátin.

### **The garments of taqwá are best of all**

To understand this look at the clothes we are wearing. These clothes cover our body externally and are an offshoot of the taqwá of the bátin. As Záte-Bárá Ta’álá states in the Qur’án Sharíf:

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

*Clothes of taqwá – these are the best! (S.7.26.)*

So, if we do not have any taqwá, then these outer clothes also fall off.

Similarly, these eyes that are set in our head are our záhírí eyes. We also have an “eye” in the heart. If the “eye” in the heart visualises something, then that item will be visualised by the external eyes as well. For example: If the inner “eye” has hijab and shame and modesty in it, then the external eyes will also have purdah in them. When there is no purdah of the heart, then there will be no purdah of the eyes as well. It is incorrect to state: “The purdah of the heart is there – what is the necessity to make purdah of the eyes?” Remember well that, if there is hayá and sharam (modesty

and shame) and hijab in the heart, then there will definitely be purdah of the eyes as well. Not having purdah of the eyes is evidence and proof that there is shamelessness and lack of hijab in the heart. If there is khauf of Záte-Bárí Ta'álá in the heart, then the eyes will make purdah when the individual leaves the house. And if the heart has no khauf of Záte-Bárí Ta'álá, then the eyes also will not make purdah.

Take note of this áyet of the Qur'án Sharíf:

﴿اللَّهُ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾

*(Alláh) knows that which they keep hidden, and that which they proclaim.*

*Verily, He is aware of what is in the breast (of men)! (S.11.5)*

Note well: Alláh Ta'álá is aware of your movements outside and He is aware of your staying in your homes as well.

Having been informed of the above what should one bear in mind? The following: that when you set your foot outside, ponder as to why you have set your foot outside. Set out with this concept in mind that Alláh Ta'álá is saying: “You have with you certain of My trusts. These five parts of your body are My trusts, which you have been made responsible to guard: The eyes, the ears, the tongue, the limbs and the heart. The custody of the eye is that you look at what you have been told to look at; and what We have forbidden you to look at, do not look at it.”

So, if we have utilised the eyes to look at ghair-mahrams, then this is contrary to khauf, it is contrary to taqwá. It is apparent then that taqwá may be present, but it is a weak taqwá and not a strong taqwá. If strong taqwá was present, then its effect would be as follows: Alláh Ta'álá has stated that He knows your movements outside and also your activities in your homes. Then, when setting your foot outside your house, it would be with this awareness, this khauf, this thought: “The aforementioned parts of my body should not be utilised wrongfully!”

What is termed as being real khauf and real taqwá lasts not only for two or three days, but is ever present. Haqq Ta'álá states:

﴿وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝﴾

*And die not save as those who have surrendered (unto Him.) (S.3.102)*

That is, fulfil the Haqq of taqwá until the time of death.

We had stated that nisbat and ta'alluq are great things. Yesterday the talk was on nisbat and some incidents were also related. Nisbat can be weak, or it can be strong, or very strong. The objective is to develop a very strong nisbat and that very strong nisbat is an objective till the time of death. In connection with this, I had related an incident concerning Hadhratwálá رحمه الله عليه, to demonstrate what the effects of khauf really are: Did the wives know who received what? Did they know what the weights of the watermelons were? Would they have known who received less or more? Would they have known who received the sweet watermelon and who received the one not as sweet? Who was there to see?

If one were to ask any Muslim: "Is it your i'tiqád that Alláh Ta'álá is Hádhir-Názir?" What will his answer be? "Definitely! Without doubt, Alláh Ta'álá is Hádhir-Názir." This belief is at the intellectual level, whereas the objective is to have this 'aqídah at the level of hál. This means that the 'aqídah that Alláh Ta'álá is Hádhir-Názir should have the effect that in every action this belief should be manifest and evident. The effects of muhabbat will be evident on the basis of nisbat – that, to the extent of the nisbat, to that degree will be seen the effects of muhabbat. In the same way, the different effects of khauf will be evident proportionate to the degree of nisbat one has.

Concerning nisbat, some issues were discussed yesterday and today too. The rest, in-shá-Alláh Ta'álá, will be discussed on some other occasion.

*[As it was time for Maghrib, du'á was made and the majlis ended.]*



### THE THIRD MAJLIS

*[The third majlis took place on the following day, Monday, 5 Safar.]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَعْدَ الْحَمْدِ وَالصَّلَاةِ

Yesterday and the day before we spoke on the subject of nisbat – the ta'alluq of that affiliation and its effects.

### Who should one listen to?

Who is the person speaking and what should he be like? Also, what should be the condition of those who are listening?

To listen to all and sundry [that is, to listen to every Tom, Dick and Harry] and for such persons to deliver lectures is contrary to the rules and principles in the Qur'án Sharíf. The principle in the Qur'án Sharíf is as follows: That person who has in him two qualities, can be listened to without putting forward any “whys?” and “wherefores?” any “ifs” and “buts”. Proof of this is in the Qur'án Sharíf. In Súrah Yásín, in the second rukú, Alláh Ta'álá has related a qissah which, briefly, is as follows: Záte-Bárá Ta'álá sent two Rasúls to Antioch for the hidáyet of the people. As on previous occasions in the past, the habit of the people was to oppose any Rasúl sent to them and to harass such a Rasúl, to such an extent that a Rasúl would be killed as well. The people were not prepared to listen to the Haqq. When bátil becomes so forcefully ingrained, then the ears and the heart cease to place any importance to the words of Haqq Ta'álá.

So, this community also opposed these two Rasúls and were on the point of killing them. At this point Záte-Bárá Ta'álá sent to them a third Rasúl in order to support and assist these two. However, the community behaved in the same manner to this third Rasúl as well. A youth, Habíb Najár, a carpenter, had brought ímán on the guidance of these Rasúls. He lived some distance from the town. When he came to hear that this is the manner in which his community was behaving towards these Rasúls, the poor fellow, overcome with dread, came running to their aid and protection. He said:

قَالَ يَقُومُ اتَّبِعُوا الْمُرْسَلِينَ ۚ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُنْتَدُونَ ۝

*“O my people! Follow those who have been sent! Follow those who ask of you*

*no fee and who are rightly guided.” (S.36.20-21.)*

As if to say: “O my people! What has happened to you that you are opposing these Rasúls? There is absolutely no reason for opposing them, but, on the contrary, the opposite should be the case.

That is to say, looking at it from the worldly point of view, there are two qualities, *hubbe-mál* and *hubbe-jáh* where a representative may do a certain piece of work for these objectives. Both these qualities are based on selfish and personal motives. And these Rasúls do not have these selfish motives. Their *shán* is this that they desire no remuneration. They are not asking for any compensation. They desire no material return for their service. They are inviting you purely to the cause of *Lilláhiyet* for your own welfare. They are calling you to what is a protection and safeguard against danger and what is a means of attaining benefit. And they do not ask for any material reward or compensation, which would be obstacles to listening to such individuals.”

Individuals expecting material benefits may be suspected of doing so for personal gain. As we see these days that there is a flood of fund-raisers. If the villagers come to know that this person has primarily come to raise funds and the *wáz*, and so forth, are merely incidental events, then they may even sit and listen to the talk as an act of politeness, but nobody is prepared to listen with the heart. Some, who are free in their speech, will finally even voice this thought: “*Mauláná!* When this was your purpose, then why did you make us sit so long and vex us unnecessarily? You should have said that you have come to collect funds for such and such a *madrasah* and we would have given you whatever.” So you see! Where did they listen? Everything gone to waste! The monetary motive was detected!

To carry on: The youth argued further: “That is the first point. The second point is that they are ‘*muhtadá*’. These are such that they are on the correct Path. They are *Sáhibe-sirátam-mustaqím* and *Sáhibe-ihtidá*. So, they do not possess one quality (having ulterior motives) and they do possess the noble quality of *ihtidáyét* (being rightly guided) and when the obstacles do not exist, then what prevents you from listening to their message?”

We can see that what this youth is saying is absolutely correct because

this is being related by Záte-Báří Ta'álá in that He is saying that one should look at the person to see if he has selfish or ulterior motives or not, whether he is desirous of mal or jáh. These are two qualities which are obstacles in listening to and accepting what a person has to say. When these two qualities have been negated and they are on correct hidáyet themselves, then there are no reasons for not listening to them. Also, for greater reassurance, look at their characters and conduct, their dealings, their social lifestyles, and so forth.

In other words, look at them from the aspects of 'ibádat, mu'ámulát, mu'ásharat and akhláq. These are the criteria on which to assess and judge people. And, after being scrutinised, if these qualities are present in the manner they should be, then there is no reason for not listening to them. The presence of these qualities within them will be proof of their taqwá, that they have an extreme level of taqwá. And a muttaqí is one who has solicitude for others in this world and also in the hereafter.

### **Worldly friends will be enemies**

Proof of this appears in the Qur'án Sharíf. Haqq Ta'álá states:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝

*Friends on that Day will be foes one unto another, save those who are  
muttaqí. (S.43.67.)*

Haqq Ta'álá states that these worldly friends will, on the day of Qiyámat, be enemies one unto the other. Rasúlulláh صلى الله عليه وسلم also forbade us from making friends of such people. For himself, too, Rasúlulláh صلى الله عليه وسلم desired friends, but... Note the tone! Note the desire! Note the quest!

اللَّهُمَّ اذْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ

*O Alláh! Bless me with Your muhabbat and the muhabbat of that person  
whose muhabbat, in Your eyes, will be of benefit to me!*

اللَّهُمَّ اِنِّیْ اَسْئَلُكَ حُبَّكَ وَ حُبَّ مَنْ یُّحِبُّكَ

*O Alláh! I am desirous of Your muhabbat and the muhabbat of that person  
who has muhabbat for You!*

These are the criteria and the yardsticks for making friends! There is no question of making just anyone a friend! See, Haqq Ta'álá has stated that on the day of Qiyámat that friend who lays claim to be a friend in this world, may turn out to be your enemy! You may find somebody saying: "Janáb! Do not give it a thought! Where you shed your perspiration I am ready to shed my blood!" This is mere lip service. There is no reality in it. It does not come from the heart. It is a mere cliché.

### **A qissah of a real muttaqí friend**

If one were to search for this quality one would find it only in a real muttaqí. Our Hadhratwálá, Hadhrat Thánwí رحمه الله عليه related a qissah:

A particular sheikh one day had a sudden desire for eating khír – khír is a dish prepared by boiling rice in milk with sugar added to sweeten it. However, the sheikh did not have all the ingredients available.

Some days passed and it so happened that some milk arrived. The two khádims who stayed with the sheikh, informed the sheikh: "Hadhrat! Some milk has arrived! We have with us some sugar and we also have some rice. You had also expressed the wish to eat some khír. Therefore, grant us permission to prepare some khír for you." The sheikh replied: "Go ahead!"

The khádims placed some rice in the milk and set the pot on the fire to cook. As it cooked the milk boiled up to the top of the pot and the two khádims, not wanting the milk to spill over, skimmed off the top with a spoon and sipped it up.

When the khír was made, it was dished out in a plate, allowed to cool slightly and then served to the sheikh. The sheikh scooped up a spoonful and brought it to his mouth, but stopped himself from eating it. The khádims were watching and coaxed the sheikh: "Huzúr! After much longing this khír is now available and you are not eating it?" The sheikh replied. "How can I eat it? I perceive the odour of theft emanating from it!" The khádims exclaimed: "Theft! But nobody came here! And we ourselves boiled

the milk and added the sugar and the rice. We prepared the khír with our own hands!”

However, there exists a certain exquisiteness, a discernment and sagacity, qualities resulting from correct taqwá and an abundance of zikr. Mind you, mere abundance of zikr is not sufficient. An abundance of zikr and correct taqwá have certain effects through which these qualities can be recognised. This reminds me of the qissah of Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه:

### **The qissah of Hadhrat Gangohí's رحمه الله عليه fine sense**

It was a hot summer's day and he felt thirsty. By the way, this was related to us by Hadhratwálá رحمه الله عليه. As a poet put it: *“The tongue is mine, but the talk is his.”*

To continue: When the hot summer winds blow it is pleasurable to drink water from earthen goblets. The earthen water pot was kept nearby and on it was placed the drinking goblet. The khádim poured some water into the goblet and served it to Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه. When he touched his lips to the goblet he commented: “The smell of corpses is coming from this goblet! It appears this clay is from the qabrástán.

Among any student group there are some students who are very keen and enthusiastic and have a very strong urge to investigate; and so it should be. So, immediately a student ran to the potter from whom the earthenware was bought. He asked the potter: “Where did you obtain the clay for the last batch of earthen pots and dishes you made?” The potter replied, somewhat embarrassed: “You see, the weather was not too good. The rains had started. I secretly went to the qabrástán at night and brought the clay from there and made the dishes from that clay. The clay was from there.”

Look at the changes that were made to the original clay – water was added, then the clay was shaped into utensils, then these were dried in the sun and air and finally placed in an oven where the heat of the fire baked them. Despite all these changes taking place, when the goblet was lifted to his mouth Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه observed: “The smell of corpses is coming from this goblet! It appears as if this clay

is from the qabrastán!”

This is the exquisite and finely attuned temperaments of such individuals! You can now gauge the degree of their perceptiveness. Now, when people of different temperaments present themselves and say things contrary to their temperaments, what degree of pain and grief do they not cause? However, these Alláh-wálá personalities also have a tremendous degree of hilm and they will not utter a single word of annoyance – except where it is an occasion for tarbiyet so that the feelings of the person addressing them is taken into consideration. This person should not be embarrassed. If the internal faults of the person were to be disclosed, he would sense it and feel humiliated.

Coming back to the qissah of the buzurg and the khír: When he had lifted the spoonful of khír to his lips he had remarked. “I perceive the odour of theft emanating from it!” The astonished khádims tried very hard to reassure him that nobody had come there who could possibly have stolen from the khír, that they had prepared the khír with their own hands, while they themselves were present. The sheikh was adamant and would not eat the khír. The two khádims finally gave up and fell into thought.

Suddenly it struck them. “Is it not possible that the overflowing milk which we had skimmed off and drunk, without Hadhrat’s permission, that this is included in the category of theft?” Immediately they got up and informed the sheikh: “Huzúr! The milk that was boiling over, we skimmed the top and drank it.” The sheikh replied. “But this is exactly what I was referring to all the time!”

This is the way these personages speak! Their statements are innocent and guileless, sweet and charming!

So far, so good. However, for their error the khádims had to be penalised. This was not such a major crime that it could not be forgiven. The milk was drunk and that was it. But no! The purpose and object is isláh for the future. At times, an incident is very trivial, but its underlying basis may be very grave. And these personages do not look at the act only, but more at the underlying basis. The penalty will be according to that.

### **Punishment is for the sake of rectification**

Here is another qissah:

You may have heard that there was a khádim, Ghulám 'Alí by name, staying in attendance to Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه. One day he was fanning Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه with a hand fan, fanning him very, very gently, with this thought in mind: "My sheikh has an extremely sensitive temperament, I must not annoy him." Possibly hardly any breeze reached his sheikh. Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه exclaimed: "Don't you have any life in your arm?" Ghulám 'Alí began fanning vigorously, upon which Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه exclaimed. "What! Are you now trying to blow me away?" Ghulám 'Alí muttered under his breath: "Neither is this good enough, nor that!" These words, although muttered very softly, were loud enough to reach the ears of the sheikh. "Set the fan down here!" he ordered harshly. "Leave the khánqáh!" Ghulám 'Alí did as he was commanded. He set the fan down and left the khánqáh.

Outwardly, was it really such a big crime that he had to stop fanning his sheikh and be expelled from the khánqáh? Try to do this nowadays, and Shaitán will cause the person to run away! But those people were of a different calibre. Where would he run to? No! He apologised. He asked to be forgiven. He pleaded and entreated, he petitioned and begged. Finally, when the sheikh saw that, yes, the isláh of the nafs has been made, the lesson had gone to his heart, that it was firmly embedded, then he was forgiven. He was recalled to the khánqáh. The object was isláh and that had been achieved.

At this moment sitting in front of me are my children.

*[Tulebá from the Jámi'ah Ashrafiyah were present.]*

My temperament is also that of a student of Dín and I live with my students in a very informal way, so much so that some of my pír bháis and others from my own silsilah keep on admonishing me that it is not appropriate that I live with the students in such a manner. I tend to be very, very informal. I fully accept what these well-wishers have to say, but the problem is that this pattern of behaviour has become second nature to me. How is it possible that it will now change in my old age?

In any case, let us continue. On one occasion, when Hadhratwálá رحمه الله عليه

related this incident concerning Hadhrat Mirzá Mazhar Jánjánah رحمه الله عليه to us in a majlis, a Mauláná Sáhib posed the question: “Hadhrat! Ghulám ‘Alí Sháh did not commit any such grave error, but his punishment was unduly severe. That is something I do not understand.” Hadhratwálá رحمه الله عليه replied: “What have the molvís studied? Yes, they know how to raise objections! You and I will object, but, in reality, the sheikh had captured the underlying cause of the error. What went through his mind was the following: ‘Oho! There is still some deficiency in his isláh! My comments that he has no life in his arm and then that he is trying to blow me away, caused a heaviness, a burden, in his temperament. He felt annoyed. This annoyance was such that he could not even contain himself and he had to blurt out that neither is this good enough, nor that! What is the underlying basis for this reaction? It shows provocation. Even though there are no flames, live embers are definitely present!

Would you consider it permissible to place live embers in your clothes cupboard? Or, if somebody were to try to place live embers among your clothes, would you tolerate it? It is obvious that you would never allow it, because, even as flames will do their work (i.e. burn your clothes to ashes rapidly, live embers will do the very same: they may take long to blaze up, but when the clothes catch alight, that is the end!

So, the sheikh immediately understood: “The live embers of razílah ghussah are present, a flame is still present. If, by my remarks, the embers and flames blazed up then, were he to meet up with any situation contrary to his temperament when he is away from here, one does not know what devastation he will wrought when these flames of ghussah blaze up again!”

These are the ramifications of isláh! For you and I, these are “petty” issues, but as far as these personages are concerned these are grave and important matters. They desire to create such individuals – especially if the individuals have already created a close relationship – that there should be no sign or vestige of ghussah. They wish to create individuals who are a manifestation of the attributes, the sífát, of Záte-Bárá Ta’álá, that the quality of hilm and not mere tahallum, is produced in those connected to them.

**The difference between hilm and tahallum**

Ponder a moment. There is a difference between hilm and tahallum. Tahallum has the connotation of “difficulty” in its meaning. In other words, when somebody says anything contrary to the person’s temperament, he stops himself from retaliating, but only because of some expediency and only by exerting some force on himself, but still rankling within himself. On the other hand, hilm means that the person is completely indifferent: he does not even react within himself; he is completely deaf.

So, these personages wish to raise those connected to them to this level. So much so, that if a bhanghí (a sweeper who removes the night soil) or his female counterpart, were to drop a basket of faeces on his head, there would be absolutely no trace of ghussah! Thus, in our opinion we feel that what grave error did Ghulám ’Alí commit that he was meted out such a severe punishment? However, ask the sheikh! Ask the rúhání physician! He recognised that, in one who was especially close to him, there were still embers of ghussah! There is still a flaring up! There is the necessity for isláh still. After some time, when he had assessed that the embers had been removed, he gave him permission to return. Ghulám ’Alí came back.

We were speaking about the theft of milk. The sheikh said: “There should be some punishment.” The khádims replied: “Huzúr! Whatever you deem fit!” The sheikh said: “Go and stand in the sun.” In the heat of summer he made them stand exposed to the blazing sun. People like us would have run away! However, these two went to stand in the sun. Soon, the perspiration started dripping on the ground because of the heat. After a short while the sheikh asked: “Do you wish to say something?” The two khádims did not have the courage to speak on their own, to ask to be forgiven, so the sheikh himself prompted them. To understand this, remember it was a question of isláh, that is why they were made to stand in the sun. In actual fact, there could be no greater degree of mercy in anybody else. He asked again: “Do you wish to say anything?” This time the two responded: “We have erred. We ask to be forgiven. It will never happen again in future.”

The punishment meted out was with an eye on the underlying cause of the error. The sheikh perceived that if this was their attitude with regard to the milk belonging to him, it must not happen that they start behaving in the same manner with items belonging to others, that they utilise others’

items without permission, that they even start laying their hands on items belonging to their friends!

### **Ishráfe-nafs – a mas’alah of Sulúk**

At times, when an item is obtained on the basis of “ishráfe-nafs,” these personages consider this also to be harám. This ploy has become prevalent among friends nowadays. For example: Somebody goes up to his friend and asks: “Where did you buy this pen? It is lovely, má-shá-Alláh!” The poor person being addressed has a noble disposition. He is also a person of stature in the community. He realises that this person fancies the pen and wishes to buy one. He, therefore, tells him: “Don’t be concerned. I do have another pen as well. Here, you take this one.” This person takes the pen.

Taking this pen is ná-já’iz. Taking the pen on this basis is termed “ishráfe-nafs”.

### **Ishráfe-nafs – a qissah of a student bringing food for his ustád**

A tálibe-’ilm was studying by a buzurg álim. One day, as he arrived for his studies, he noticed some signs of hunger on his ustáds face. The tálibe-’ilm sought permission to go out and said: “Hadhrat, I’ll be back shortly.” He went home and brought back some food on a tray and presented the food to his ustád. “Huzúr! Kindly partake of the food.” The ustád replied. “Yes, I am hungry, but the moment you departed the thought came to me that you will bring me some food. This is ishráfe-nafs. This is why I cannot eat it.” Not saying anything, the tálibe-’ilm took the tray and went away. In a short while he was back with the tray. “Huzúr! I am certain there is no longer any ishráfe-nafs, so please partake of the food now.” The ustád replied. “Yes, the ishráfe-nafs is no longer present: there is no such yearning and anticipation left.” He was hungry and ate the food.

These are the isláhi masá’il of Sulúk – Sulúk which is a portion of the Shar’at, an altaf portion – supremely exquisite, highly elegant, beautiful and delicate! Hadhratwálá رحمة الله عليه used to say: “People have despoiled Sulúk. Sulúk is an extremely exquisite field. How exquisite and delicate? As exquisite and delicate as constitutes the rúh. And whose rúh? As is the rúh of the malá’ikah! Such a thing has been despoiled!”

To continue: For the underlying reason that the two khádims had behaved in this manner towards their sheikh and that tomorrow they will behave similarly, with their friends, the sheikh had meted out the punishment. They were made to stand for some time in the heat of the summer sun. When their punishment was over, the sheikh said: "There is in the community a person who cups blood. Call him."

In previous times, cupping, the cutting of a vein and letting out some blood, was a form of medical treatment. The khádims went to call him. When he arrived the sheikh said, pointing to the area where the ground was damp with the perspiration of the two khádims: "Kindly estimate the volume of liquid that would cause that dampness. Má-shá-Alláh, you are a man of experience. Gauge for me the quantity of liquid that would result in that much dampness." This person scrutinised the area, pondered for a moment and then said: "Huzúr, this wetness is caused by two to three tolas of water." The sheikh said: "This is not water. This dampness is the perspiration of these two friends of mine! It is my wish that you cup that much of my blood and shed it where their perspiration has dripped!"

Ponder a moment! The sheikh wishes to shed his blood where the sweat of his khádims had dripped! Upon hearing this, the two khádims immediately stood pleading with the sheikh: "Huzúr! What you did was for our isláh. Do not do this to yourself!" The sheikh said: "It will be so. Where you have shed your perspiration, I shall shed my blood!"

### **Concern for the muríd is a special quality of a sheikh**

This is pírí-murídí! This quality of pír, by the fadhl of Alláh Ta'álá, still exists today! He has not become extinct. In previous ages, there were more such personages. Nowadays, not so many. If the pír is not such, then he is not worthy of being a pír. That is, he is not worthy of becoming a sheikh. To be a mere pír is one thing; to be a sheikh is another. This Sulúk is a specialty – a science and an art. Sulúk is not the name given to mere reading about Tasawwuf. It is not a question of having merely pulled through a chillah. This is a completely different thing. What you are listening to is something completely different.

Ponder a moment. The sheikh paid no heed to his khádims. He had

his blood cupped and had it shed where the perspiration of the two had dripped. This he did despite the pleadings of the two.

Now you should have some idea that this is that muttaqí that will be of assistance to you in this world, as well as the hereafter. Your worldly friend will tell you: “Brother! What are you saying? Where you shed your perspiration, I will shed my blood!” But when the occasion arrives, he will run away!

There are children sitting in front of me. They are busy making friends. For their benefit let me mention a qissah related to us by Hadhratwálá رحمة الله عليه. What can I say about what he had related to us? Boys! Listen! Take note of what type of friendship you should have and with whom. Also take note that to be a tálibe-’ilm and to make friends and acquaintances is contrary to being a tálibe-’ilm. Tálibe-’ilm and friendship? These two cannot co-exist. Ikhtilát (associating with others) is an extremely evil thing. It is poison for tulebá! Nay! Worse than poison!

### **A qissah of a youngster’s friend and his father’s friend**

One youngster started coming home very late. Several days passed in this manner. One day the father asked: “Son, you come home late every night. Where do you go?” The son replied: “Abbáján, I have a friend. I visit him. Every night. We sit and talk. That is why it gets so late.” The father said: “Really? Does one still find friends in this age? I was under the impression that friends existed in previous times. What use is a friend these days? Are there really such friends in this age?” The son replied. “Yes, Abbá! He is such a friend, one who says that he will shed his blood where my perspiration drips!” The father said: “Very well. Tomorrow, when you go visit him, take me with.”

The following evening the father deliberately delayed setting off, with the result that it was past the normal time of his visit when they reached the friend’s house. The front door was locked.

The son knocked and also called out to his friend. After having called out several times, the friend, from inside the house, asked: “Who is it?” The son replied. “It is I, your friend,” mentioning his name. The friend said: “Oho! You have come rather late.” He came and opened the door. Before

the son could say a word, this friend of his, the one who had said that he was prepared to shed his blood where the son's perspiration drips, quickly spoke: "I slept rather late. I'm still feeling very drowsy. At this moment my tabiyet does not feel at all right. I ask to be forgiven." So saying, he closed the door and latched the chain again and went back inside.

The father spoke. "You had said that he is your friend. How has he turned out to be? Come. Let me show you. I have a friend living nearby. I have gone old and so has he. I have not visited him for several years. Come. Let us go to him. Then you can judge for yourself."

So saying, they set off again. When they reached the father's friend's house, the father called out to his friend. Immediately the friend replied from inside: "Hang on. I'm coming! Its many years since you have visited me!"

Kindly note that the son's friend did not recognise the voice of his nightly visitor, but the father's friend immediately recognised who it was, even after a lapse of several years!

After a short delay the door opened, but what a spectacle the friend presented! On his head was a dish, in his one hand he held a bag and in the other hand a staff (lathí).

After salám and formalities were over, the father asked his friend, pointing to the items he was carrying: "What is all this?" The friend replied: "I thought to myself: 'My friend has come, after such a long time, at such an odd hour! He must be in some difficulty! It is possible that he is impoverished and hungry. So, this dish contains some food. I shall feed him from this. Or, it may be possible that he owes somebody money and this person has made life difficult for him. So, this bag contains some money to give to him. Or, it may be possible that some enemy is after him and a fight is imminent. So, this lathí will serve some use. Dear friend! I'm somewhat old, but I'll still be able to dish out a shot or two!'"

The father reassured him: "There is no fight, there is no debt and I am not famished. This here is my son. He has found himself a friend. I have seen this friend of his. So, now I have brought him to see my friend."

**Another qissah: a buzurg lends his friend some money**

A friend is a rare species. Where is there a real friend today? Hadhratwálá رحمه الله عليه mentioned a qissah in this connection: A buzurg arrived at the house of his buzurg-friend. He knocked on the door. His friend answered the knock and, after saláms were exchanged, asked: “What can I do for you?” The buzurg replied: “I am in need of 500 rúpís.” The friend went inside the house, took out 500 rúpís and came to give it to the buzurg, who took the money and left. There was no cross questioning. This buzurg friend then came back into the house, went to sit on the chárpaí (bed) and started weeping.

All of you know that a wife’s relationship is very informal and blunt. She will blurt out whatever she wants, whenever she wants and in whatever way she wants to! So, when this buzurg husband started weeping the wife commented: “Sub-hán-Alláh! Just now, in a fit of passion, you readily took out 500 rúpís and gave it away. Now it seems you are grieving as to why you gave away the money! If that is the case, why did you give away the money in the first place?” The buzurg replied composedly: “Begum! This is not the case.” “Then why are you weeping?” she countered. He replied: “I am weeping for the following reason: Tomorrow, on the day of Qiyámat, if Alláh Ta’álá were to ask: ‘Why was it necessary for your friend to come to your house for assistance? Why did you not make yourself aware of his need beforehand?’ What answer will I give? That is what makes me weep!”

Ponder a while! This is the friendship of the ahlulláh! These personages are of use in this world and they will be of use in the hereafter as well.

### Seeking protection from deceitful friends

But you do not do the same! On my say-so don’t go and take out 500 rúpís and give it away! As I have said before: The friend of today is not this type of friend who could be termed a friend. In fact, Rasúlulláh صلى الله عليه وسلم has actually asked to be protected from the type of “friend” one comes across today. He has said:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ مِنْ خَلِيْلِ مَّا كَرِهَتْهُ تَرْيَايَ وَقَلْبُهُ يَزْعَمَانِىْ اِنْ رَاىْ حَسَنَةً دَفَنَهَا وَ  
اِنْ رَاىْ سَيِّئَةً اَدَاعَهَا

*O Alláh! I seek protection from such a trickster friend – I am seeking protection from such a deceitful friend – that he stares at me so fixedly with both his eyes and it appears that he stares at me with eyes of tremendous love, but in his heart he is tearing me apart and devouring me! I am seeking protection from such a cunning, conniving friend!*

How does one know that he is such a deceitful person? Rasúlulláh ﷺ added. “Whenever he sees anything good in me, he buries it! Whenever he sees anything favourable, anything good, any perfection in me, he buries it! He does not bring it to his lips, never mind tell anybody about it. However, whenever he sees anything bad in me, he goes around telling others about it, he publicises it. He discloses my faults to others! O Alláh! I seek protection from such a friend.”

In these times one will find friends more of this type, illá-má-shá-Alláh (with a few exceptions). That is why I have to emphasise this point that you don't also take out 500 rúpís and start dishing it around!

We had touched on this subject when discussing the áyet:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ۝

*Friends on that Day will be foes one unto another, save those who are muttaqí. (S.43.67.)*

Haqq Ta'álá is saying that this worldly friend is not going to be of any service to you. Here there is mere lip service and over there it will be enmity between one and the other. Yes, those who are muttaqí will be of service here and over there in the ákhirat as well.

### **The qissah of the kafan-chor**

Another qissah comes to mind, related to us by Hadhratwálá رحمه الله عليه. I merely mimic Hadhratwálá رحمه الله عليه. I merely repeat what he narrated to us. He narrated:

A certain buzurg became ill. The illness grew worse. He realised that he would shortly pass away. It so happened that in that locality there lived a kafan-chor – a thief who would dig up the grave of a recently buried person and steal the shroud wrapped around the corpse and then sell it!

The buzurg gave the order that the kafan-chor be summoned. When the kafan-chor pitched up, the buzurg said to him: “Bháí, it seems that my death is imminent. And I also know that it is your habit to steal the shroud from corpses. It must not happen that you come to steal my shroud and leave me lying there naked!”

Hearing this, the kafan-chor became petrified and hastily said: “Hadhrat! Your shroud? Taubah! Taubah! Can it ever happen?” The buzurg said: “Bháí, once habits have set in they are difficult to remove. How can I be convinced that you will not do that to me?” The kafan-chor replied: “Huzúr, you tell me what will convince you.” The buzurg asked: “For how much do you sell the shrouds?” The kafan-chor replied: “For 10 rúpís.” The buzurg ordered his khádim: “Give him twenty rúpís.” The money was handed over to the kafan-chor who gladly accepted the sum. The buzurg then said: “Bháí, now you will not steal my shroud?” The kafan-chor replied: “Hadhrat, even before this I gave my word. Now even more so, because I have received twice the amount of money!”

The buzurg did not recover from his illness. He passed away and was buried. Night fell and the kafan-chor pitched up at the qabr.

Remember very well, that when a bad habit has become ingrained, it cannot be discarded until complete rectification (isláhe-kámil) has not taken place.

The kafan-chor dug up the grave and uncovered the shrouded body. He extended his hand to remove the shroud when, suddenly, the hand of the buzurg moved swiftly, catching hold of the hand of the kafan-chor. This was the karámat of the buzurg. However, the shock was too great for the kafan-chor and he died on the spot.

### **The qissah of the mulláhjí whose beard was mocked**

The mention of this karámat reminds me of another qissah of another karámat. There was one mulláhjí: the poor soul was a buzurg person, having a beard gone quite white.

Alláh Ta’álá values a white beard considerably. Huzúr ﷺ states,

إِنَّ اللَّهَ لَيَسْتَحْيِي مَنْ ذِي الشَّيْبِ الْمُسْلِمِ

*Záte-Báří Ta'álá feels bashful for a Muslim who has a white beard.*

This buzurg used to buy his oil from a certain oil-seller (telí). Every time the buzurg came to him the oil-seller would remark: “Mianjí! Is your swinging beard better, or is the swinging bell around the neck of my bullock better?” This is the manner in which the oil-seller used to tease and joke with the mulláhjí.

Nowadays, it has become our habit not to keep a beard, which is an act of fisq (sinning openly). In other words that person not keeping a beard is a fásiq. However, to mock about a beard, to be derisive about it, is an act of kufr! For example, to say: “What is this you have kept as a sign-board?” Or to remark: “Goats keep beards!”

I advise my friends not to feel upset, but to be thankful to the person. When somebody says that goats have beards, this person is actually bearing witness to your masculinity! You will find a male-goat has a beard and that a female-goat has no beard! Also, you will find that respectable shops will have sign-boards, but places of ill-repute not necessarily so! So, what he is implying is: “You are kámil díndár and I am not kámil díndár!”

To continue: The oil-seller used to mock at the mulláhjí by comparing his beard to the bell around the neck of his bullock. Every time the mulláhjí went to the oil-seller, he was invariably mocked in this manner. However – Alláhu-Akbar! – those who are Alláh-wálá, have a tremendous degree of tolerance and quality of accommodation. He did not stop buying his oil from his shop and he thought to himself that the poor fellow is making these comments out of affection.

The mulláhjí became critically ill. Death was imminent. He instructed his close ones: “Upon my passing away, carry my janázah past the house of the oil-seller.” Acting on these instructions, when he passed away, his janázah was carried past the house of the oil-seller. The oil-seller was sitting at the entrance of his house at the time. As the janázah came in line with him the mulláhjí moved aside the shroud and sat up!

It comes in the Hadíth Sharíf that the karámat of the auliyá-Alláh are Haqq in their lifetime and Haqq even after their passing away.

The mullájhí then addressed the oil-seller: “O Mian-Telí! Today I can state that my waving beard is better than the bell hanging on your bullock!”

The question arises: Why did not the mullájhí make this statement in his lifetime? He had heard the taunts repeatedly. After all, what type of heart is it that would not be affected at some time or other by such taunts? Think for yourself: Were not the remarks of the oil-seller such as to provoke anger? Definitely so! However, the buzurg must have straightened somebody’s shoes. That is, he must have had his tarbiyet made and, as I have mentioned previously, even if you were to drop excreta on somebody who has had his tarbiyet made, that person will not show any ghussah! In this age people become bai’at on the premise of having their isláh made. However, the term “isláh” is taken, but no work is done, illá-má-shá-Alláh (with some exceptions).

The mullájhí, having said what he needed to, lied down and the janázah proceeded. The question arises: Why did he not make this statement while still alive? Why wait for this moment to make the assertion he did?

The reason is that he did not know whether his death would be with ímán or not! So, how could he make an assertion? The following went through his mind: “Alláh forbid! Alláh forbid! But if my death is not with ímán, then the waving of the bullock’s bell will be better than my beard! There is no punishment, no censure, no reproof for a bullock in the hereafter, but if my end is not with ímán, then I do not know what will be in store for me on the plains of Qiyámat!”

This is termed “khashiyet” – true fear of Alláh Ta’álá.

What happened to the kafan-chor? There was a muríd of the buzurg living nearby. The buzurg appeared in his dream and related to him how the kafan-chor had not kept his promise and had come and dug up the grave and how he was about to snatch the kafan when he caught his hand. However, the shock was too much for the kafan-chor and he died. At the moment the kafan-chor was lying dead in the qabr. The muríd should please come and remove him and bury him. The muríd was very perturbed and, in the dream, he asked the buzurg: “Hadhrrat! What will happen to the kafan-chor now?” The buzurg replied: “Seeing his hand is in mine, I will intercede for him on the Day of Qiyámat!”

Yes, those who are muttaqí will be of service here and over there in the ákhirat as well.

All this came up when we were discussing whom we should meet and whom we should not. Right in the beginning we had stated that nisbat is a very important thing.

### Conclusion

The time of Maghrib is close. In conclusion, dear brothers, let me reiterate: This “Majlis” – “Majlis Siyánatul-Muslimeen” – has nisbat with Hadhrat Hakímul-Ummat Mauláná Thánwí رحمه الله عليه. And whosoever is even slightly connected to Hadhrat Thánwí رحمه الله عليه, he will definitely be connected to the “Majlis Siyánatul-Muslimeen”. Should such a person not have a connection with this majlis and with related affairs, then this is beyond understanding.

We make du’á that Alláh Ta’álá blesses us, with ikhlás and istiqámat, with the tawfíq to perform the work of Dín and cause the “Majlis Siyánatul-Muslimeen” to progress.

اٰمِيْنُ ثُمَّ اٰمِيْنُ يَا اَرْحَمَ الرَّاحِمِيْنَ



### A LETTER CONCERNING NISBAT

[Hereunder follows a translation of a letter written by Hadhratjí رحمه الله عليه on the topic of “Nisbat m’Alláh”. The letter appears in a booklet called “Maktoobáte-Thaláthah,” printed by the “Majlis Siyánatul-Muslimeen – Pakistan.”]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ  
أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

*That you worship Alláh as if you see Him; and if you are unable to see Him  
(know well) that He sees you!*

My siddiq sádiq friend and mukhlis bandah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Dear friend, to attain nisbat is fardh. And to attain the know-how (knowledge) of the methodology of attaining what is fardh is also fardh. Therefore, it is necessary that one comes to know the reality of what nisbat is and what the methodology is of attaining nisbat. For this reason, whatever has reached me from my pír and murshid, Álá-Hadhrat, Hakímul-Ummat, nawwaral-Alláhu-marqadahú, I present to you.

#### The reality of nisbat

The meaning of nisbat is ta’alluq and lagao (connection and attachment.) By this is meant the special connection that the bandah has with Alláh Ta’álá. This ta’alluq is one based on qabúl (acceptance by Alláh Ta’álá) and ridhá (the pleasure of Alláh Ta’álá), as one would see between an obedient and submissive lover and a faithful and loyal beloved. Thus, it is apparent that a fásiq and a káfir cannot become a sáhibe-nisbat (one who has attained nisbat.)

#### Signs of nisbat

The signs of nisbat are these that when one is in the company of a sáhibe-

nisbat the effect is that of a forceful attraction towards the ákhirat and a distaste and repulsion for dunyá; and dínár people incline more towards this person relative to worldly people.

### **Fruits (effects) of nisbat-m'Alláh**

The person's ta'alluq is basically and intrinsically only with Alláh Ta'álá; and intrinsically with nothing else. When the ta'alluq is not with anything except Alláh Ta'álá then, when any item is lost, then there will also be no special anxiety or disquietude.

### **Pre-condition for attainment of nisbat**

A pre-condition is to have kámil ridhá-e-Haqq – the complete pleasure of Alláh Ta'álá. Isolated or independent occasions of ridhá are not sufficient. Independent episodes of ridhá are accrued on every good act: If a mu'min is involved in a sinful act and, thereafter, is involved in some act of obedience – namáz, and so forth – then he will be inviting displeasure because of the sin he committed, but he will also gain ridhá because of the namáz, and so forth, which are acts of obedience and 'ibádat. In the same way, in evil acts and in good acts, he will attain displeasure and ridhá respectively, each on its appropriate occasion (which are signs of the phase of nafse lowwámah), but this type of situation does not entitle the person to be a recipient of nisbat. However, the pre-condition for attaining nisbat is ridhá-e-tám – continuous and complete pleasure (of Alláh Ta'álá).

### **The example of incomplete ridhá**

The example of ridhá ná-tám (incomplete pleasure of Alláh Ta'álá) is like that of an ill person who experiences a temporary reduction and alleviation of his illness. This is a blessing for him, but one would not say that he has attained complete good health. In the same way, the combination of the occasional acts of obedience with acts of sinning cannot be termed nisbat m'Alláh. Therefore, In order to be an aspirant and applicant for the attainment of nisbat, the specific procedure that will bring about ridhá-e-tám, which is a pre-condition for attaining nisbat, will have to be followed.

### **Details of this procedure for attaining nisbat**

Knowledge of Dín ('ilme Dín) has to be acquired to the degree of necessity. Thereafter, firstly, perform two rakats of taubah namáz.

Then undertake the isláh of one's záhirí amal and one's batiní a'mál, with forceful coercion of one's nafs. Give special attention to the isláh of the batiní character, which is of extreme importance and which is more difficult.

One should vigilantly and assiduously be constant and punctual (with this programme) for a sufficiently long period, until a stage is reached when these a'mále-záhirah and batinah become a hál – become part of one's disposition – that one performs these a'mál with ease. When these have become embedded and established firmly, it is termed as having reached a maqám.

All the azkár, ashghál, muráqabát, mujáhadát and riyádhát that are prescribed are to achieve this stage of ease. But the basic objective is the isláh of the a'mále-záhirah and batinah. It is on this isláh that nisbate-haqíqí is dependent.

When the mu'min bandah is constant and punctual with his a'mále-záhirah and batinah, then Haqq Ta'álá has a continual and permanent ta'alluq of ridhá with him.

That is it! This is the reality of nisbat m'Alláh!

Azíze-min – my dear friend! Mere constancy and punctuality with zikr, or constant awareness (hudhúr), or remembrance (yád-dásht) by a process of training and exercising, without isláh a'mále-záhirah and batinah, is not the reality of nisbat. However, the above, together with constancy in the isláh of the a'mále-záhirah and batinah, are very helpful and supportive in attaining nisbat. The reason is, azíze-min, that whoever has the thought of Haqq Ta'álá within him all the time, for him to be disobedient to Alláh Ta'álá is very unlikely.

### **In essence**

Thus, the reality of nisbat is this, that Haqq Ta'álá develops a special ta'alluq of ridhá with the bandah, and this is dependent on the isláh of a'mále-sálehah, both záhirah and batinah.

### **The distinctive feature of nisbat**

The distinctive feature of nisbat is a special injizáb (absorption), which has, as its necessary consequence, by the fadh'l of Alláh Ta'álá, ease in obedience (tá'at) and worship (ibádat), constancy with zikr and constant awareness (hudhúr).

### **Baqá (permanence) of nisbat**

Azíze-min – my dear friend! This is that nisbat m'Alláh which, in the normal course of events, does not ever decline or fade away, just as that situation that when a person becomes báligh (pubertal), he does not revert to pre-puberty. This is that stage which the súfíyá-karam have expressed as faná: **الْفَانِي لَا يَرُدُّ** – On one who has attained the stage of faná does not ever become a reprobate.

### **Incidental lapse into sin**

My sádiq friend! Do not let the following suspicion enter your mind: Even after attainment and establishment of nisbat some sahábah رضى الله تعالى عنهم and auliya'-Alláh have been involved in sin, so how can they be still deserving of ridhá-e-iláhí and how can nisbat m'Alláh still exist?

Azíze-min! Such occasional or incidental lapses are neither contrary to permanence of ridhá, nor do they cancel nisbat m'Alláh. Understand very well, that even after having developed a very intense and profound friendship, there may still occasionally arise tiffs and temporary estrangements between friends. However, after reconciliation the same deep and profound friendship is re-established. In actual fact, even during the period of estrangement and displeasure, that same friendship still exists in its customary position and it does not decline. The estrangement and displeasure were merely temporary.

Understand the above very well and embed it in your heart.

### **An illustration of temporary lapse**

Understand it as follows: When an ill person has attained complete good health, it does not necessarily follow that he will never develop a cold even. If it happens that he occasionally lapses into a dietary indiscretion,

will he not suffer some harm? Definitely he will! However, this will only be temporary. After correcting himself and compensating for the indiscretion, that same condition of good health will return.

Another example: Understand that an álim, after he has qualified, despite the fact that he had achieved distinctions in his studies and had developed great scholarly capabilities, will he never get stuck at any particular point? Obviously, occasionally he may falter somewhere, but by directing his attention to the problem, he will remove it.

Understand this very well.

It follows that a wásil-bi-Haqq sáhibe-nisbat, if he lapses incidentally into some sin, that this is neither contrary to permanent ridhá, nor does it cancel nisbat m'Alláh.

May Alláh Ta'álá bless my respected friend with permanent ridhá and real nisbat.

وَالسَّلَامُ



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Alhamdulilláh, through the fadhl of Alláh Ta’álá and the barkat of our Sheikh, this eleventh booklet in the series “For Friends” is ready.

Having this issue of “For Friends Number Eleven” in one’s hands, it is a most appropriate time to re-assess one’s priorities and perspectives:

Looking back, from the time Booklet Number One was read, have one’s objectives been achieved? Has there been any progress? At least, has there been some benefit? In order to make it easy to answer these questions, some of the objectives for compiling this series need to be listed:

*Firstly:* If one has created a ta’alluq (a connection) with a sheikh-e-kámil and one is now following a programme of isláh, then one has progressed to the desired extent.

*Secondly:* If the above has not been achieved, but by reading these booklets one has made significant changes to one’s life, then too one has benefited, but not necessarily to the maximum.

*Thirdly:* Even if there have been no changes made to one’s worldly or Díní life, yet one now knows what is Haqq and what is bátil, then too, one has benefited. One’s ímán will remain intact by adhering to what is Haqq.


*Fourthly:* One is reading merely for the pleasure of the qissas related: “I really enjoyed the qissas Hadhratjí رحمه الله عليه related!” Then too this is not without benefit. Hadhratjí رحمه الله عليه said that at the appropriate time these qissas, or anything that has been read, in-shá-Alláh will come to the fore and will be of use. However, the question to be answered is: Has one benefited to the maximum? If all four objectives have been realised, then the answer will be yes. If not, then it is necessary to re-assess one’s intentions and re-exert oneself in the right direction.

At this point it is important to be aware of the traps laid by Shaitán: Our Hadhrat رحمه الله عليه pointed out that many people will remark: “Where

are there any mashá'ikh like Junaid, Shiblí and the rest?" They Therefore, do not turn to the present-day mashá'ikh for their isláh. Pointing out the fallacy of this argument, our Hadhrat رحمه الله عليه said that an ill person wanting a cure for his illness will turn to the physicians available at the time, and he will not endure the suffering brought on by his illness, wistfully longing for the great physicians of previous times. In fact one sees how, at the scene of an accident, the injured are only too glad to get help from others, whether the persons are qualified doctors or whether they just have some first aid experience only! The sálik should do the same and turn to those who are qualified in the field of isláh, of whom there a number of individuals present at any given time. Of course, one has to search for the right sheikh-e-kámil.

A second strategy of Shaitán is to put the waswasah into a person's mind that he is a hypocrite. "Don't expect me to be like that - I don't want to appear pious when I know I am not. I don't want to be a hypocrite!" This is an argument one hears repeated time and again. This person is actually stating that he does not want to be a proper Muslim, because then he would be a hypocrite! He does not want to be spiritually sound and healthy because then he would be a hypocrite! Can one imagine a sick person telling the doctor: "Doctor, I know that you have promised that I will be cured of my illnesses if I take the necessary treatment, but I know I am an ill person, so do not expect me to take the treatment and become healthy, because then I would be a hypocrite!"? The ludicrousness of this statement is self-evident.

The booklets previously published in this series contain enough material for the sincere sálik to reach his destination. Also, alhamdulillah, there is sufficient Díní literature available in English on a variety of topics. The aim of carrying on with this series is not merely to add another booklet to the list of literature available, but the aim is to stimulate and motivate the sincere sálik to greater effort in his striving to attain qurbe-Iláhí and nisbat-m'Alláh. Those already treading the path will also benefit.

May Alláh Ta'álá grant these blessings of qurbe-Iláhí and nisbat-m'Alláh to this humble servant, as well as to all the readers. Dr.I.M. 

[The majlis that has been translated in this number was held in Jalálábád, India, by Hadhrat Mauláná Masíhulláh Khán Sahib رحمه الله عليه on the 15th Jamádi-ul-Ákhir 1409, corresponding to the 24th January 1989.]

## DIL-JO'Í – MAKING HEARTS HAPPY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It has been stated in the Hadíth Sharíf that Rasúlulláh صلى الله عليه وسلم has said:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى بَعْدَ الْفَرَائِضِ إِدْخَالُ الشُّرُوفِ فِي قَلْبِ الْمُسْلِمِ

*As far as Alláh Ta'álá is concerned, after the performance of fará'idh, the best loved act is that which makes a Muslim brother happy (provided that he himself suffers no harm).*

### **An important principle: bring cheer to another**

At times, provided that there is no worldly or Díní harm, to perform a certain task that will bring joy, bring cheer to another, bring pleasure to the person and make him happy as an act of kindness, is also an usúl, a principle. This is also one type of order among other orders as far as the ahlulláh are concerned. And whosoever does so is from the ahlulláh!

### **An incident concerning Hajísáhib having guests from Rámpúr**

Hadhratwálá (Hadhrat Thánwí رحمه الله عليه) related the following incident to us in his majlis: Some folk from Rámpúr and surrounding areas went to perform hajj. While there they went to visit and meet Hajísáhib, (i.e. Hají Imdádulláh sáhib رحمه الله عليه) as Hajísáhib was also (originally) from Rámpúr. When one is in a foreign country and one meets somebody from one's own country and this person is also from one's hometown and, on top of that, it is some relative and, moreover, a very close relative – for example, without prior notification one's son or brother pitches up – and one meets him, then how great will not one's happiness be! How much will one not enquire about his health and welfare, about the well-being of relatives, of acquaintances and of the people in the neighbourhood! This is part of a human being's natural disposition of empathy.

So, these people from Rámpúr arrived at Hajísáhib's رحمه الله عليه place and met him. They made salám, musáfahah and got involved in inquiring about one another's health, the health of friends, the conditions prevailing back home and in this way, the conversation carried on and on.

When about to take leave, these people commented to Hajísáhib رحمه الله عليه concerning their visiting him: "Hadhrat, we have wasted so much of your time! You could have been making 'Alláh! Alláh!' – making the zikr of Alláh Ta'álá, making 'ibádat, and you could have kept yourself occupied and busy with your shaghl. That is your normal practice. By our coming here, we have obstructed you!" This is the normal habit of asking for forgiveness at the end.

### **Apologising unnecessarily is a superfluous custom**

It has become a baseless custom for some people to apologise in this way, and it sometimes happens that inappropriate remarks are made without there being any necessity for it. In the same way, some write in their letters to me, or in their isláhi notebooks: "If I have written anything contrary to proper etiquette please forgive me." My reply to this is: "This statement is superfluous. My heart is clean."

Before writing (or speaking) one should take care to have full control over one's pen (or one's tongue) and when one writes with vigilance (or when one speaks having pondered first and understood properly), then why should the necessity arise for apologising?

### **A misconception that only zikr is 'ibádat**

To carry on: When these folk apologised, our Dádá-pír, Hají Imdádulláh sáhib رحمه الله عليه replied: "Is that so? To keep oneself occupied with zikr, this is 'ibádat? And to sit with one's friends and to converse with them in order to bring happiness to their hearts, is this not ibádat?" This our Hadhratwálá رحمه الله عليه related to us. "Is it correct that to be engaged only in zikrulláh – what people commonly recognise as zikrulláh – is 'ibádat? And to sit with one's friends to bring cheer to their hearts and to make them happy by talking to them, is this also not ibádat?"

Just see: In his era, exactly who was Hají Imdádulláh sáhib رحمه الله عليه?

Ask the giants, those august personages recognised as “Qutbul-Irshád” – Hadhrat Mauláná Rashid Ahmed Gangohí Sáhib; “Hujjatul-Islám,” Hadhrat Mauláná Qásim Nánotwí Sáhib and “Hakímul-Ummat Mujaddidul-Ummat,” Hadhrat Mauláná Ashraf ’Alí رحمه الله عليه. Ask these giants who was Hajísáhib رحمه الله عليه and what his qualities were!

### **Sunnat-e-Rasúl** صلى الله عليه وسلم

Do you understand? This method is in accordance with the sunnat of Nabí-e- Karím صلى الله عليه وسلم. We belong to his ummat, so it is him that we refer to. So much so that there is a narration of Rasúlulláh صلى الله عليه وسلم:

خَالِفُوا النَّاسَ بِأَخْلَاقِهِمْ

*Conduct yourself with people according to their character and habits.*

The teaching in this statement is that, in one’s permissible social conduct, one should take into consideration the temperaments of one’s friends, so that the one friend should not feel anxious or be in dread of the other.

The following is narrated in the Hadíth Sharíf: In Rasúlulláh’s صلى الله عليه وسلم majális, tales of olden times were also related. The sahábah kirám رضى الله تعالى عنهم used to relate their experiences of the days of Ignorance (Jahálat) and Huzúr صلى الله عليه وسلم used to listen silently.

Once, a sahábí رضى الله تعالى عنه was relating some episode from the days of Jahálat. It so happened that the majlis sharíf ended before he could finish his tale. The next day, on the occasion of the majlis, that same sahábí رضى الله تعالى عنه was also present and Huzúr صلى الله عليه وسلم remarked: “That incident that you were relating was left incomplete. What happened subsequently?”

It may be that my voice is not reaching you. Are you able to hear me, brothers?

[A loud “Yes!” was the response from those present. Hadhratjí رحمه الله عليه then continued:]

I am merely trying to point out to you what the comprehensive qualities of the Alláh-wálá are. If some foolish and ignorant persons were to hear such talks taking place at a buzurg’s place, then they will remark: “We have come to listen to some other topics. The talks here are about agriculture,

about the price of goods, about kilos of wheat: ‘Brother, what is the price of wheat these days?’ ” They then get up and walk away. One does not know what concepts they had before coming to the buzurg, and with what muhabbat and ‘aqídat they had come.

### Testing the faith and confidence of the sálík

Oho! Their examination has been taken! It is for this reason that, suddenly, such topics will come to the fore and such persons are automatically tested, to see how firm their ‘aqídat is. They came professing tremendous muhabbat and tremendous ‘aqídat. But they walk out commenting: “We have come to listen to other topics. The talks here are about agriculture and business!”

### It is also Sunnat-e-Iláhí

Let us progress further. This is for those who have correct ‘aqídat and correct i’tiqád and i’timád with regard to their sheikh! We can state that this type of discussions are also Sunnat-e-Iláhí – the practice of Alláh Ta’álá. Just see: are there not references made to commerce in the Qur’án Sharíf? And see also, are there not references made to agriculture in the Qur’án Sharíf? Is there not mention of trades and skills?

وَمَا عَمَلَتْهُ أَيْدِيهِمْ

*It was not their hands that made this. (S.36.35.)*

One will find mention made of animals:

وَدَلَّلْنَاهَا لَهُمْ

*And have subdued them [i.e. animals] for their use. (S.36.72.)*

These áyát appear in the Qur’án Sharíf.

Mention is also made of incidents of previous ages and the people of previous ages: mention of Fir’oun, mention of Qárún, mention of the tribes of Thamúd and of Ád; mention of the Companions of the Elephants (Asháb-e-fil). After all, these are commentaries of the Age of Jahálat! And then, finally, Alláh Ta’álá states by way of a lesson for us to take heed: “Just see

what type of people were these! I have described the Age of Jahálat, I have narrated to you the conditions of the people of previous times and I have mentioned the manner in which I dealt with them, but see how rock-hard their hearts were, how stony-hearted they became, how they became filled with animosity. Seeing their situation, those without ímán should have been filled with fear, taken heed and accepted ímán, and those with ímán should have paid even greater attention to the safeguarding and progress of their ímán.”

### **Increase in ímán & removal of negligence**

The ímán of the mu'mínín and mukhlisín increased: they had developed fear of Alláh Ta'álá. Their hearts were now kindled. They had come to recognise what the system, the habit, the sunnat of Alláh Ta'álá was. This we saw with the ímán of the mu'mínín and sincere sahábah رضى الله تعالى عنهم, that with an increase in their fear their ímán increased, that they become an embodiment of the áyet:

لِيَزِدُوا إِيمَانًا مَعَ إِيْمَانِهِمْ

*That they might add faith to their faith. (S.48.4.)*

So that their ímán can increase with the initial ímán that they had.

In the same way, the conditions of the Ambiyá عليه السلام and of the pious and kámil obedient mu'mín people of previous times, have also been mentioned, as well as the munificent way in which they were accommodated by Haqq Ta'álá, by being showered abundantly with blessings upon blessings, bounties upon bounties, so that those who are mu'mínín may feel happy and the ímán of the mu'mínín may increase.

The result is, as Alláh Ta'álá Himself has stated in the áyet quoted above, that the ímán that they had, now increased. Therefore, those whose temperaments are congenial, whose understanding is of a noble quality, they will ponder on His blessings and His mercy, they will perceive something more and they will progress further with honour and dignity; and they will avoid anything which is of a corruptive nature. As for those whose temperaments are ignoble, whose hearts are not evil, but whose

hearts are hard, when they hear of what happened to past nations and how Záte-Báří Ta'álá challenged them and punished them, the hardness of their hearts will melt and their hearts will become soft.

Each one ponders: “Is this the system that Haqq Ta'álá follows? Is this His methodology? How long can I persist with my evil ways? How long can I continue with my waywardness? It should not happen that I am suddenly apprehended!”

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

*Lo! The punishment of your Lord is severe. (S.85.12.)*

In this way, their hard-heartedness changes into softness.

To continue: Záte-Báří Ta'álá has related qissas from the days of Jahálat and of previous nations, and the manner in which He dealt with the two groups mentioned above, so that the ummat of His Mehbúb (i.e. the Muslim ummat of Rasúlulláh (صلی الله علیه وسلم)) would take lessons from these incidents. Those mu'mínín Muslims who have lapsed into negligence, may remove their negligence thereby; and those who have an awareness and concern of the hereafter, and have already entered the phase of obedience, that their obedience may increase even more thereby. Also, these incidents have not been mentioned just once in the Qur'án Sharíf, but they have been mentioned several times, in varying tone's and in different chapters.

Do you understand?

To continue: Various topics were discussed in the majális of Rasúlulláh (صلی الله علیه وسلم). However, those filled with animosity would try to corrupt the plain and simple Musalmán sahábah (رضی الله تعالی عنهم). Once they were outside, they used to say: “We do not know what was being said. We fail to understand what he said and why he said it.” These people were, in all appearances, considered to be among the important people of the precincts of Makkah.

They were the so-called intellectuals and intelligentsia. They would argue: “If the talk had any sense in it, if it warranted being understood, then – seeing people of our calibre of intelligence could not understand it – what are the chances that these simple-minded poor folk sitting there

would understand?”

This was the stratagem used to mislead others. This was the ploy to seduce the simple and straight-forward folk. All this is also mentioned in the Qur’án Sharíf.

However, these very simple and straight-forward folk, after they had stayed with obedience in the service of Rasúlulláh ﷺ, finally turned out to be people with great minds! Their understanding and insight became so deep, their temperaments became so highly attuned and tranquil, that all those who had considered themselves to be great intellectuals, far above others, all came to be proven to be complete and utter fools.

This discourse is meant for those mu’minín, sincere seekers, who desire an increase in their ímán, and progress in their bátin and their obedience, with an accompaniment of concern for the ákhirat within themselves. These incidents are meant for them, that they will heed the lessons contained in them and discard their previous ways and, having knowingly chosen this route, henceforth adopt good ways and choose these new ways in a firm and well-grounded manner. It is stated in the Qur’án Sharíf:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ

*Say: This is my Way: I call on Alláh with sure knowledge,*

*(on evidence clear as the seeing with one’s eyes),*

*I and whosoever follows me. Glory be to Alláh! (S.12.108.)*

### **Basháshat of ímán**

This results in the basháshat (joy/exhilaration) of ímán coming into their hearts, and when the basháshat of ímán enters the heart, then ímán continues to increase, and there is no question of it decreasing. This was testified to by none other than the non-Muslim Christian king Heraclius.

The incident referred to appears in Bukhárí Sharíf and, briefly, is as follows: At the time that the letter from Rasúlulláh ﷺ with the invitation for him to embrace Islám was received by Heraclius, Abú Sufyán and others were also in the same country. At this stage, Abú Sufyán had as yet not accepted Islám, and he and his group had come there merely to trade. Having received the letter from Rasúlulláh ﷺ and knowing

as well of the presence of the Makkans, Heraclius summoned Abú Sufyán and read out the letter. He then proceeded to find out more details about the Muslims. Among several other questions put to Abú Sufyán, he was also asked as to those who entered into Islám, did they progress or did they retrogress? Bear in mind that, at the time, Abú Sufyán had not brought ímán. He replied that they progressed.

So, Heraclius, despite being a Christian king, a non-Muslim, testified to this, that it is the demand of the basháshat of those with ímán that, when basháshat enters ímán, then those with ímán progress and they do not retrogress. Heraclius himself was very well informed of his own Christian religion in order to have made this observation. This is exactly what Alláh Ta'álá has stated in the Qur'án Sharíf in the áyet quoted previously: In answer to the question: "What is the benefit of these a'mál, what are the effects?" It is stated that these are the bases for an increase and progress of their ímán.

### **One should not laugh aloud**

To continue: The sahábah رضى الله تعالى عنهم used to mention incidents from the days of Jahálat in the court of Rasúlulláh صلى الله عليه وسلم. Whenever an episode was not completed Rasúlulláh صلى الله عليه وسلم himself used to remind the narrator: "What was that incident? Just complete it."

If there was any humour in the narrative, Rasúlulláh صلى الله عليه وسلم used to smile as well. But he never laughed out loud. The Arabic word is "qahqahah" – to laugh loudly; bursting into laughter; roar with laughter. One should not laugh loudly. As far as possible, one should stifle such laughter. And as for the ahle-'ilm – the scholars of Dín – to laugh loudly is contrary to their honour and dignity. However, if one does laugh out loud incidentally, it is not mamnú' (forbidden).

Similarly, if involuntarily it should happen, then also it is not forbidden. But to deliberately laugh loudly, as is practised among the common people, is completely contrary to the shán of tulebá and 'ulemá. That Rasúlulláh صلى الله عليه وسلم laughed out loudly (qahqahah) is not proven anywhere, but dhahak is proven. "Dhahak" means "to laugh." – to laugh just sufficiently loudly that those nearby hear it. This is dhahak. It is stated in "*Sharah Tahzib*":

الْإِنْسَانُ ضَحَّاكٌ بِالطَّبْعِ

*It is the nature of man (that if there is any amazing humorous occurrence)  
he tends to laugh.*

It has also been proven that Rasúlulláh صلى الله عليه وسلم had laughed in this manner (dhahak), although it was only twice. It was not his habit to laugh, but, nevertheless, it has been narrated that he did. Therefore, if any álim were to laugh it would not be contrary to the sunnat. These are Díní mas'íl mentioned incidentally in-between.

**Rasúlulláh's khauf** صلى الله عليه وسلم

The reason was the fear that Rasúlulláh صلى الله عليه وسلم had. The du'á that Rasúlulláh صلى الله عليه وسلم made was:

وَاجْعَلْ خَشْيَتَكَ أَخَوْفَ الْأَشْيَاءِ عِنْدِي

*O Alláh! Make Your fear and dread dominant in me,  
greater than anything else!*

Rasúlulláh صلى الله عليه وسلم is saying: "Grant me such fear, such tremendous fear of You that nobody else in the whole world can experience." This is the result of ma'rifat-Iláhí – having gnosis of Alláh Ta'álá. As one's ma'rifat-Iláhí increases – as one's knowledge of Alláh Ta'álá increases – to that degree does the condition of the heart also becomes imbued with colours, and also becomes firm. I do not wish to comment further. Having made this statement I do not wish to state anything further as to the manner of the heart being coloured with splendid hues and firmness.

However, it has been established that Rasúlulláh صلى الله عليه وسلم had tremendous khauf. The lesson to take is this, that Rasúlulláh صلى الله عليه وسلم could bear that degree of fear. He could in no way transgress the limits. In no way could he move away from equilibrium. However, the Muslim ummat could not bear such khauf. Therefore, the limits of fear were also set out, as appears in a du'á at another place:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنِي وَبَيْنَ مَعَاصِيكَ

*I seek that much of khauf of You that it is a barrier between myself and the*

*commission of sins against You.*

That is: “I desire that much khauf from You, that it forms a barrier between me and sins being committed against You; that I do not perform any act or any deed, anything whatsoever, contrary to Your orders.”

Over there, the request was for “akhwafal ashyá” (extreme fear) and over here, the request is for fear within certain limits. Therefore, for the general mu'minín populace, that amount of fear is sufficient that they do not do anything contrary to the orders of Haqq Ta'álá. That is enough.

**Two methods of correction**

So, Záte Bárí Ta'álá has related two types of qissas in the Qur'án Sharíf: One is of those whose hearts are of a certain type who will be affected to that degree, and they will abstain from sinning and they will draw towards obedience (tá'at). Another type of qissah is of those whose hearts are of the other type, and they are already in obedience and they will be those who will progress in their tá'at (obedience).

Some are such that their hearts will be seasoned and primed by mention of the showering of blessings and they will bend and submit towards obedience. Others' hearts are such that, by the mention of punishment and wrath on wrongdoing, their hearts will soften and be drawn towards obedience. In essence, Záte Bárí Ta'álá's purpose is to save one from contrary actions and persistence therein, and to draw and bind one to obedience.

Take this example: A father sees his child doing wrong. At times, he puts fear into him; at times, he uses harsh words; at times, he threatens him; at times, he relates to him incidents of how others came to suffer harm and injury, trying to get him to bring into focus some concern. What is the purpose of all this? The purpose is that he should save himself from evil; save himself from being corrupted; save himself from situations of harm and disgrace; save himself from injury; save himself from sitting in the company of undesirable persons.

On the other hand, take another child who is also doing wrong: the father speaks to him with softness, with affection, with love, that he should save himself from wrongdoing. This child's temperament is such that he will

heed this approach. The father's purpose is the same in this case as well, that he should save himself from wrong; he should abstain from evil; he should avoid situations of shame and disgrace; that he should rather veer to avenues of good and of benefit and honour.

In both cases the purpose is the same, at times, using stern expressions and harsh words; and, at times, using tones of affection and love.

In the same way Záte Bári Ta'álá sets forth in the Qur'án Sharíf blessings of the highest order. In mentioning these ne'mats (blessings) He uses amazing tonalities in Súrah Ar-Rahmán:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ<sup>٥</sup>

*Then which of the favours of your Lord will you deny? (S.55.63)*

Then a very short áyet is narrated:

مُذْهَبًا ثَمَانِ<sup>٦</sup>

*Dark green with foliage. (S.55.64.)*

Thereafter, He asks again, as if to say: "Which of My ne'mats are you going to deny? Ponder a bit and see in what different ways I am trying to explain to you!" Just see in what amazingly loving tones these statements are set forth! Áh!

### **Alláh Ta'álá's love & compassion**

At a different place Alláh Ta'álá states, (in Surah 43.5):

أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنتُمْ قَوْمًا مُّسْرِفِينَ ۝

*Shall We turn this Book away from you because you are a wanton folk?*

As if to say: "Oh dear! You have debased yourself somewhat. So, shall We stop advising you?" Just see how lovingly it is put! That individual with a soft heart, one who has even the slightest spark of muhabbat for Záte Bári Ta'álá, should break down into tears on hearing this. Or should he not? How excellent is not Your mercy! How excellent is not Your affection! Wáh! Wáh! How much hope is He not instilling!

Just ponder on what Haqq Ta'álá is saying: "So, shall We stop advising

you? How can that happen when, in actual fact, I have created you? Now then, just look at yourself, what have you turned yourself into? But, despite My admonitions, why are you not taking heed and why are you not turning towards good? No matter how much you have dropped below the boundaries, should I stop giving you advice? That will not happen! From here onwards, you look at yourself: To what degree do you have sensibility within yourself? You gauge for yourself. I am pulling you towards Me. I am giving you nasíhat.” “Nasíhat”, implying “having your welfare at heart”.

Are you listening or not? Ponder on this!

Then again Alláh Ta’álá has made an amazing statement, a very endearing statement, full of compassion. These are statements meant for those who have living hearts. We are all mu’mín sitting here, and which mu’mín is such that he does not possess a living heart? Yes, it is a different matter that there are differences between one heart and another, one being very soft and another not so soft. It can never be that a mu’mín’s heart is like stone, and it should also never be so!

At a different place Haqq Ta’álá states (S.4.147.):

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَآمَنْتُمْ ۖ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ۝

*What can Alláh gain by your punishment if you are grateful and you believe? Verily, it is Alláh that appreciates (all good) and knows all things.*

Have you pondered? This is a very enchanting statement – a very enrapturing statement; a statement to set the heart aflame; a touching statement to melt the heart! What an amazing tone has been used:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

O dear! What will Alláh Ta’álá gain by punishing you? What an endearing statement! Are you listening?

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

What will Alláh Ta’álá gain by punishing you? It is such that it causes the heart to weep! Tears may or may not gush from one’s eyes, but the heart weeps! What will Alláh Ta’álá gain by punishing you? What will it benefit Alláh Ta’álá to cause you grief? What will He gain by beating you? How will

He benefit by causing you injury or harm? What, will there be an increase in the grandeur of Alláh Ta'álá, as we see with important worldly people?

What happens with important worldly people is that somebody utters something that offends them. Arrogantly, they command: "Bring the culprit here!" He is brought forth. "Beat him up! Bash him up!"

So this Big Shot sáhib's honour has risen! He has vanquished a poor, weak man and made an impression. Yes, he is a man of great strength! He is a man of power! He is a man of influence! His esteem has gone up! In hushed tone's people would whisper to one another: "Never mind this poor wretch, even the Thanedár (Chief Police Inspector) would be dealt with in this way." And mind you, it was no small feat for the Thanedár to be given a beating. That was in the old days. You are still children, too young to have seen those days.

However, Alláh Ta'álá states: "What will I gain by punishing you, by causing droughts, by causing you taklíf, by causing you sorrow? Will My honour and grandeur increase thereby? My honour and grandeur is as it was. There is no question of increase and decrease, of becoming more or getting less." Alláh Ta'álá is not such that His qualities increase or decrease, that they rise and decline, that they ascend and descend in status, that His superiority can wax and wane. Dear brother, Alláh Ta'álá is not like that. This is an absolute principle that He is not like that. And when He is not like that, then think for yourself:

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ

What can Alláh Ta'álá gain by your punishment?

However, if you wish to summon punishment onto yourself, then that is your affair! In any case, this is a most beautiful áyet, is it not?

Dear brethren, one's gaze should fall on all the áyát whenever one recites the Qur'án Sharíf. So, in conjunction with this one, take the following: Alláh Ta'álá is saying: "I have already stated to you:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ

*Your Lord has ordained mercy for Himself. (S.6.54.)*

### Subtleties of Qur'anic language

Áh! Just see! Over here the word “Rabb” has been used, whereas over there the word “Alláh” has been used. The niceties and implications only the linguist, the expert in rhetoric, will appreciate – the subtle change in nuance slipped in unobtrusively occasioned by using the word “Rabb” here and the word “Alláh” over there!

This is the reason why the linguists and literary experts of those days threw down their weapons in defeat and admitted that the words of the Qur'án Sharíf can never be the words of a human being. You may have read or heard of “*Sab'ah Mu'allaqah*” [*The Seven Suspended*]. What used to happen was that from every region of Arabia, the greatest poets, experts in the sciences of eloquence and rhetoric, and highly qualified in the art of Arabic poetry, composed highly intricate and eloquent verses. A poet would hang up his written qasídah in the Ka'bah. Others would then scrutinise this qasídah. Somebody else would compose something better and lower the first qasídah and suspend his above it. A third poet would compose something even more eloquent and suspend his qasídah right on top. In this way, seven qasídas were suspended on the Ka'bah, hence the name given to these as “*The Seven Suspended*”. This was in the Age of Jáhiliyah.

However, when these very poets heard the Qur'án Sharíf they confessed: “It is quite obvious that this Qur'án is the Word of Alláh – the Kalámulláh! It can never be the word of any human being!” From then onwards the custom of hanging up qasídas of poets on the Ka'bah came to an end.

The Jinnát also testified to the Qur'án Sharíf being the Word of Alláh Ta'álá: Rasúlulláh صلى الله عليه وسلم was making Fajr salát when the Jinnát arrived on the scene and stood listening. Merely by listening they brought ímán. Rasúlulláh صلى الله عليه وسلم did not even have to extend an invitation to them to accept ímán! They attested: “This is the Kalámulláh! It can never be the words of any human being!”

To continue: Haqq Ta'álá is saying that He has already stated to you:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ<sup>3</sup>

*Your Lord has ordained mercy for Himself. (S.6.54.)*

Your Rabb, your Nourisher and Sustainer, has made it compulsory on Himself to be merciful.

Is this not beautifully put? “Therefore, conclude from this, can I ever cause you any difficulty, or punish you unnecessarily? Yes, if you wish for punishment, if your attitude is that you will not reform without My punishment befalling you, that you will not mend your ways without being beaten, then that is your affair!” Does a loving father like beating his child without a good reason? He will explain to him time and again and try to make him understand, but if the child does not take heed, then he will beat him to correct him. Obviously he will not beat him out of pleasure! And – Alláh Ta’álá forbid! – if he were unintentionally to strike him in such a way that the stick wounds the child, immediately the father will feel remorseful.

He will get the doctor to attend to him. He will see to his treatment. If it was his purpose to cause injury, why call the doctor? Why do tears stream from his eyes? The blow was not intentional, but accidental. He is now regretful. If this is the condition of the father, the rabb-e-majázi – the father is referred to as the figurative or substitute nourisher – then will Záte Bárí Ta’álá send down punishment for no reason? But if you want punishment to descend, then it is your affair. Alláh Ta’álá is stating: “I have already stated that from My side I have made it incumbent upon Myself to be merciful. If you wish otherwise, It is your affair. However, there are some among you that, even though punishment descends on you, you are not prepared to believe. So much so, there are even some who may be sent to Jahannam and in Jahannam they will plead: ‘Take us out of Jahannam and send us back to the world, then we will bring ímán on You’. If this were to be done and if they were to be taken out of Jahannam and are sent into the world again, then too, they will not bring ímán!” Some are like this. Who can make such people understand?

To continue: Alláh Ta’álá states: “When I have made it incumbent on Myself to show mercy, what will I gain by punishing you?” What will it benefit Alláh Ta’álá by punishing you? What affectionate words! How full of muhabbat are these tone’s not!

Alláh Ta’álá continues: If you keep on showing gratitude.

Let us stop to ponder. Ponder over your existence. Who made it possible? These limbs and different parts of the body – who has given them? Out of all the creation no other creation has been given what you, O Insán, has been given!

“The first stage of gratitude is this that you believe in Me as you should believe in My Zát (Being) with the sífát (attributes).” With what beatitude has it not been said!

The short áyet with which I started ,I find most entrancing, absolutely enchanting!

Let us now combine all the áyát: Your Rabb, your nourisher and sustainer, has made it incumbent on Himself to show mercy. Therefore, – it follows according to the laws of logic – what will He gain by punishing you? Will there be an increase in His glory and majesty? And if you keep on living this way, living with gratitude as mu’minín bandas (believing bondsmen), without showing any ingratitude for His ne’mats (blessings), then there will only be mercy upon mercy! The áyet ends:

وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا

*Alláh Ta’álá is ever appreciative of you.*

Note that the word “Alláh” appears here and not “Rabb”. The term “Alláh” denotes that Being Who is such and such, such and such – that is, all the attributes of perfection are combined in that Being Who is absolutely pure and free of all faults and deficiencies. Despite this absolute perfection He states: “If you are mu’minín and remain as My bandas (bondsmen), then you have a great worth and value with Me.

In the word “Alíma” we have been shown: “I am well aware of this gratitude of yours and your ímán and ikhlás and the condition of the heart (which is the site of ikhlás). So, why should I not value you? Especially so, when you have effaced from within yourself certain other passions solely out of consideration for Me. You have left off all of these on My saying so and out of consideration for Me. It is in My knowledge that, being a mu’mín, you are remaining as a grateful bandah. So, if I do not value you, who else will?

I am One who is highly appreciative.” As Alláh Ta’álá states at a different place:

وَمَنْ أَرَادَ إِلَّا خَيْرَةً وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

*And whoso desires the hereafter and strives for it with the necessary effort, being a believer; for (people like) these their efforts find favour (with their Lord).(S.17.19.)*

### **Indebtedness: saying jazákalláh or shukriah**

The pre-requisite of being mu’min has been laid down. “This effort on your part is of great value in My eyes.” The words “mashkúr” and “shukr” that is applied to Záte Bárí Ta’álá in the Qur’án Sharíf means “one who values.” (On this basis) in our idiom we would say: “We say shukriah to you.” This is a phrase used day and night. For example: Somebody gives you an item in sheer happiness. If it is an elder you would say: “Shukriah!” If it is somebody junior to you and he does something agreeing with your tabiyet, you would say: “Jazákalláh!” So, a younger person we will thank by saying: “Jazákalláh! Khairul-Jazá’!” And an elder we would thank by saying: “Shukriah!”

On the other hand, Záte Bárí Ta’álá says to this insignificant insán, this human born of an insignificant drop of sperm, who has brought ímán on Záte Bárí Ta’álá merely by Him saying so, and is now involved in His obedience. What does Haqq Ta’álá say to him, this inferior creation?

In other words: “Shukriah to you!”

Ponder! Think about this! This is pure patronage, otherwise how can an inferior be addressed with “shukriah”? A lesser one should be told “Jazákalláh.” However, Záte Bárí Ta’álá is so happy, so happy, at his listening to Him and being obedient to Him, that He says: “You have great value with Me!” This is Sunnate-Iláhí – the system that Alláh Ta’álá follows. “You have made Me happy, Therefore, I will keep you happy!”

Is Alláh Ta’álá indebted to the bandah? Not at all! This is for the benefit of the bandah. Alláh Ta’álá is not indebted to anybody.

Take this illustration again: A father advises the son out of concern for him and the son accepts the advice. Is the father now indebted to the son? Not at all. It is the other way round: the son is indebted to the father for

having advised him for his benefit. Yet the father will say: “Wáh! Wáh! Wáh! Wáh! You have brightened our name! You have erased all the evil of your previous actions.” Nobody will now mention these past activities – or will they?

Take another illustration: Who takes note of a poor person? Nobody. Take a person who was absolutely poverty stricken or destitute, but has now become very wealthy. Those who had no time for him when he was poor will now treat him with respect. He will now be honoured. Those who looked at him with contempt will now be respectful and will be gracious towards him when he visits: “Please do come in. Quickly, bring a chair for our visitor!” Whereas previously when this person was down-and-out and he came, nobody took any notice of him. He had to sit on the floor in one corner.

Ponder. Do such occurrences not take place?

The point is that with an improvement, the previous sorry state is forgotten. This is what Alláh Ta’álá is stating. What loving and affectionate statements is He not making!

How much cheer is He not bringing to the heart! How much encouragement is He not giving! Is He not giving encouragement? What benefit is there for Alláh Ta’álá? Yet, when the bandah has brought ímán and thrown himself into His obedience, then Haqq Ta’álá encourages and spurs him on further, just like a loving and affectionate father.

We can thus conclude that to give encouragement is sunnate-Iláhí. To bring cheer to the heart (dil-jo’í) is sunnate-Iláhí. To spur somebody on is sunnate-Iláhí. To make a person happy is sunnate-Iláhí. Whereas Alláh Ta’álá is not in need of it. Do you understand the point?

The point I was making is that some issues are such that, in appearance, they do not seem to be ibádat. But, what do we know? Yes, those with knowledge will know that these are also part of zikrulláh, that these are also included in ’ibádat.

### **Attempting and achieving**

Can anybody fulfil perfectly and completely those commands that have been given in accordance to the shán of Alláh Ta’álá – in conformity to

His grandeur and majestic status? Never, but never! That order that Alláh Ta'álá has given to be carried out, in the time set for it, in the manner it is to be done, in keeping with the shán of Haqq Ta'álá, can anybody carry out that task to that degree of perfection? Never. However, this person who carries out that task in the set time, yet is unable to do it according to the shán of Záte Bárí Ta'álá, nevertheless, Alláh Ta'álá looks at the effort with a gaze of appreciation: "My bandah has made an effort. Where is he able to do so at the level of My Zát (Being)? Yet, I know that he did it according to his capabilities, weak as he is. He attempted it. Therefore, he is of value and appreciated in My gaze." Therefore, do not fall into too deep research and inquiry, into too deep introspection and mystification, into too deep thought and anxiety.

On the other hand, that day in which you feel that you have performed a task befitting the shán of Alláh Ta'álá that is the day of mourning for you! In other words, it is a day of immense grieving. The very audacity! "O puny bondsman! Do you consider that your performance is at the level of My grandeur and majesty?" Better is that day when you humbly submitted: "This is the extent of my effort. I have tried my level best. Where can I do anything befitting the grandeur and majesty of Haqq Ta'álá?" Where is it possible to do anything befitting the shán of Haqq Ta'álá? Astighfirulláh!

O you brothers! O you sálikún! O you zákírún! O you tálibún! O you mútíyún! Do you understand? This is encouragement – instilling courage for those who have work to do! Have you understood the points made?

### **A sinner enters a masjid**

It comes in the Hadíth Sharíf that when a mu'min bandah sets out to perform his namáz and he reaches the door of the masjid, then the malá'ikah attempt to stop him from entering. The reason being that he had committed some sins previous to this. And sins constitute filth and pollution. Now, how can the malá'ikah allow such a person to enter the masjid, the Royal chamber of Alláh Ta'álá, in this condition? They thus asks Alláh Ta'álá...

To digress a bit: The communication between Alláh Ta'álá and the malá'ikah is instantaneous. An instant also is a time period, but here

there is not even a time period. To illustrate this let us take the wireless (radio). These modern inventions make it easier to explain and understand. How much time does it take to communicate by radio? It is virtually instantaneous. Very early on I was in Pákistán. I had not as yet travelled by plane. Somebody took me to see a plane. When we were there I asked one of the officers: "I have heard that when a plane is flying a person can speak to another person flying in another plane. How does this work?" He said: "Quite right. Wait, I'll show you." He informed somebody of what he was going to do and then placed the earphone set on my head. He reassured me: "Do not worry, Hadhratjí!" There were four or five others standing there. A conversation then took place between the other party and myself. Not even a second's delay. Do you understand? Here there may still be fractions of seconds involved, but communication between Záte Bárí Ta'álá and the malá'ikah does not even involve that much of a delay. This illustration of a wireless has been given merely to make one understand.

To continue: The malá'ikah says: "How can I allow him to present himself in Your Royal chamber in this condition, contaminated with filth as he is?" One is prone to commit some sin or other, a "big" sin or a "small" sin and become besmeared with "big" filth or "small" filth. One's inner condition is known to the malá'ikah. If somebody were to be summoned by the wazír for a social meeting would he go wearing clothes which have stains and blotches? Obviously not. The wazír will see only the external, but Záte Bárí Ta'álá and the malá'ikah know the inner condition as well.

That is why it is written about a person intending entering the toilet: There are malá'ikah with him – these are the Kirámin-kátibín, one on the right side and one on the left side. The one on the right side writes down the nékis (good deeds) and the one on the left writes down the sins. These are the C.I.D.'s, the detectives, who watch over all his actions. If only one can have this awareness all the time it is also an achievement. Sub-hán-Alláh!

That these two malá'ikah are performing the work of C.I.D.'s is referred to in the Qur'án Sharíf in the following áyát:

إِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۖ مَا يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ  
عَتِيدٌ ۖ

*When the two receivers [guardian angels] receive (him), seated on the right hand and on the left, he utters no word, but there is with him an observer ready [to record].(S.50.17-18.)*

Therefore, on the day of Qiyámat every atom of good, and every atom of evil that has not been washed off with the waters of taubah, will be presented in one's Book of Deeds (Námah A'mál), as Alláh Ta'álá states at another place:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۖ

*And whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it. (S.99.7-8)*

Alláh Ta'álá is reminding us, warning us.

### **Behaviour in the toilet**

To continue: It is written that this person now enters the toilet. He thinks that he is now alone in the toilet and that there is nobody else there, because the malá'ikah Kirámin-kátibín do not enter – they remain waiting outside. He now thinks of Alláh Ta'álá just in his heart. Because it is not permissible to make the zikr of Alláh Ta'álá in the toilet with one's tongue, he thought of Alláh Ta'álá, he remembered Him and he made His zikr just in his heart.

On the other hand, if he did not do this, but he thought to himself that there is nobody present. Even the Kirámin-kátibín are not present, so he indulges in some self-enjoyment, playing and stimulating himself. He then comes out thinking that nobody is aware of his self-indulgence. Now, we find there are experts at physiognomy – those who claim to assess a person's character merely by looking at his face – this being so, then how can the Kirámin-Kátibín not know what he did while he was in the toilet?

So, when he leaves the toilet and he had remained in the toilet with nékis, as in the first instance, then the malá'ikah on the right will write

down nékis for him, even though he may not have said anything with his tongue, the zikr of Alláh Ta'álá having been made in his heart. The nékis of the heart are written down. If, on the other hand, he performed some unbecoming and indecent act while in the toilet, the person having the misconception that he is alone and that nobody knows about it, then the malá'ikah on the left will write it down.

Do you understand? If this awareness exists that nothing can be concealed, then jalwat and khalwat are equal. Then being in seclusion or being among others would have the same significance! Is my voice reaching you? Jalwat and khalwat will be the same. Who is there present in the toilet with him? Even though the Kirámin-kátibín are not present in the toilet, yet they write down one's activities. They are such.

To continue: This person is proceeding to the Royal chamber of Alláh Ta'álá i.e. the masjid, when he is stopped from entering by the malá'ikah. The malá'ikah says: "How can I allow him to present himself in Your Royal chamber in this condition, contaminated with filth as he is?" Immediately the order of Alláh Ta'álá is given: "O malá'ikah! Lift up the sins that this person is laden with! Remove the filth that is in him and on top of him!"

Do you see the bounty of Rabbul-Álamín, of that Being Who is our sustainer and our nourisher?

The malá'ikah immediately remove his sins. The person now enters the Royal parlour of Alláh Ta'álá, the masjid, in a pure (pák) condition. This is something to ponder over.

The moment the filth of his evil actions has been lifted from him, he enters and he performs his namáz, in whatever manner. He then departs from the masjid, but the malá'ikah is waiting for him on the outside. He has no option. He then asks Alláh Ta'álá, – this is from Hadíth Sharíf – "The impurity (ná-pákí) which I had lifted from him, shall I settle it on him again?" Haqq Ta'álá replies. "When you have lifted off from him his sins, why burden him again? Throw them away!"

Do you see? Alláh Ta'álá has stated:

كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ<sup>3</sup>

*Your Lord has ordained mercy for Himself. (S.6.54.)*

Alláh Ta'álá has made it compulsory on Himself to show mercy. Can you see the application of this incumbency? Is this not an act of love and affection? Does it not behove us to sacrifice ourselves on His orders?

### **Alláh Ta'álá is appreciative**

Just see further: We know the poor quality of our deeds. Yet Záte Bárí Ta'álá states: "And Alláh Ta'álá is appreciative and well-knowing of one's deeds:

You have made namáz. You have not performed it with the intention of showing any person. Deliberately you did not make the niyet of showing the people. The niyet was for the pleasure of Alláh Ta'álá. So, Alláh Ta'álá knows the condition of the heart, the sincerity, the ikhlás, that the deliberate intention was to please Alláh Ta'álá and not – Alláh forbid! – to show the people. On the other hand, how can he perform any deed the way it should be performed, according to the shán of Alláh Ta'álá? No, never. Despite this, Alláh Ta'álá's attitude is: "Seeing your effort is for Me and not for the creation. And seeing it was done for My sake, if I do not accept who is there to accept? In whatever manner it has been performed, the point is that it has been performed. Therefore, qabúl! Accepted!"

Do you understand, dear brethren?

But, on performing namáz! The above point is valid if one performs namáz. On not performing namáz there is no question of having hopes of acceptance! Therefore, first continue with your effort, then have hope.

So, now when he leaves the masjid he leaves pure – cleansed and clean. Alláh Ta'álá has purified him without him having made the effort himself at purifying himself and He has allocated a servant, a malá'ikah, to cleanse him. So, upon leaving the masjid he needs to have some prudence and sensibility, an awareness of his state of cleanliness. And, especially seeing that he has now even heard this with his own ears, should he now contaminate himself again? He should rather, as far as is possible, take care and be vigilant to safeguard himself from obscenity, from sins, from evil, from flagrant undignified acts and from scandalous and disgraceful acts.

These are aspects that one should sacrifice oneself for – for that person with a sharíf-ut-taba' and a s'Alím-ul-qalb (an honourable nature and a heart that is conducive to accepting goodness). Therefore, now that you have left

the masjid cleansed, keep a close scrutiny on yourself. Keep pondering. Keep on safeguarding your gaze. Keep on restraining your tongue. Keep your ears also curbed. Keep your feet also from being wayward: do not travel to just any old place; do not go to places where acts of disobedience take place; save your footsteps from walking to places of iniquity. Do not deliberately bring evil thoughts into your heart.

Why? The reason is that Alláh Ta'álá has said that we should safeguard our feet, safeguard our ears and safeguard our eyes. It is stated in the Qur'án-e-Pák:

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ۖ

*Every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). (S.17.36.)*

### Places of evil

Furthermore, Alláh Ta'álá states in the Qur'áne Pák:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

*And those who do not participate in false activities. (S.25.72.)*

It is the shán, the honour and dignity, of a mu'min Muslim that he does not go to places of evil. He does not sit in places of iniquity. Do you understand? This is the dignified and honourable status of a mu'min Muslim. Alláh Ta'álá does not want him to sit in places of evil.

Alláh Ta'álá states further: Never mind sitting in wrong places, but...

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۖ

*When they pass by idle pursuits they pass by with dignity. (S.25.72)*

If he were to pass by any evil places, places where people are sitting involved in futile activities, if this mu'min were to pass that way, he proceeds with his eyes cast down, with complete dignity and utmost grace. He passes by in such a manner that it is apparent that he does not look with contempt at those involved in those wrong activities and that he does not consider himself to be superior to them.

Wáh! Wáh! What a splendid statement! Is my voice reaching you or not?

To repeat: When he passes by people involved in futile activities: “marrú kirámá” – he proceeds in a very cultured manner, that by his manner of behaviour there is no sign of him showing any superiority and there is no evidence of him looking with contempt at them and considering himself to be better than them. The mu'min does not even incline towards them. He does not even look at them. Neither does he think himself superior, nor does he consider them inferior. Provided that he is a tálib! So, never mind sitting there – rather he passes by such places. This is the shán of a mu'min Muslim.

Coming back to what I had said initially, that some actions are such that, externally, they do not appear to be zikrulláh, nevertheless, these actions are carried out to encourage others and for their dil-jo'í – to make them happy. In this event they are also included in zikrulláh. They are also acts enjoined by the Sharí'at (mámúr-behí) from among many other acts.

### **A person's temperament: an important mas'alah**

What was the reason for bringing this topic to my lips and mentioning the incident concerning Hají Imdádulláh sáhib رحمه الله عليه? This is something I have not mentioned before, but the purpose is to mention something connected to the tape recorder that has been placed here. Leave it here – I have already given permission previously. However, my tabiyet does not approve of it. In the first instant it jolts me – it causes me an inner agitation. My tabiyet feels ashamed. This does not mean that you should not record. I am merely intimating the condition of my temperament.

What I mean to indicate is that there are certain matters that are not harmful from the dunyáwí (worldly) point of view and they are not harmful from the point of view of the ákhirat (hereafter). The dunyáwí harm would be harm to ján (life and limb), harm to mál (wealth), and harm to ábrú (honour). Harm to honour is considered to be severer than harm to life and limb and to wealth. It is indeed considered a very severe harm. Yes, that person who has no sensitivity to and awareness of disgrace he is no ádmí (human being). So, worldly harm would be bodily harm, material harm

and harm to honour and dignity. What would constitute Díní harm, harm to one's ákhirat? This would be sin (ghunah).

So, in placing the tape recorder here what bodily or material harm is there to me or to my honour? To the contrary, in the eyes and in the thinking of others, it is a means of greater honour. The thoughts running through their minds most probably are as follow: "Oho! Just see how great a personality is Hadhrat! Just see the people listening to him! Also, how attentively are they not listening! And they are even taping his talk! What great worth do they not place on his talks!" Such thinking is a basis of honour and not harm. So, there is no harm in it for me, neither worldly nor in the hereafter.

Any harm to one's hereafter is intolerable. Obedience in such matters is not wájib. A statement of Rasúlulláh صلى الله عليه وسلم states,

وَلَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ

*And do not obey in the transgression of Alláh Ta'álá's orders.*

On the other hand, it is also wrong to think that people may say what they like, but we are unconcerned.

Is my voice reaching you?

### **Hayá – and what people think**

Remember! Hayá (a sense of modesty and shame) is a very virtuous quality. The Hadíth Sharíf states:

الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ

*Hayá is a branch of ímán.*

Hayá is a good quality. Insán abstains from a lot of evil because of it. If one's sense of shame were to disappear, then to abstain from evil becomes very difficult. To the extent of one's hayá, one will abstain even from the minutest of evils. Hayá and a sense of shame are great qualities. These are branches of ímán.

Thus, to think: "Arè Mia! People may say what they like, I could not be bothered in the least!" this is not an ádmí (civilised human being). The

reason is that that person who has a conducive temperament, a respectable disposition, will be extremely concerned. Even though he may not be guilty of the actions people attribute to him – he may be uninvolved and completely pák – yet he will be affected. When he comes to know that this type of filthy rumours concerning him have spread from people’s lips his temperament will definitely feel aggrieved. He is blameless, nevertheless, he feels hurt when such talks reach his ears. So, that person who thinks to himself: “I could not be bothered in the least!” is no ádmí – he is not one whom we would call respectable and cultured.

I have proof of this. And not only one proof, but many.

Take the case of Ummul-mu’minín Hadhrat Á’isháh رضى الله تعالى عنها. Was she slandered or not? The incident is mentioned in Súrah Núr. Yet she was innocent, was she not? Yet a hue and cry arose. Hadhrat Á’isháh رضى الله تعالى عنها herself was unaware of the slander against her. An elderly lady, Hadhrat Umme-Mustah رضى الله تعالى عنها brought her attention to it:

“Do you know something? There is a hue and cry about you. This is the slander levelled against you.” Yet, she was innocent. She was chaste. Alláh Ta’álá revealed 10 áyát in the Qur’án Sharíf concerning her chasteness (S.24.11 & following áyát.)

However, by these slanderous statements having come to the lips of the world, what happened to her? When she heard about them she developed a fever, even though she was pure and chaste.

So, a person who thinks: “Ah! Let the people think what they like, I am unconcerned!” is he an ádmí, taking into account that Ummul-mu’minín Hadhrat Á’isháh رضى الله تعالى عنها who was siddíqah, faqíhah, álimah, ábid’ah, záhidah, árifah, zowjah-mutahharah of Rasúlulláh صلى الله عليه وسلم was also affected and developed a fever, chaste and pure as she was?

Therefore, It is imperative to save oneself from such situations where people have an opportunity to pass comments. So much so that Rasúlulláh صلى الله عليه وسلم has stated:

اِنْقُوا مَوَاضِعَ التُّهَمِ

*(Always) save yourself from situations of slander.*

As I was saying: in keeping the tape recorder here there is no Díní or worldly benefit for me. Nevertheless, from the aspect of my disposition I sense it to be shameful and a barrier. However, it does not mean that you should not bring it tomorrow. This I had already clarified earlier. There may be some who may feel: “Oho! Hadhrat’s temperament is bashful about the tape recorder. He finds it distasteful. Therefore, we will not bring it tomorrow.” The answer I have already given – this is a question of disposition.

In any case, going back to what I was saying initially and had mentioned the situation with Hají Imdádulláh sáhib رحمه الله عليه that he was conversing with others in emulating Rasúlulláh صلى الله عليه وسلم with passionate love for the sunnat. Rasúlulláh صلى الله عليه وسلم has stated that deal with people according to their habits and akhláq. So, whatever type of person presented himself to Rasúlulláh صلى الله عليه وسلم he behaved towards them accordingly. For example, If a farmer came to him, then he would converse about farming; if a merchant came to him he would converse with him along lines of business. There were lessons in these. Every action and statement of Rasúlulláh صلى الله عليه وسلم contained lessons and teachings for us. If our behaviour is according to these criteria, then it is sunnat, otherwise not.

### **Humour in Islám**

For instance: Some sahábah رضى الله تعالى عنهم enquired...

You have studied Bukhárí Sharíf, in which there is a chapter on “Humour”. Shamá’il Tirmizí sharíf also contains these references.

To continue: some sahábah رضى الله تعالى عنهم asked: “O Rasúlulláh صلى الله عليه وسلم! You prevent us from being jocular, but you yourself are jocular?” Rasúlulláh صلى الله عليه وسلم replied: “In my jocularly there is ’ilm and lessons, which are not to be found in your jocularly. That is why I forbid you.”

However, when a person also reaches such a comprehensive status of dignity, then he will be an exception to the rule. Occasionally, with the niyet (intention) of sunnat, in order to bring cheer to another’s heart – as a means of bringing joy – it would be permissible.

On the other hand, if one’s jocularly is the cause of creating discord and enmity and the other person is offended – no matter how great a friend he

may be, but the jocularity is of this nature – he should refrain. He would be committing a sin. We are speaking of making hearts happy, but here his heart is grief-stricken. How can this be bringing cheer to him? How can this be considered to be making him happy? An injury has been caused. That is why Rasúlulláh ﷺ stated: “There is a difference between my humour and yours.”

If one is not permitted to be a party to jocularity, then – Alláh Ta’álá forbid! Alláh Ta’álá forbid! – how can one ever be a party to others’ unnecessary, futile and nonsensical deeds and activities and sinning?

Some instances of jocularity have great lessons in them. An incident comes to mind concerning a sahábí رضى الله تعالى عنه and which is related in Shamá’il Tirmizí Sharíf: The sahábí’s رضى الله تعالى عنه name was Záhír. He was a peasant, that is, he lived in a farming area. Occasionally when he came to Madínah Munowwarah he used to bring gifts from the farm to present to Rasúlulláh ﷺ. In reciprocation Rasúlulláh ﷺ used to present him also with something. So that whenever he came, Rasúlulláh ﷺ used to comment: “He is our farm and we are his city.”

It so happened that, once, when the sahábí Záhír رضى الله تعالى عنه came to Madínah Munowwarah and was proceeding towards the bazár, Rasúlulláh ﷺ also came out of his home and proceeded in the same direction. Rasúlulláh ﷺ recognised him, upon which Rasúlulláh ﷺ quietly came up to him from behind and laid his hands on his shoulders. Bear in mind that Rasúlulláh ﷺ had great strength in his arms. The sahábí Záhír رضى الله تعالى عنه did not recognise who it was and asked: “Who are you?” Through the corner of his eyes his gaze fell on the mubárák hands and he realised immediately that it was Rasúlulláh ﷺ. Immediately he stepped backwards with the intention of pressing his back against the mubárák breast of Rasúlulláh ﷺ with this thought in mind: “When will this opportunity arise again? If my back were to touch the mubárák breast of Rasúlulláh ﷺ I will possibly be saved from the fire of Jahannam!”

With his hands still on the shoulders of Záhír رضى الله تعالى عنه Rasúlulláh ﷺ said: “Who is there who will buy this slave?” ‘Abdulláh – the bondsman of Alláh; the slave of Alláh. This was in a manner of speaking. Záhír رضى الله تعالى عنه

عنہ was not a slave in the Shar'í Sense of the word. But was he not a slave of Alláh Ta'álá – 'Abdulláh? How did Záhír رضى الله تعالى عنه respond?

Is my voice reaching you?

Záhír رضى الله تعالى عنه said: "O Rasúlulláh! That person who is of no use to himself, how can he be of use to others? Who will buy me?" Huzúre-Akram صلى الله عليه وسلم (the sheikh), replied: "That is what you are saying. Ask Alláh and the Rasúl of Alláh صلى الله عليه وسلم of what degree of worth you are, of what great value you are!"

This incident appears, on face value, to be of a humorous nature, but in reality it has great ta'lím (lesson/s; teaching/s) in it. It is proof of ease in methodology. What great and glad tidings are not contained in it! Huzúre-Akram صلى الله عليه وسلم is congratulating him and that he is happy with him. Credence should be placed on this statement.

### **A mas'alah of Sulúk**

From this also is proven the mas'alah concerning the relationship between the sheikh and the muríd. What does the muríd say and what reply does the sheikh give? The sheikh may state: "Mubárak! Congratulations!" By the sheikh's words of comfort there is peace of mind and tranquillity. Therefore, the sálik should not consider the sheikh's ta'lím to be superficial. He should consider it to be truthful and investigated (haqíqí tahqíq), because every statement of the sheikh is based on truth (wáqí'í).

A second aspect should also become quite clear. What is it? This has to be explained. Very briefly: The question arises as to why did Rasúlulláh صلى الله عليه وسلم place his hands on the shoulders and why did he not place his hands over the eyes, as is the custom here? What we see happening here is that a friend creeps up silently from behind and then clasps his hands over the eyes of the friend to see if he can be recognised: "Tell me who is it?"

Now why did Rasúlulláh صلى الله عليه وسلم not place his mubárak hands over the eyes of the sahabí رضى الله تعالى عنه, but placed them on his shoulders? The reason is that by placing the hands over the eyes, a person becomes terrified. A burden settles on the heart.

So, Rasúlulláh صلى الله عليه وسلم is giving the ta'lím that it is not correct that a mu'min should behave towards another mu'min in such a manner and in

such ways as to cause a burden to settle on him. Rasúlulláh صلى الله عليه وسلم gave the ta'lím of placing the hands on the shoulders and not over the eyes.

What was the reason for this? As explained: by suddenly placing the hands over the eyes the heart becomes agitated. A weight settles on the heart. Rasúlulláh صلى الله عليه وسلم has shown by his action that a mu'min should take the utmost care and precaution not to behave towards another mu'min in such a manner as to cause a burden to settle on his heart.

### Du'á

May Alláh Ta'álá grant us the kámil taufíq to continually practise and live our lives in accordance with this. وَاجِرْدَعَوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ



### APPENDIX

#### Extracted from SAHÍH BUKHÁRÍ Sharíf, Volume: 1.

Narrator: "Abdullah bin 'Abbas رضى الله تعالى عنه

#### Abú Sufyán bin Harb's response to Heraclius' questions

*[The incident that Hadhratjí رحمه الله عليه had alluded to is being reproduced here. It should be borne in mind that Abú Sufyán had not accepted Islám at the time this incident took place. Therefore, it cannot be said that Abú Sufyán spoke out of sympathy for the Muslims. To the contrary, he was one of the leaders of the Quraish who waged war against the Muslims on several occasions.]*

Abú Sufyán bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Shám (Syria, Palestine, Lebanon and Jordan), at the time when Alláh's Apostle صلى الله عليه وسلم had a truce with Abu Sufyán and the Quraish infidels. So Abú Sufyán and his companions went to Heraclius at Ilya (Jerusalem.) Heraclius summoned them to the court and he had all the senior Roman dignitaries present around him.

He called for his translator who, translating Heraclius's questions, said

to them: “Who among you is closely related to that man who claims to be a Prophet?” Abú Sufyán replied: “I am the nearest relative to him (among the group).” Heraclius said: “Bring him (Abú Sufyán) close to me and make his companions stand behind him.” Abú Sufyán added: “Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (the Prophet ﷺ) and that if I told a lie they (my companions) should contradict me.” Abú Sufyán added: “By Alláh! Had I not been afraid of my companions labelling me a liar, I would not have spoken the truth about the Prophet.

“The first question he asked me about him was: ‘What is his family status among you?’

I replied: ‘He belongs to a good (noble) family among us.’

“Heraclius further asked: ‘Has anybody among you ever claimed the same (i.e. to be a Prophet) before him?’

“I replied: ‘No.’

“He said: ‘Was anybody among his ancestors a king?’

“I replied: ‘No.’

“Heraclius asked: ‘Do the nobles or the poor follow him?’

“I replied: ‘It is the poor who follow him.’

“He said: ‘Are his followers increasing or decreasing (day by day)?’

“I replied: ‘They are increasing.’

“He then asked: ‘Does anybody among those who embrace his religion become displeased and renounce the religion afterwards?’

“I replied: ‘No.’

“Heraclius said: ‘Have you ever accused him of telling lies before his claim (of Prophethood)?’

“I replied: ‘No.’

“Heraclius said: ‘Does he break his promises?’

“I replied: ‘No. We are at truce with him, but we do not know what he will do in it.’ I could not find opportunity to say anything against him except that.

“Heraclius asked: ‘Have you ever had a war with him?’

“I replied: ‘Yes.’

“Then he said: ‘What was the outcome of the battles?’

“I replied: ‘Sometimes he was victorious and sometimes we.’

“Heraclius said: ‘What does he order you to do?’

“I said: ‘He tells us to worship Alláh and Alláh alone and not to worship anything along with Him and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.’

“Heraclius asked the translator to convey to me the following: ‘I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families among their respective peoples. I questioned you whether anybody else among you claimed such a thing and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man’s statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative; and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Alláh. I then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative. And in fact this is (the sign of) true faith, when its delight enters the hearts and blends within them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Alláh and Alláh alone and not to worship anything along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste.

“‘If what you have said is true, he will very soon occupy this place underneath my feet. And I knew it (from the scriptures) that he was going

to appear, but I did not know that he would be from you. And if I could reach him definitely I would go immediately to meet him. And if I were with him I would certainly wash his feet.'

"Heraclius then asked for the letter addressed by Alláh's Apostle صلی الله علیه وسلم, which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read.

"The contents of the letter were as follows: 'In the name of Alláh the Beneficent, the Merciful (this letter is) from Muhammad, the slave of Alláh and His Apostle, to Heraclius, the ruler of Byzantine. Peace be upon him who follows the right path. Furthermore I invite you to Islám; and if you become a Muslim you will be safe, and Alláh will double your reward. And if you reject this invitation of Islám you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Alláh's statement): *'O people of the scripture! Come to a word common to you and us that we worship none, but Alláh and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Alláh. Then, if they turn away, say: Bear witness that we are Muslims (Those who have surrendered to Alláh. S.3:64)*

Abú Sufyán then added: "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abí-Kabsha (the Prophet Muhammad صلی الله علیه وسلم) has become so prominent that even the King of Baní Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet صلی الله علیه وسلم) would be the conqueror in the near future till I embraced Islám (i.e. Alláh guided me to it.)"

The sub-narrator adds: "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that, once, while Heraclius was visiting Ilya', he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood. Heraclius was a foreteller and an astrologer. He replied: 'At night when I looked at the stars, I saw that the leader of those who practise circumcision had appeared (and become the conqueror). Who are they who practise circumcision?' The people replied: 'Except the Jews nobody practises circumcision, so you should not be afraid of them (Jews). Just

issue orders to kill every Jew present in the country.’

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Alláh’s Apostle صلى الله عليه وسلم to Heraclius, was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied: ‘Arabs also practise circumcision.’ (After hearing that) Heraclius remarked that the sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend, who agreed with him in his opinion about the emergence of the Prophet صلى الله عليه وسلم and the fact that he was a Prophet صلى الله عليه وسلم.

On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they had assembled, he ordered that all the doors of his palace be closed. Then he came out and said: ‘O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain, then give a pledge of allegiance to this Prophet (i.e. embrace Islám).’ (On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers [wild Asian asses], but found the doors closed. Heraclius realized their hatred towards Islám. And when he lost the hope of their embracing Islám, he ordered that they should be brought back in audience. (When they returned) he said: ‘What I have said was just to test the strength of your conviction and I have seen it.’ The people prostrated before him and became pleased with him, and this was the end of Heraclius’s story (in connection with his faith).

*[Christians cannot deny the truth of Islám, as the a above recorded incident, together with many others, demonstrates that the Christians of that time recognised that Rasúlulláh صلى الله عليه وسلم was the true messenger of Alláh Ta’álá.]*



## BOOKLET NUMBER TWELVE

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## INTRODUCTION TO THE ORIGINAL BOOKLET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, Booklet Number Twelve is now ready, solely through the fadhil of Alláh Ta'álá and the barkat of our sheikh رحمه الله عليه.

In preparing this booklet there is a slight departure from previous issues in that this is a translation, not of a majlis, but of a lecture on Tauhíd delivered by Hadhrat Mauláná Mas'hulláh Khán Sáhíb رحمه الله عليه. The place and date of deliverance are not stated. Hadhrat Wakíl Ahmed Sharwání Sáhíb had it published in Urdú in Hijrî 1411 (1990). The foreword is by him, Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت بركاته. A Hadíth Sharíf that creates a lot of concern is the following:

Hadhrat Abú Hurairah رضي الله تعالى عنه narrates that Rasúlulláh صلى الله عليه وسلم said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَادِرُوا بِالْأَعْمَالِ  
فَتَكُونُ فِتْنٌ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا  
وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِّنَ الدُّنْيَا

*Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn to disbelief in the morning and sell his faith for worldly goods. (Muslim Sharíf)*

Faith – ímán – is that precious gift that needs to be safeguarded at all costs. What is ímán? What are its ramifications? It is in answer to these and many other questions concerning ímán that the subject of Tauhíd has

been chosen for Booklet Number Twelve.

### **An introduction to Hadhrat Wakíl Ahmed Sharwání Sáhíb** دامت برکاته

Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت برکاته is the illustrious son of an illustrious father – his father being Hadhrat Sháh Mauláná Háfiz Jalíl Ahmed Sharwání Sáhíb رحمه الله عليه, who was also known as Piyáre-Mian, khalífah of Hadhrat Mauláná Ashraf 'Alí Thánwí رحمه الله عليه. Mention of him has been made in the foreword of Booklet Number Ten.

Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت برکاته was born in Thánah Bhawan, in the house of Hadhrat Mauláná Ashraf 'Alí Thánwí رحمه الله عليه. Although the family was originally from 'Alígarh, Hadhrat Wakíl Ahmed Sharwání Sáhíb's رحمه الله عليه father stayed for 17 to 18 years in the company of Hadhrat Thánwí رحمه الله عليه, staying in his house, this being the reason why Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت برکاته was born there. After his birth he was blessed by being fed some dates chewed by Hadhrat Thánwí رحمه الله عليه.

His Díní education started in “Khánqáh-Imdádíyah-Ashrafiyah” in Thánah Bhawan. Two years after Hadhrat Thánwí's رحمه الله عليه demise Hadhrat Wakíl Ahmed Sharwání Sáhíb's father returned to 'Alígarh, where his father taught him the initial Arabic kitábs. After the formation of Pakistan, his father settled in Lahore and became engrossed in the establishment of the “Majlis Siyánatul-Muslimeen, Pakistan” – it was for this purpose he had taken up residence in Pakistan – and Hadhrat Wakíl Ahmed Sharwání Sáhíb دامت برکاته completed his studies in Lahore, graduating in 1957 as an 'álim and muftí in “Jámi'ah-Ashrafiyah”.

Two years after qualifying he commenced teaching at the same institute and he has been there ever since. He is also the Deputy-Muftí at the same institute. He is also tirelessly involved in furthering the aims and objects of the “Majlis Siyánatul-Muslimeen, (Pakistan)”. As mentioned previously in Booklet Number Ten, the “Majlis Siyánatul-Muslimeen, (Pakistan)” was established by his father, Hadhrat Sháh Mauláná Háfiz Jalíl Ahmed Sharwání Sáhíb رحمه الله عليه, to give practical force to the all-comprehensive programme that Hadhrat Mauláná Ashraf 'Alí Thánwí رحمه الله عليه had laid down for the reformation of the Muslim Ummah. Hadhrat Wakíl Ahmed Sharwání

Sáhib دامت برکاته is a member of the Shurah of “Majlis Siyánatul-Muslimeen, (Pakistan)”. He is also editor of the monthly magazine: “As-Siyánah,” that the organisation prints and distributes. He has eight other publications to his name.

### Connection with Hadhrat Mauláná Masíhulláh Khán Sáhib رحمه الله عليه

Hadhrat Wakíl Ahmed Sharwání Sáhib دامت برکاته is the nephew of our Hadhrat Mauláná Masíhulláh Khán Sáhib رحمه الله عليه, his mother being our Hadhrat’s رحمه الله sister. Besides that Hadhrat Wakíl Sáhib is also our Hadhrat’s رحمه الله son-in-law, being married to one of our Hadhrat’s رحمه الله daughters. Hadhrat Wakíl Sáhib is also our Hadhrat’s رحمه الله khalífah.

Dr.I.M.



[Hereunder follows the foreword to “At-Tauhídul-Haqíqí” penned by Hadhrat Wakíl Ahmed Sharwání Sáhib دامت برکاته himself.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

By Hadhrat Wakíl Ahmed Sharwání Sáhib دامت برکاته

This “At-Tauhídul-Haqíqí,” which is in your hands and appears in the form of a treatise, is an all-encompassing, forceful wáz which. Árif-billáh, Hadhrat Mauláná Sháh Masíhulláh Khán Sáhib, Jalálábádí رحمه الله عليه, Khalífah-Arshad of Hakím-ul-Ummat, Mujaddid-ul-Millat, Hadhrat Thánwí رحمه الله عليه had delivered somewhere. This wáz maintains its vibrancy. By perusing it and reading it; it is an excellent rendering on TAUHÍD; it refreshes one’s ímán; it is a magnificent gift for the mu’min (believer); and it is an amazing source of employment for writers and lecturers. Reading it or listening to it, mollifies the stoniest of stony hearts; and it reveals the way (to guidance) to the antagonists of TAUHÍD.

It has been delivered in a manner both charming and pleasing and in a mode that involuntarily draws every reader towards his Ma’bud-Haqíqí (i.e. Alláh Ta’álá.) Every Muslim in general, and every writer and every public speaker in particular,

*should read this wáz repeatedly and make it his/ her prized object.*

*Wakíl Ahmed (may he be forgiven.)*

*Baitul-Ashraf*

*78 A Model Town, Lahore.*



## AT-TAUHÍD-UL-HAQÍQÍ – THE REALITY OF TAUHÍD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

أَمَّا بَعْدُ:

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَصَوْمَ رَمَضَانَ وَحَجَّ

### The basic pillars of Islám

The mubárák statement of Huzúre-Akram (i.e. Rasúlulláh) صلى الله عليه وسلم is that Islám is founded on five basic pillars:

Firstly: *To bear witness that there is none worthy of worship except Alláh Ta'álá and that Muhammad صلى الله عليه وسلم is the bondsman and messenger of Alláh Ta'álá.*

Secondly: *to perform salát (the five daily compulsory prayers) with punctuality;*

Thirdly: *To give zakát (the compulsory charity for those who are of means);*

Fourthly: *To keep the fasts (of Ramadhán Sharíf); and*

Fifthly: *To perform hajj (the pilgrimage to Makkah).*

From the above translation of the Hadíth Sharíf you will have come to realise that the foundation of Islám has been placed on five fundamentals. Also, it will be known to everybody that only when the foundation of any item is firmly established on some definite aspects, then only will that item and structure be considered to be perfect and solid, worth relying

on and it will then qualify for producing peace of mind. Otherwise, it will cause a variety of apprehensions and a dispersion of thoughts, making life veritably bitter.

This being so, why then is constructive benefit not taken from the accepted principles and known prerequisites of the Islámic foundations? If even one foundation of Islám becomes weak or deficient in a person, then that person's Islám will be shaky and defective, not strong and perfect. A statement of Hadhrat 'Umar رضى الله تعالى عنه is as follows:

نَحْنُ قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ

*We are such a nation that Alláh Ta'álá has blessed us with izzat with Islám.*

These are the five fundamental teachings of Islám. When one has developed firmness and permanence in them, only then will one attain that jáh aur jalál (prestige and grandeur), that izzat aur hashmat (honour and dignity), whereby one will then be called a kámil Muslim and one will be able to live a life full of izzat because one has fulfilled the call inherent in:

نَحْنُ قَوْمٌ أَعَزَّنَا اللَّهُ بِالْإِسْلَامِ

*We are such a nation that Alláh Ta'álá has blessed us with izzat with Islám.*

For the Muslim, who is also a claimant of another life (in the hereafter) and has firm belief in it, it is his primary fardh duty to grasp firmly onto the five fundamentals of Islám and to remain steadfast on them. The command of Alláh Ta'álá is:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

*All of you grasp firmly to the rope (silsilah) of Alláh. (S.3.103.)*

This rope, this silsilah, is veritably this Islám on which we have been given the instruction to hold steadfastly on to! Consequently, in order to be exemplary (kámil) Muslims, in order to live with honour and respect, in order to attain a life of serenity and comfort in both the worlds, and in order to be blessed with the true pleasure and happiness of our Ahkamul-Hákimín (i.e. Alláh Ta'álá), it is necessary to come to know the details of

these five items and to understand their reality. And this is the primary lesson of our lives.

### The basic principle

From among the principles, the first principle is the Kalimah-Shahádat, that is:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*I bear witness that there is none worthy of worship except Alláh Ta'álá  
and I bear witness that Muhammad صلى الله عليه وسلم is His bondsman and  
messenger.*

This is a basic principle for the following reason: Everybody knows that in dín (religion) there are various categories, some of which are principles and others are branches of these. Then, among the principles, one is a basic principle and the others are ordinary principles. Who is not aware that the principles take precedence over the branches, and also that, among the principles, the basic principle takes precedence and priority over all the other principles? This means that the basic principle is such that all the branches are dependent on it.

Thus, whoever accepts the basic principle enunciated above will be called a Muslim. Therefore, the first basic aspect, without which no virtuous actions are acceptable, without which no 'ibádat is beneficial, without which no tá'at is a basis for qurbe-Khudáwandí, is this Dín-e-Muhammad and Mazhabe-Islám (that is. the religion of Islám as brought to us by Muhammad صلى الله عليه وسلم):

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ<sup>ف</sup>

*The (only) dín (acceptable) by Alláh is (the Dín of) Islám. (S.3.19.)*

Another statement of Bá-rí-Ta'álá (Alláh) is as follows:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ<sup>ع</sup>

*That person who desires and searches for another Dín besides Islám, then  
(this other Dín and mazhab) will never be accepted. (S.3.85.)*

### The status of Islám and ímán

This status of Islám and ímán is such that no matter how magnanimous a deed a person performs, but if he is not a Muslim, then that deed has no worth. A person may undertake a thousand acts of mujáhadah and riyádhat, but, if he is not a Muslim, then there will be no beneficial results. It is in connection with such people, that Bárí Ta'álá states:

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۚ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ ۝

*These are those people for whom there is nothing else (in the way of thawáb) in the hereafter except the fire (of Jahannam) and whatever they did in the world will be in vain and of no effect and whatever they are doing now is also of no effect. (S.11.16.)*

From this you would have come to realise the virtue of Islám, and to what degree is the above principle fardh from among the fardh principles. Without it there is absolutely no salvation, neither complete nor partial. This is the greatest ne'mat from among the a'mál and fará'idh (deeds and compulsory acts).

By leaving out what is sunnat and mustahab there is reproof, and it is also possible that there is no reproof. And by leaving out what is fardh and wájib there is punishment, even though it is possible that there is maghfirat without punishment.

However, Islám and ímán are such fará'idh that in their absence there is no situation except that of punishment. Punishment becomes compulsory and that too permanently (dá'imí-abad-ul-ábád) – punishment for that time period that will never come to an end! This is because the absence of ímán and Islám is kufr and shierk and in relation to kufr and shierk Bárí Ta'álá states:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ

*Verily, Alláh Ta'álá will not forgive shierk, beside which He will forgive all (besides these) whom He wills. (S.4.48.)*

### Islám and ímán and unitarianism

Upon this, if any person perhaps has the doubt that this áyet states forgiveness for shierk and not kufr that there are some kuffár who are not mushrik, but are mawáhid (unitarians, believing in One God), but reject Islám and Therefore, ask: “So, where is there mention in this áyet that they will not be forgiven?” The answer to this is as follows: Firstly, kufr is that very entity which is contrary to Islám, whether it is associated with shierk or not. The punishment is the same for both. Secondly, at another place an áyet related to the kuffár also appears:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۖ

*Those from among the people of the Book and the mushrikín who have adopted kufr, will go to the fire of Jahannam, wherein they will remain forever, (and) these are the worst of the creation. (S.98.6.)*

In this áyet, the kuffár have been equated to the Ahle-Kitáb and the mushrikín and they are also stated as entering Jahannam. Also, to dispute that entry into Jahannam means a stay for a short while, which does not necessitate a permanent stay, is incorrect. The reason is that it is incorrect to impute different meanings to one word in a single statement. Thus, when it has been proven that the stay for the mushrik is permanent then, it follows, that this is also proof that the stay for the káfir is also permanent, because the order applies to both in this áyet.

Also, another statement of Bárí Ta’álá is as follows:

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۖ

*Verily, those who have become káfir and they have stopped (others) from the Path of Alláh and they have remained as káfir and died (as such), then Alláh will never forgive them. (S.47.34)*

Thus, it is quite plain to see that the káfir will permanently be in punishment, from which it will also be understood that the kuffár will never be forgiven.

### **The appropriateness between crime and punishment**

This is also an answer to a doubt some people harbour. They ask: “Why does the Sharīʿat lay down permanent punishment for kufr – whereas punishment should be appropriate to the crime. The crime is limited, but the punishment meted out is unlimited. For example: a particular káfir’s age has reached 50 and he has died in the state of kufr. So, the crime of kufr that he has committed is only for a period of 50 years, but his punishment is going to be for an unlimited period, much longer than 50 years. What is the reason for this?”

### **First answer: conformity does not mean equal in time-periods**

It is accepted that the punishment should be in conformity with the crime. However, it is accepted by everybody that conformity does not mean that the crime and the punishment should be equal in duration. If this were so, then a thief who is involved in stealing for a period of two hours should be sentenced by the judge to two hours of imprisonment! Nobody would say that such a judge is just. From this it is apparent that as far as crime and punishment are concerned the meaning is not that both should be in conformity with regard to the time-periods of both. However, the meaning is that the severity of the punishment should be in conformity with the severity of the crime.

Do you not know that in many actions the niyet also plays a big role? Reward and punishment is not dependent merely on the outward appearance.

For example: A person is deceived into drinking alcohol unwittingly. There is no sin on him for this, even though the settings appear to be those of sin. As his intention was not to drink alcohol, this is not a crime. On the other hand, take a person who goes to a bar with the intention of drinking alcohol. The bartender serves him sharbat instead of alcohol and he drinks it thinking that it is alcohol, this person will then be sinful. The reason is that it was his intention to drink alcohol.

Take another example: A person in a dark room has sexual intercourse with a woman, thinking her to be a stranger (and not his wife), but it turns out that she is his wife! He will be a sinner. In a similar manner, if

he were to have sexual intercourse with his wife and imagines her to be some other woman in order to extract extra enjoyment, then too, he will be a sinner! The question is: why should he be a sinner? The reason is that his intention was that of having intercourse with a strange woman, even though the apparent setting was not of sin. On the contrary, take the situation where it is the first night of marriage and the groom (not having met his bride previously) mistakenly has sexual intercourse with some other woman (thinking her to be his bride), then the groom will not be a sinner. In technical terms this is called “watí-bish-shubah”. Any offspring conceived as a result will be legitimate. Iddat for the woman will be compulsory.

So, in a similar manner, is the situation of the káfir. Even though his crime is limited in time, but his intention was to remain in kufr for always, for he is virtually saying: “If I were to live for eternity, I will remain in this condition of kufr.” Therefore, In accordance with his niyet he will suffer everlasting punishment.

*[If his intention was not to remain in kufr forever, but to bring ímán before he died, then he would not have waited, but would have brought ímán as soon as possible, seeing that death can occur at any moment – Tr.]*

In the same manner, the Islám of a Muslim appears to be for a limited period, but his niyet is: “If I were to remain alive I would remain steadfast on Islám forever.” Therefore, he will be rewarded according to his intention and he will remain in Jannat forever.

### **Second answer: the rights of Alláh Ta’álá are unlimited**

Kufr is an abrogation of Huqúq-e-Iláhí (rights of Alláh Ta’álá.) And, as Huqúq-e-Iláhí are unlimited, the punishment should also be commensurably unlimited.

### **Third answer: the crime of treason deserves maximum punishment**

If one takes a person who is extremely capable, and has all the excellent qualities to a very high degree, but, at the same time, he is also guilty of treason, everybody knows what his punishment should be. It is obvious that he will be executed or exiled to a far distant land or be imprisoned for

life. However, up to today no philosopher has ever thought of criticising this punishment and asked: “Why this permanent punishment?” The judge, upon passing this sentence, will not even have a whispering doubt that the sentence is unreasonable. However, when Khudá Ta’álá (Alláh, most high) does the same, then one has a doubt about it! What type of ímán is this and what type of Islám?

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

*To Alláh do we belong and to Him is our return! (S.2.156.)*

Essentially, it has been proven that if an individual is not obedient to the government in power, all his excellent qualifications will not be able to save him, whether he be a very prominent scientist or mathematician, engineer or doctor, manufacturer or merchant, historian or publisher, poet or author, philosopher or sociologist, officer or ruler. All these accomplishments will not be able to save him from the punishment of having committed treason. Because of his committing treason, he will necessarily be liable to be sentenced to death or be imprisoned for life.

Alas! For that person who commits treason against the state, it is fully accepted that all his deeds and all his good qualities become nullified, whereas that person who commits treason against the Mightiest of Rulers – Ahkamul-Hákimín (Alláh Ta’álá) by not bringing ímán – this being synonymous to treason that he does not accept the Laws – that the punishment for his treason is criticised and condemned!

Irsháde-Rabbání – the statement of our Rabb – is as follows:

أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ ۚ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبِطُلَ مَا كَانُوا يَعْمَلُونَ ۝

*These are those people for whom there is nothing else (in the way of thawáb) in the hereafter except the Fire and whatever they did in the world will be in vain and of no effect and whatever they are doing now is also of no effect. (S.11.16.)*

### **Lawázim-e-Muhaqqiqiyet**

*[The necessary qualities of a true scholar. Muhaqqiq: scholar/ philosopher/ one who has an in-depth knowledge of what is Truth.]*

The above types of doubts are emitted from the lips and tongues of those who consider themselves to be firm and truthful Muslims, even considering themselves to be leaders of the nation and their reformers! The reason for such doubts arising is that these people think: “We are muhaqqiq”. All this corruptive thinking is the result of the claim to being a muhaqqiq, whereas one of the compulsory requisites, of being a muhaqqiq, is not to consider oneself to be a muhaqqiq, even though a person may be a qualified and excellent ‘álim. So, what of that person who is not a qualified ‘álim and considers himself to be a muhaqqiq and ‘allámah? So much so that nowadays the knowledge of those people who consider themselves to be muhaqqiq is very limited.

Let us take just one example: They consider imkán-e-zát (the mere possibility of something existing) to be wujúb (the definite existence of that item – so much so that it is impossible for it to exist.) Similarly, they consider imtiná-e-’ádí (something which is improbable; that which is not normally possible) to be imtiná’-e-’aqlí aur mahál (theoretically improbable and impossible). Having studied a bit of history, having learnt a bit of philosophy, and having a passing acquaintance with modern literature, they now consider themselves to be muhaqqiqs. And when a person considers himself to be a muhaqqiq, then the following line of reasoning predominates: “Whosoever opposes our opinions is also opposed to factual evidence and research.” They then feel free to express whatever fanciful criticisms that cross their minds. One such criticism expressed by them is the one that has been discussed above.

### **Treason with regard to risálat**

*[Risálat – the acceptance of Hadhrat Muhammad ﷺ as the final Rasúl (messenger) of Alláh Ta’álá.]*

Having dealt with that criticism, another criticism will now be discussed, the essence of which is: “Fine. This much has been understood that if a person commits an act of treason against Alláh Ta’álá, then all his deeds

should be cancelled and nullified. But if a person believes in Alláh and he does not believe in Rasúlulláh ﷺ, then what is the reason for his deeds being cancelled and him being declared a káfir?”

Take it that there are also many such who consider themselves to be Muslim, but do not consider rejection of risálat to be kufr. They say: “Just Tauhíd is sufficient.” Whereas in the Qur’áne-Pák, which is the Kaláme-iláhí (Word / Speech of Alláh Ta’álá) several references have been made to our Nabí ﷺ being the Rasúl of Alláh Ta’álá. A clear statement is the following:

مُحَمَّدٌ رَّسُولُ اللَّهِ

*Muhammad (ﷺ) is the Rasúl of Alláh. (S.48.29)*

When, in the Kalám-e-Iláhí itself, it has explicitly been stated that Muhammad ﷺ is a Rasúl, what grounds are there for refutation? By its refutation it is necessary to conclude – we seek the protection of Alláh Ta’álá! – that Alláh Ta’álá is a liar and that Alláh Ta’álá is not perfect in the attribute of sidq (honesty)!

In actual fact “to believe in Alláh Ta’álá” means that one has to believe that Alláh Ta’álá is free and pure of all faults and deficiencies and that He is considered to be the embodiment of all the cumulative and comprehensive attributes (sifát) of perfection. From among these attributes is that of sidq. If an individual does not have this belief, then he will not be considered to believe in Alláh Ta’álá, but to believe in his own fancies.

Thus, it has been proven that if a person rejects risálat and does not believe in it, then he has committed treason against Alláh Ta’álá; and it is obvious that, whoever commits treason against Alláh Ta’álá, his punishment is everlasting.

### **The status of ‘aqá’id & a’mál (beliefs & deeds)**

Some intellectuals of modern times have eliminated ‘aqá’id – not at the theoretical level, but at the practical level – from the circle of the notion of rectitude. They even consider themselves to have free choice in the matter. They feel that ‘aqidah consists only of some thoughts and Therefore, fall

into a category of non-essentials.

That leaves one with a'mál. They do consider them to be necessarily effective to some degree, but even then only some qualities are considered to be so.

For example: mercy; self-sacrifice; compassion, assisting others; generosity and benevolence; love of one's people; etc. They have based the whole concept of being civilised and cultured on these few qualities. They consider portrayal of these qualities to be a very high degree of being civilised. They have Therefore, based a'mál on these few qualities and have put forward this criticism: "Take a person who respects and honours a buzurg (pious, saintly person), he believes Alláh Ta'álá to be One, he is not even disrespectful with regard to the Rasúls, he is obedient to his parents, he has beautiful manners and politeness, he is shy and humble, he speaks softly and with humility, he is a good host, he keeps to his promises, as far as possible he tries to relieve the grief and suffering of others, he has good relations with his neighbours, and he is even merciful to the animals. In essence, he is a treasure of very good qualities. However, we fail to understand why, by the absence of just one issue, how can all his achievements be washed away?

"On the other hand, is that person who does not bother about halál and harám, who does not fulfil his fará'idh, who does not perform his namáz, who does not keep his fasts, is of horrible manners and is an extremely perverse sinner – a fásiq and fájir – such a Muslim will live in Jannat forever. Even though he is punished, but eventually, he will definitely enter Jannat. This we do not understand. This appears to be absolute bigotry and narrow-mindedness."

### **Answer to this criticism**

This has been explained already, but needs repetition.

Let me ask this critic the following: A person is exceptionally capable, he has acquired the highest qualifications, he is an engineer without match, a craftsman par-excellence, a brilliant mathematician, a philosopher unrivalled, an outstanding historian, an unsurpassed commander of the armed forces, a matchless marksman, a scientific researcher and inventor,

but he is guilty of committing treason, being neither prepared to accept the laws of the country nor prepared to submit to them. Everybody knows what punishment the judge will impose on this person.

It is obvious that the law of the government will cause him to be exiled, executed or to be imprisoned for life. In fact, I take qasm and say that nobody will ever have a waswasah with regard to this sentence of the judge, and ever state that such a severe sentence is plain bigotry and contrary to fairness, or contrary to being merciful. Everybody understands that treason is such a crime that the punishment should be severe, irrespective of the quantity or degree of the perpetrator's good qualities and achievements. Should any doubtful person have any waswasah with regard to the judge's pronouncement, then it will be said: "The poor fellow! What can one do? He is simple-minded – an idiot!"

Therefore, whatever waswasah apply to Alláh Ta'álá, should apply equally to the judge, but the indignant irony and contradiction is that at no time is there any waswasah with regard to the judge's pronouncement, but when Alláh Ta'álá has made a pronouncement based on similar lines doubt is cast on it!

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ – *To Alláh do we belong and to Him is our return!*

That person who commits treason against the state and, consequently, all his deeds and good qualities become nullified and ignored, and his punishment is permanent, all this is accepted completely and considered to be according to reason, whereas the punishment for that person committing treason against Alláh Ta'álá, one must place doubt on it? Astaghfirulláh!

Nobody will object that a person who has been gambling, stealing, usurping trusts, assaulting others, raping – one who has been involved in such flagrant offences and has displayed the worst of worst behaviour – that he should be dealt with so leniently as to be sentenced for a period limited to a mere two to four years and, thereafter, be released!

In comparison, that person who has several accomplishments, he is capable and honoured, generous, humble in nature, a man of his word, modest and soft-hearted, on his committing treason his punishment should be permanent? The poor fellow will never be released. He will spend his whole life in prison. He will now be permanently separated from his friends

and acquaintances, from his mother and father, from his wife and children. Heavens! Is this fair?

On the one hand is that person of evil disposition and character, who is sentenced to a short-term punishment and, on the other hand, is that person of beautiful conduct and having the welfare of the creation at heart, who is punished for an indefinite period just on one issue! This apprehension, this doubt, has never occurred to anybody and it is unlikely to occur.

Should any criticism arise and be relayed to the judge, the judge will reply: “There is a difference between the two. The one, even though he is contravening the laws of the state, yet he accepts the rule of the lawgiver – the king. He does not commit treason. The other, from the very outset, does not accept the state and desires to overthrow it. He does not accept the king.”

My question is: Is this statement of the judge accepted or not? It is obvious that the answer is in the affirmative. The answer of the judge is according to reason and logic.

So, it is astonishing that an answer that is issued from the lips of the judge-sáhib is accepted and if a similar answer is issued from the lips of the ’ulemá-e-Islám it is not acceptable! And the latter are accused of harshness and bigotry!

It is difficult to understand. Is it a crime to be a Muslim, that whatever issues from his lips has to be rejected, no matter how correct he may be? And if the same statement issues from the lips of a modernist it should be accepted immediately? If a doctor says that drinking alcohol is harmful to one’s health, then one is prepared to stop drinking immediately. And if the same statement is made by a rúhání doctor, that drinking alcohol is harmful to one’s rúhání health, then no credibility is given to this statement!

In actual fact, this poor ’álim-sáhib is not making this statement on his own behalf, but he is making it under the instruction of that hakím (physician) of the body and the rúh, of mind and matter, leader of both the worlds, Muhammad ﷺ, and on the authority of the statement of Alláh Ta’álá. In fact, the relevant statement of Bá’rí Ta’álá is the following:

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجُسٌ مِّنْ عَمَلِ الشَّيْطَانِ

*Surely intoxicants and gambling and idols and arrows of divination are the filthy works of Shaitán. (S.5.90.)*

It is astounding that this is the condition of Muslims and then they say: “We are mu’min and Muslim!” These types of persons are also present in abundance in this age. That is why I have presented examples. Otherwise, there is no requirement or necessity for examples – the examples are there for clarification. In this instance, there is no obscurity which necessitated the presentation of examples for the sake of clarification. So, the actual need that arose for these examples to be presented, is that the attitudes of people have become so subverted that even in simple, plain issues they create suspicion and doubt.

Issues may not be in the category of ‘aqídah, but they definitely fall in the category of opinions. That is why the necessity was perceived to clarify by means of examples, because the basis of salvation in Islám is similar to the situation of obeying the state as a basis of his acceptance by the state. Such a person, even if he commits crimes, after he has served the sentences for his crimes, one day, but one day, he will be freed again. On the contrary, there is just no way in which the punishment will be terminated for that person who has committed treason against the state.

### **The wealth of Islám**

After my aforementioned discussion, together with the examples cited, it has been adequately established that, if there were any set of beliefs that are worthy of being taken to be the fundamental ideology of life and the bases of all actions, then that can only be of Islám. There are no other sets of beliefs that are worthy of being made the fulcrum around which all a’mál revolve.

Hence, the claim that I had made in the beginning: that if any concept can be given the highest eminence and priority, then it is only Islám. This has been clarified adequately. Also, from this talk of mine, the virtue of Islám and its mandatory nature would also have been understood. Its absolute value would have been realised that the qabúliyet of all that is fardh and

wájib, is based on having the correct 'aqídah of Islám, and that neither any fardh nor any wájib can be performed without this basis.

### **The status of fardh relative to nafl**

Nowadays, people consider the nafl and mustahabát to have more virtues than the fardh, so much so, that those who are punctual with their nawáfil and mustahabát are praised extensively, even though they are not performing properly what is fardh. On the other hand, that person who is content in performing only what is fardh, wájib and sunnat-e-mu'akkidah, but does this beautifully and correctly, he is not valued and heeded, and nobody praises him. People think: "What does he do? Nothing special." In actual fact, the reality is just the opposite. The haqíqat is this: The virtues of what is fardh are more extensive than that of nawáfil and mustahabát, and the thawáb is also greater.

As an illustrative example, we can liken to what is fardh is basic food, and to what is nawáfil and mustahabát are condiments like chutney. It is obvious that basic food will have greater virtue, value and priority over the chutney. Merely consuming chutney without food is without gain, but food without chutney is not so. This theme has been narrated in a Hadíth-e-Qudsí as follows:

مَنْ عَادَانِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا يَقْرَبُ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبْتُهُ

*Whosoever shows animosity to my walí, I declare war upon him; and no bandah of mine can attain closeness to Me by means more beloved to Me than by virtue of such acts which I have made fardh on him; and My bandah will continue to draw closer to Me by means of nawáfil until I make him My beloved.*

The noble muhaqqiqín fuqahá (jurists) and the súfiyán have also clarified it very nicely that, by means of fará'idh, closeness to Alláh Ta'álá is attained to a much greater extent than merely by nawáfil. This is the status of the fará'idh. And our situation is this that we place greater importance on being punctual with the nawáfil and mustahabát. So much so, that we have seen

that some people do not perform the fará'idh with as much enthusiasm and fervour as they do the nawáfil. Then there are also those people who are performing the fará'idh, but have the deprecating thought: "We are doing nothing. We are only performing our fará'idh."

Now, if this thought presents itself out of a feeling of humility and lowliness, then it is mahmúd (good and noble). However, if it arises because he considers nawáfil and mustahabát to be superior to fará'idh, then this thought is reprehensible. The result of this is that the taufiq to make shukr on this ne'mat is reduced.

Another point: With regard to that person who is involved in performing nawáfil and mustahabát, and performs his fará'idh only under duress, one finds that others become devoted to him and he himself becomes convinced of his own status! He now considers himself to be a shab-guzár – a pious person who stays awake at night in salát – even though he tends to shy away from the fará'idh – that is, his fará'idh consist merely of up and down movements and do not contain the serenity, etiquettes and correctness that they should be performed with.

The effect of this error is that people do not appreciate the value of such a great ne'mat as Islám, and a person will think: "What have I ever got? I have nothing!" In actual fact, he has a very great treasure which the richest person in the world does not have, and that is the wealth of Islám and ímán. If he has shortcomings in the other fará'idh, then he will be sinful, and the effect will be that he will not enter immediately into Jannat, but only after some time. However, without Islám, there is just no question of attaining salvation, not through any other means. And it is also just possible that some sinners may be forgiven and not be punished at all. This also will happen

### **Audacity to commit crime**

Upon this, perhaps somebody may raise the following argument:

*Argument:* "Really? Do the Muslims believe that sin and disobedience can be forgiven without punishment? If this is so, then the Muslims will develop the boldness and audacity to commit sin and be disobedient and, even after having committed the greatest of major crimes, they will still

have hope of salvation.”

*Answer:* The answer to this is as follows: If, for argument’s sake, the consequence of the above belief is that one is motivated into committing crimes, then the result would be that these consequences will be evidenced to a greater extent in those who are closely connected to Islám, that is, in the ‘ulemá, the ittiqiyá and the súfiyá (the pious and saintly). These groups should manifest the consequences more and more. The reason is as follows: The general principle is that the effects of a religion are manifested more among those people who are closely attached to the religion. Whereas we see – and the kuffár also bear testimony to the fact – that those people who have more knowledge about Islám, and are more closely connected, never mind being involved in crimes, they refrain from getting involved even in doubtful deeds.

### **An incident demonstrating taqwá**

This incident concerns a khalífah of our murshid, Hakímul-Ummat Hadhrat Thánwí رحمه الله عليه.

Once, while travelling by train, he (the khalífah) had with him luggage greater in weight than stipulated by the regulations. He had the funds to pay for the excess luggage, but, because of the limited time before the train’s departure, he could not see to the weighing of the luggage. Arriving at his destination, he related to the clerk at the station what had happened. He had the luggage weighed and requested the clerk to take the money for the excess. The clerk said that he had no time, and told him to carry on, and that there was no need to pay. However, this person replied: “You are not the owner of the railways. You are just an employee.” (That is, as an employee he had no authority to cancel the payment. Only the owner could do this). He kept on insisting on paying.

Finally, he went to the stationmaster and related the whole story to him. The stationmaster also told him: “Do not be concerned. You just carry on.” However, this person was adamant on paying. The clerk and the stationmaster started discussing the matter between themselves. Speaking in English, (thinking that this person would not understand), the one commented to the other: “This fellow appears to be drunk. Despite

our refusing, he insists on paying for the excess.” This person was a sáleh individual. He was also well versed in English and understood every word spoken by the two. He said: “I do not drink. But it is our religious instruction that one should not be negligent concerning the rights of others.” Despite this, the two railway officials refused to take payment.

He thought to himself: “What should I do now?” The idea occurred to him: “Let me buy a train ticket to the value of the excess luggage and then tear up the ticket. In this way, I will have discharged the rights of the railways.” This is what he eventually did. Thereafter, it came to be well known among the officials of the railway that those persons who are on their way to Thánah-Bhawan to be with Hadhrat Mauláná Ashraf All Sáhíb رحمه الله عليه do not travel without first having their luggage weighed. Thereafter, they used to weigh the luggage without any dilly-dallying.

This was the tremendous importance given to mu’ámulát in the teachings of our Hadhrat Thánwí رحمه الله عليه; and huqúq-ul-’ibád is also a form of mu’ámulát. Truthfully, can any nation portray the type of example shown in this incident?

To continue: If the ’aqídah mentioned previously were to have the effect of causing “boldness and audacity to commit sin and be disobedient,” then the ’ulemá and sulehá would be the foremost in boldness and audacity. This is not the effect of the ’aqídah, as the critics would have us believe. However, its effect is to cause abstention from sins and revulsion for sins.

But, alas! The condition of the critics is as described in this couplet:

*The gaze of my corrupted sight is lifted up,  
By reason of which his every achievement appears flawed.*

In other words, such a virtuous mas’alah that cuts the very roots of crime, those with corrupted sight see it as an invitation to being audacious in committing crimes!

Besides this, even looking at it from the theoretical point of view, this ’aqídah can never be the basis for the perpetuation of crime. If such were the case, it would mean that Haqq Ta’álá will forgive whomsoever he wishes despite that individual having committed major sins, whereas no person from among us knows whether Alláh Ta’álá will deal with him in terms of favour and forgiveness or in terms of punishment because, basically, the

Laws of the Sharī'ah are the criteria. In this situation, no individual can be unconcerned about being punished. To the contrary, every individual has the fear that he will be dealt with in accordance with the laws.

### **An example that an exception does not make the rule**

The example of this is as follows:

A person is sexually impotent. Out of regret and shame, he swallows some strychnine in an attempt to commit suicide. By chance he does not die, but the strychnine gets digested into his system and makes him potent! There are cases reported where this has happened. However, the point is: because of this incidental and isolated occurrence will anybody suffering from impotence be rash enough to take strychnine? Never! In fact, every intelligent person knows that the specific effect of poison is to destroy. If, by chance, the specific effect of the poison is not seen, it does not mean that the poison has lost its specific quality. Therefore, neither will anybody give permission to others to swallow strychnine to improve his manliness and sexual drive, nor will anybody be rash enough to do so himself.

In the same way, everybody knows that the state or a ruler will grant an amnesty to a murderer as a royal favour. Despite this knowledge, nobody will be rash enough to go around committing murders, because it is known that the basic sentence for murder is execution by hanging; and that this sentence is carried out in practice as well, according to the laws of the country. On the other hand, royal favours and amnesty are not laws, but are dependent on the wishes of the ruler. It is not known with whom he will deal favourably and grant amnesty, and with whom he will not. Therefore, trusting and depending on the probability of an amnesty, can never be cited as being the basis for instigating people to commit crime. In the very same way, it is not a law that sins will be forgiven without punishment – it is merely a Royal amnesty. How can anybody infer this to be the cause of incitement to sin?

Another example: If somebody were to pick up a clod of earth for istinjā and – by chance – the clod of earth turns out to be a gold nugget, so, should one now depend on this type of coincidental happening, discard trading and agriculture and just sit back? Obviously, the answer is in the negative.

This being so, can anyone involved in major sins sit back complacently on the basis of someone being forgiven incidentally for having committed a major sin?

### **Special forgiveness**

Also, the person being forgiven for such a sin will be forgiven because of some pious deed of his, a deed that was exceptionally maqbúl by Alláh Ta'álá. Through its barkat, other sins are forgiven. And nobody even knows whether he has any such deed which is exceptionally maqbúl by Alláh Ta'álá, and through the barkat of which his other sins will be forgiven! Therefore, the attitude: "Commit whichever sins you want to. They will be forgiven without there being punishment," – this degree of unconcern can never be correct under any circumstances.

It is because of Alláh Ta'álá's attributes of 'afú-aur-karam (forgiveness and grace) that some sins may be forgiven without punishment. He is rahím (most merciful) and karím (most bounteous) to an unlimited extent towards His bondsmen. Upon hearing this, instead of becoming brazen enough to commit sins, the compulsion should be to increase one's obedience. This is because, the greater the favours of one's Master, the greater will be the indebtedness shown by that person who has sense and who is right-minded. He will progress further in the enthusiasm and fervour of his tá'at (obedience) and 'ibádat. This effect is witnessed by those who have a greater connection with Islám and by companions of a king.

So now, based on this 'aqídah, if there develops an urge in anybody to be audacious and commit crimes, then it will be said that this is not the effect of the 'aqídah, but it is the effect of the person's innate perversity and depravity.

This would be similar to the situation where a king is bountiful, and the right-minded become more loyal as a result. However, some foolish people are brash enough to commit crimes, despite the king being so magnanimous. Will the evil actions of these people be attributed to the king's generosity or to their own malevolence? Obviously, the king will not be to blame.

## Definite forgiveness

Be impartial. Put your intelligence to use. Where is His mercy; and where is our obstinacy! Some people quote:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ۝

*Do not despair of the mercy of Alláh. Verily, Alláh will forgive all sins.  
Verily, He is Most Forgiving. (S.39.53.)*

This is Alláh Ta'álá's statement. They maintain that from this it appears that Alláh Ta'álá will definitely forgive all sins, because here "límán-yashá" – "whom He wishes" – does not appear. However, these people should understand that the occasion of the revelation of this áyet is in connection with those who had desired to discard kufr and accept Islám and had even done so. They had this apprehension: "In future, we will refrain from sin. But, what will our accountability be with regard to the enormous crimes we committed when we were sunk in kufr ? We caused harm to the sahabah صلى الله عليه وسلم and we caused a variety of torments to Rasúlulláh رضى الله تعالى عنهم. If, after having accepted Islám, we are penalised for these, then what is the benefit of having accepted Islám?"

It comes in the Hadíth Sharíf that the kuffár presented themselves to Rasúlulláh صلى الله عليه وسلم and said:

لَوْ أَسْلَمْنَا فَمَا يُفْعَلُ بِذُنُوبِنَا الَّتِي أَسْلَفْنَا

*If we accept Islám what will be the treatment meted out to us with regard  
to our previous sins?*

It was in answer to this query that the above áyet was revealed. There is a phrase that appears at the beginning of this áyet:

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ

*O My bondsmen who have committed excesses on themselves*

The meaning of this áyet will, therefore, be: "Those bondsmen of Mine who have made zulm on themselves should not despair of the Mercy of Alláh Ta'álá. Verily, Alláh Ta'álá will forgive all sins. Verily, He is Most Merciful." (Note that the past tense is used here)

Hence, the categorical promise of forgiveness that is contained in this áyet, applies not generally, but specifically to new Muslims.

### Conditional forgiveness

In another áyet, there is the restrictive condition of Alláh Ta'álá's Will (mashiyet) being applied to those who are disobedient after becoming Muslim, and are forgiven without being punished:

وَيَغْفِرْ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

*He forgives besides that whom He wills. (S.4.116.)*

And if it is said: "Al-ibraratal umúm al-lafzul kuasús al-mowrad" (the general application of the word will be taken into account and the specific application will not apply) that, according to this rule, the áyet will be kept generalised and unrestricted, then I shall say that, if one does not restrict it to the specific occasion of its revelation with this áyet, then we will have to restrict it with another áyet, because it is compulsory to restrict one áyet with another áyet to bring uniformity in the situation. It is apparent that the above áyet, and the one before, are both with regard to sinners and those who are disobedient. In the one, the forgiveness is restricted by the condition of "Will" (mashiyet); and in the other it is generalised. Therefore, what is generalised shall be subordinate to the restrictive. The one áyet concerns rules and laws, whereas the other áyet concerns alleviation of the despondency of the despondent. This latter condition was that of the kuffár that, without being reassured, their despondency would not be alleviated. That is why it was told to them that they should not be worried. They should accept Islám. All sins committed in the state of kufr would be forgiven by their acceptance of Islám. The Hadíth Sharíf states:

الْإِسْلَامُ يَهْدِمُ مَا كَانَ قَبْلَهُ

*Islám annuls all sins committed before it.*

Alláh! Alláh! How great and virtuous is not Islám! How magnificent is not the grandeur and exalted status of Islám! Despite the enormity of the crimes, yet, when this good and beneficial task of accepting Islám has been

performed, this nékí has washed them all away! The cleansing has been such as if they are as pure as the day they emerged from their mothers' wombs. Sub-hán-Alláh! All glory is to Alláh Ta'álá! What can one say about Alláh Ta'álá's Mercy?

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

*Verily, Alláh's mercy is close to those doing pious deeds. (S.7.56.)*

The nékí of accepting Islám has washed away all the rebelliousness of the years of kufr. How well has it not been stated in Fársí:

*Come back! Come back! In whatever condition you may be, come back,  
Irrespective of whether you are a káfir, a fire-worshipper or an idol-  
worshipper!*

*Our court is not one of despair,*

*Even if your taubah has broken a 100 times, come back!*

“Lá taqnatú” – do not despair – has the specific purpose of alleviating the despondency of the despondent. The root word “qunút” (despondency) does not mean that it is not necessary to perform a'mál, and that it is not necessary to take care and vigilance to save oneself from committing sins. However, qunút itself provides proof that one has to perform a'mál. The word actually forbids despair, which is a result of sin. And rajá (hope, which is the opposite of despair) cannot arise without good deeds. At the time that a criminal is aware of his criminality, at that particular moment the concept of rajá cannot enter his mind. So, when it is wájib to abstain from qunút, then it is also wájib to abstain from the means that bring on despondency, the reason being that the rule is: the antecedent to wájib also becomes wájib. An obstinate slave can never be blessed with the rank of rajá (hope). Put it to the test.

أَحِبُّ مُنَاجَاةَ الْحَبِيبِ بِأَوْجِهٍ وَلَكِنْ لِّسَانُ الْمَذْنِبِ قَلِيلٌ

*I love to whisper to my beloved However, by reason of the repeated crimes  
by the tongue of the criminal, imploration also stops.*

Alhamdulilláh – All praise is due to Alláh Ta'álá! All criticisms have been satisfactorily rebutted. The replies have been provided as to why Islám is

the only religion acceptable from the religions of Hadhrat Ísá, Músá and Dawúð ﷺ and their disciples, or from any other religion, and why the basis of salvation rests only with Islám. Also explained is the reason why there is everlasting punishment awaiting those who do not accept Islám, or who discard Islám after having accepted it. Also explained is why Muslims will attain salvation even though they may have committed sins, whether it be after being punished or without punishment.

### **The effects of refuting risálat**

We now come to the second portion of Islám, that is risálat – the acceptance of Hadhrat Muhammad ﷺ as the Rasúl of Alláh Ta'álá. The answers to the doubts and criticisms levelled at risálat will be related in some detail, in-shá-Alláh, as well as some virtues of Islám; and I shall terminate my lecture thereon.

Listen carefully! There are some people who are such that they do not consider belief in risálat to be necessary and consider themselves and others to be perfect mawáhids (unitarians/ monotheists) without faith and conviction (i'tiqád) in risálat. They do not consider the refutation of risálat to be kufr.

Take this illustration: The ruling king sends his appointed viceroy to us. It has been confirmed (i) by reports, (ii) by deduction and (iii) by certain special qualities, that he is somebody special from the Royalty and that this individual is his viceroy. Now, if we do not accept him and we refute the fact that his statements to be that of the king, can anybody say that we accept the king and his rule?

So, on the same bases, I am stating that (i) from clear-cut statements in the Qur'án Sharíf, there is proof of our Nabí ﷺ being the Rasúl of Alláh. Then risálat is also verified on the basis of (ii) historical and biographical accounts, as well as accounts given in various Divine Scriptures. Finally, (iii) the mo'jazát (miracles) are categorical proofs, as they are signs of risálat.

Besides the above, there is a reply from an intellectual and imputative aspect as well, and it is this: By not accepting Rasúl Maqbúl ﷺ automatically, it becomes compulsory that the person does not accept Alláh Ta'álá! The reason is that belief in Alláh Ta'álá and accepting Him, means

that one believe in Him as He should be believed in. If someone has i'tiqád in any other manner, then he has not believed in and accepted Alláh Ta'álá.

Let me explain this by means of an illustration: Somebody says: "I accept and believe in the ruling king." Someone else asks him: "And what is the king like?" He replies: "He is one-eyed. He has only one leg. Both his hands are cut off. He is mentally deficient. He is cowardly." In actual fact, the king is just the opposite. He is very beautiful and handsome. He is an intelligent administrator. His speech is eloquent and endearing. He is brave and tolerant. He has no faults. He is blameless. Thus, can one say that that person really believes in and accepts the king? Obviously, the answer is: No!

So, to believe in Alláh Ta'álá means that we should have strong faith and conviction in all His attributes and perfections. Among these is that of being honest and truthful. So, if a person does not consider Alláh Ta'álá to be truthful and honest, it means that he does not believe in and accept Alláh Ta'álá. Now ponder carefully! Alláh Ta'álá has stated in His Kalám (the Qur'án Sharíf):

مُحَمَّدٌ رَّسُولُ اللَّهِ

*Muhammad (صلی الله علیه وسلم) is the Rasúl of Alláh. (S.48.29)*

Thus, whoever refutes the risálat of Rasúlulláh (صلی الله علیه وسلم) he has considered Alláh Ta'álá to be a liar. And the refutation of the attribute of sidq is a refutation of Alláh Ta'álá.

Hence, we have shown adequately that a person who does not believe in and accept Rasúlulláh (صلی الله علیه وسلم) will be included among the mutineers, and are kuffár, and will be punished by everlasting punishment.

### **The difference between 'ibádat (worship) and itá'at (obedience)**

The itá'at of Rasúlulláh (صلی الله علیه وسلم) is the itá'at of Alláh Ta'álá. 'Ibádat is one thing and itá'at is another. Some do not understand the difference between the two and consider the itá'at of Rasúlulláh (صلی الله علیه وسلم) to be contrary to Tauhíd. And this too, from those who consider themselves to be great intellectuals!

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ – To Alláh Ta'álá do we belong and to Him is our return!

Is this intelligence, that one does not know the difference between 'ibádat and itá'at, and one still considers oneself to be an intellectual of deep understanding?

It is quite apparent that in 'ibádat there is no partner to Alláh Ta'álá as far as Muslims are concerned. Even Huzúre-Akram صلى الله عليه وسلم is not a partner in 'ibádat. This is the reason why it was not permissible to make sajdah to Rasúlulláh صلى الله عليه وسلم in his lifetime, and why it is not permissible to make sajdah at his grave.

Yes, in itá'at, the itá'at of Huzúre-Akram صلى الله عليه وسلم is the itá'at of Alláh Ta'álá. The reason for this is not that Rasúlulláh صلى الله عليه وسلم is a partner in itá'at, but the reason is that whatever Rasúlulláh صلى الله عليه وسلم narrated was a message from Alláh Ta'álá. Hence, the orders of Rasúlulláh صلى الله عليه وسلم were, in reality, not his orders but, by virtue of being a Rasúl and a Messenger, they were Alláh Ta'álá's orders through the tongue of the Rasúl صلى الله عليه وسلم of Alláh Ta'álá.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

*It is naught save a revelation that is revealed. (S.53.4.)*

There is also another statement of Alláh Ta'álá:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

*The one who has obeyed the Rasúl has obeyed Alláh Ta'álá. (S.4.80.)*

At another place it is stated:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

*Those who become bai'at to you (Rasúlulláh صلى الله عليه وسلم) they verily are becoming bai'at to Alláh. (S.48.10.)*

The examples of this are those situations where the words of the wazír are taken to be the words of the king; the viceroy is considered to be part of royalty; being obedient to the collector, the regional administrator, is regarded as being obedient to the king; and insulting the judge is equivalent to insulting the king. Despite this, nobody will ever think that the wazír and

the king now have the same status. If any ignorant person was to think this and, in future, he respectfully kisses the chair of the wazír instead of the royal throne, definitely he will be earning the displeasure of the king.

Another example: Your appointed legal representative will act on behalf of you. That is, the representative's actions will reflect your wishes, that you have told him so. It does not mean that he is now your equal and that he is now the owner of your property, for him to utilise as he pleases! So, the Muslim is obedient to Rasúllulláh ﷺ in this respect. At no time does it become compulsory that he is now equal or in partnership (to Alláh Ta'álá).

### **Basis of salvation**

What a shame that our adversaries raise criticisms, while having absolutely no understanding of the realities of Islámic masá'il. If they do understand, then the reason for their criticisms is pure hasad. In actual fact, nobody can ever level any valid criticisms against Islámic masá'il. From this discourse of mine, the purity of Tauhíd should be as clear to you honoured folk as the clearness of the blazing day.

This topic that we were discussing was that the first fundamental item and the first lesson is this: that one should be Muslim and that one's death should also be as a Muslim.

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝

*And die not save as those who have surrendered (unto Him.). (S.3.102.)*

This has been demanded from us. That is why it was stated that all religions in conflict with the religion of Islám have been abrogated:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۝

*The (only) dín (acceptable) by Alláh is Islám. (S.3.19.)*

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ ۚ

*That person who desires and searches for another dín (besides Islám), then (this other dín and mazhab) will never be accepted from him. (S.3.85.)*

The status, the rank and the virtue of Islám are so elevated that salvation lies solely in Islám. Without Islám there is just absolutely no question of salvation.

### **The barkat of the Kalimah-Tayyibah**

The question now to be answered is: How do we attain salvation? My dear friends! The means is the Kalimah Sharíf: having the conviction of the Kalimah Sharíf in one's heart and to vocalise it with one's tongue. The Kalimah Sharíf is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

*There is no deity worthy of worship except Alláh,*

*(and) Muhammad صلى الله عليه وسلم is the Rasúl of Alláh.*

This will efface all kufr and it will connect one with Alláh Ta'álá. This will cause the darkness of kufr to vanish and result in the light of ímán to fill the heart.

This is that pák (pure) Kalimah which, at the time that the earth and the heavens were created, was given to one of the malá'ikah, specially created for the task of reciting: "Lá-iláha-illalláh". That very malak is, even now, reciting the Kalimah in a loud voice, and will continue to do so till the time of the blowing of the Horn, the Day of Qiyámat.

If a mu'min recites this Kalimah with proper respect and honour, four thousand of his sins get forgiven!

Upon viewing something that is amazing and wondrous, one recites this Kalimah then, for each and every letter of the Kalimah, a verdant tree is created for him in Jannat. Each tree will have such an abundance of leaves as to equal the days in this world and each leaf will be making tasbîh and istighfár for the reciter of "Lá-iláha-illalláh" till the Day of Qiyámat.

### **A qissah concerning Fir'oun**

A qissah comes to mind: Alláh Ta'álá ordered Hadhrat Músá عليه السلام, together with Hadhrat Hárún عليه السلام:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ۝

*(When the two of you go to Fir'oun) converse with him gently, that perchance he may (enthusiastically) accept your advice or that he may fear. (S.20.44.)*

In its commentary, some mufasssírín have stated that Hadhrat Músá عليه السلام asked Alláh Ta'álá: “Lord of the worlds! What is meant by ‘conversing gently’?” The reply was: “You tell Fir'oun (on My behalf): ‘Do you desire reconciliation? Just see: For 450 years you were submerged in gratifying your nafs. So, now if you were to follow Our wishes for only one year, then all your sins will be forgiven. And if you are unable to do this, then be obedient for only one month. And if you cannot do this, then for even one day it is sufficient. And if you find even this to be distasteful, then for one hour would be sufficient. If you are unable to do so for even this period, then just in one breath recite “Lá-iláha-illalláh”, and there will be reconciliation between Myself and you.’ ”

When our nabí Hadhrat Músá عليه السلام fulfilled the rights of his risálat and made tablígħ to Fir'oun, then that rebellious and disobedient king, instead of saying “Lá-iláha-illalláh” boasted:

أَنَا رَبُّكُمْ الْأَعْلَىٰ

*I am your lord most high! (S.79.24.)*

Upon this, the heavens and the earth trembled and requested from Alláh Ta'álá permission to destroy him. Alláh Ta'álá instructed: “He (Fir'oun) is like a dog. A little stick is sufficient for him. O Músá! Cast your staff on the ground.” The moment Hadhrat Músá عليه السلام cast down his staff, immediately it changed into a serpent. Fir'oun was terrified. It occurred to him that this is some charismatic effect of Hadhrat Músá's magic. Fir'oun thus arranged for his magicians to contest Hadhrat Músá عليه السلام. The whole episode is quite famous. At the contest Hadhrat Músá عليه السلام threw his staff on the ground and it immediately turned into a serpent and swallowed up the magical tricks that the magicians had performed. Seeing this, all the magicians brought ímán as they fell into sajdah and recited:

## لَا إِلَهَ إِلَّا اللَّهُ مُوسَى كَلِمَةُ اللَّهِ

Fir'oun, on the other hand, instead of bringing ímán also, ran away into his palace. Hadhrat Músá عليه السلام followed him to the palace and called out: “O Fir'oun! If you do not come out of your palace I shall send my staff behind you and order it to get you!” Fir'oun heard this and called back: “O Músá! You should grant me some respite!” Hadhrat Músá عليه السلام replied: “I have no permission to grant you a respite.” Upon this, Alláh Ta'álá sent wahí to Hadhrat Músá عليه السلام: “O Músá! Grant him respite. I have given him respite up to now. I am halím (most forbearing). I am not hasty in meting out punishment.” Fir'oun was given respite. However, Fir'oun had such a fright that the effect of this dreadful experience caused his health to suffer, causing him to run to pass faeces forty times every day, which was not his habit formerly!

You have seen the grandeur of the bounty and sovereignty of Haqq Ta'álá, that He was prepared to grant a decree of forgiveness to such a notorious rebel just on recital of the Kalimah: “Lá-iláha-illalláh”.

### Another qissah concerning Fir'oun

There is another story about this same Fir'oun:

Hadhrat Músá عليه السلام said to Fir'oun: “Bring ímán” Fir'oun responded: “If I bring ímán what will I receive?” Hadhrat Músá عليه السلام said: “You will be granted the following four gifts: Firstly, you will remain alive till the Day of Qiyámat; secondly, this kingship (and empire) will remain yours till the day of Qiyámat; thirdly, you will remain in the prime of your life till the day of Qiyámat; and fourthly, you will remain in excellent health till the day of Qiyámat – you will not be afflicted with any illness.” On hearing this Fir'oun said: “Very well. I will first make mashwarah.” Hadhrat Músá عليه السلام said: “Make mashwarah with whomsoever you like, but do not make mashwarah with your wazír, Hámán.”

Consequently, Fir'oun went to make mashwarah with his wife Bíbí Ásiyah رَحْمَةُ اللَّهِ عَلَيْهَا. She exclaimed: “These four promises are great blessings! Every person is desirous of these very four bounties. You should definitely bring ímán and you should do so quickly! Remember: ‘Time slipped by cannot

be reclaimed.’ ”

Fir’oun got ready, but the rascal Hámán got wind of it. He came running to Fir’oun. Drawing his sword he placed it in front of Fir’oun and said: “I cannot bear it that up to the present the tongue with which Hámán called you a god, should now call you a bondsman! First, separate the neck of Hámán with this sword, then you can do as you wish!” Fir’oun was swayed by this emotional outburst from Hámán and, consequently, deprived himself of ímán.

From these qissas it is apparent that from the side of Alláh Ta’álá there was generosity and forgiveness, but from the side of Fir’oun the response was one of obstinacy – the rebel was not going to recite the Kalimah and he did not do so. The nett result was that he suffered the punishment, in this world, of being drowned in the sea and, in the hereafter, the punishment of being drowned in the painfully torturing flames of the fire of Jahannam.

### **The elevated status of the Kalimah**

Alláh Ta’álá has described the elevated status of the Kalimah in the following way:

مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ  
بِإِذْنِ رَبِّهَا

*Do you not see how Alláh sets an example: A good word is like a good tree which has firm roots with its branches reaching into heaven. It gives fruit at every season with the permission of its Lord. (S.14.24-25.)*

The example of the Kalimah is like that of a tree: It is pure and clean (extremely pure and beautiful, bearing delicious fruit), its roots running deep and firm (that even though there may be gale-force winds and hurricanes it will remain firm in its place so that there is absolutely no question of it being affected by these). Its branches spread heavenwards, conversing with the skies. With the command of Alláh Ta’álá it continuously produces fruit.

This is the condition of the Kalimah-Tayyibah. Whoever has embedded it in the heart with honesty and sincerity, he will find that the root and

the foundation is grounded in his heart. Then, whatever challenges and debates the kuffár present, whatever doubts (waswasah) the Shayátín instill and whatever nafsání imaginations and perplexities arise, he will remain unshaken. Yes, if he commences to undermine the root himself by not irrigating it – by not carrying out good deeds (amilus-sálihah) – then this deficiency will be the basis of wavering. This will be the final result. Otherwise, the Kalimah-Tayyibah has contained in itself splendid and delicious fruits.

This is the reason that the Kalimah-Tayyibah has, at times, being likened to water: just as water cleanses and purifies the body and one's clothes of all dirt and filth, Similarly, the Kalimah-Tayyibah cleanses and purifies one from the dirt and filth of sins.

At times, the Kalimah-Tayyibah is likened to the sun. The reason for this is that just as the sun lightens and emblazons the earth and the skies with its beams of light, in a similar manner this Kalimah-Tayyibah emblazons the heart of its reciter and also spreads its light in the grave.

At times, the Kalimah-Tayyibah is likened to the stars. The reason is that just as the stars act as guides and means of navigation to the traveller, this Kalimah Sharíf also takes those who are lost in waywardness out of their darkness and places them on the common road of hidáyet (spiritual rectitude).

At times, the Kalimah-Tayyibah is likened to a date tree. There are a number of reasons for this:

*Firstly*, that just as the date tree does not flourish on every piece of soil, in a like manner the Kalimah-Tayyibah does not find a home in every heart.

*Secondly*, the date tree grows higher than other trees. Similarly, the root of the Kalimah-Tayyibah is embedded in the hearts of the Muslims and its branches throw its shade below the Arsh.

*Thirdly*, it will be noted that the lower portion of the date tree is rough and thorny, while the upper portion is laden with fruit. Therefore, anyone wishing to climb the date tree will have to undergo some toil and difficulties initially, then only will he be able to lay his hands on the rich and delicious fruit. In a similar manner, in the early phases, the reciter of this Kalimah has

to endure some difficulties, some trials and tribulations, then he reaches the goal of his quest and the delicious ‘fruit’, the greatest ‘fruit’ being the blessing of Dídár-e-Iláhí (beholding the Vision of Alláh Ta’álá).

This Kalimah-Tayyibah is also the key to the doors of Jannat. It is necessary for keys to have teeth and the ‘teeth’ of the Kalimah-Tayyibah consist of abstaining from all those items that have been made harám by Alláh Ta’álá and performing all those deeds that are wájib, because Rasúlulláh ﷺ has said: “That person who recites ‘Lá-iláha-illalláh’ with conviction (aqídát) in his heart and with sincerity of intention shall definitely enter Jannat.” Those who were present asked: “O Rasúlulláh ﷺ! What is ikhlás?” Rasúlulláh ﷺ said: “To abstain from whatever Alláh Ta’álá has made harám.”

Nabí-e-Karím ﷺ is also reported as saying:

*O Abú Hurairah رضى الله تعالى عنه! Every nékí will be weighed, but the Kalimah Shahádat will not be weighed for this reason that the reward for it will be unlimited!*

### **The anwár of the Kalimah-Tayyibah**

Hadhrat Ibn ‘Ata رحمه الله عليه has stated that the zákir (reciter) of the Kalimah-Tayyibah attains three anwár:

1. *Núr-e-hidáyet (light of guidance)*: Through the blessing of núr-e-hidáyet the darkness and gloom of shierk is eliminated.
2. *Núr-e-kifáyet (light of sufficiency)*: That person on whom the bounty of núr-e-kifáyet settles is saved from all types of major sins and obscenities.
3. *Núr-e-’anáyet (light of favour)*: That person blessed with núr-e-’anáyet is secure from all corruptive thoughts and from those activities that the neglectful are involved in.

Those blessed with the first type of núr are those making zikr of the Kalimah-Tayyibah with their tongues (zikre-lisání). However, their hearts are not attentive and are not affected.

The second category of núr is for those whose hearts are present and attentive, who are blessed with zikre-qalbí (remembering in the heart).

The third category of núr is the portion of those who do not forget their

Rabb for even a moment.

There is an indication towards this in the following áyet:

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ ۚ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِنِ اللَّهُ ذَٰلِكَ هُوَ الْفَضْلُ  
الْكَبِيرُ ۝

*And there are some who oppress their own souls; and there are some who are of an average level; and some are such that they continue to progress [or surpass others] in doing good deeds (nékis) by Alláh's permission. That is the great favour. (S.35.32.)*

Alláh Ta'álá has stated:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ۝

*Keep yourself busy in My remembrance (and) I shall remember you.  
(S.2.152.)*

O Muslims! Ponder! The basis of all our evil is not remembering Alláh Ta'álá. See, Alláh Ta'álá states that we should remember Him and He will remember us. Yet, we prefer to remain far, far away. The mu'azzin calls out "Hayya-alas-saláh" – "Come to namáz!" But we rush towards the bazárs and the pavilions! The mu'azzin again calls out: "Hayya-alal-faláh" – "Come to success!" and we rush towards mischief.

Ah! Somebody has said, very appropriately:

*We are calling you, yet you flee from Us;  
Ungrateful you have become – (do you think that you) are you out  
of Our sight?  
Wherever you go, there We will be, O ignorant one!  
Flee as you wish – but how will you conceal yourself from Us?*

### **Barakát of zikr-e-Iláhí**

The majlis of zikr-e-Iláhí is that special gathering that is best explained in the words of Rasúlulláh ﷺ: At times, a bandah comes to the gatherings of zikr-e-Iláhí burdened with countless sins. However, when he departs from that mubáarak majlis he leaves clean and pure due to the barkat of that majlis, so that he is now not accountable for any of those

sins. This is why Rasúlulláh ﷺ has stated that the majlis of zikr is an extremely pleasurable and lush garden of the burgeoning and verdant gardens of Jannat.

Hadhrat Báyzid Bustámí رحمه الله عليه has stated: “Anyone who remains in zikre-Iláhí remains in the shade of ‘Shajarah-Tuba’.”

*[‘Shajarah Tuba’ is the name of a tree in Paradise, yielding extremely delicious fruit.]*

Hadhrat Abú Dardá رضى الله تعالى عنه has narrated that Janáb Rasúl-e-Akram ﷺ has stated: “On the Day of Qiyámat such people will be raised from their graves that their faces will be brilliantly radiant with núr and they will be seated on mimbars of glittering pearls. They will neither be Ambiyá (Prophets) nor martyrs, but will be another category of people.” A Bedouin, on hearing this, sat “do-zanú” [a respectful manner of sitting, as when one sits in “tasha-hud’] and asked: “O Rasúlulláh ﷺ! Who are these people? Kindly state this to us clearly.” Rasúlulláh ﷺ said: “These are those who had affection for one another solely for Alláh and gazed at one another with love and respect and gathered among themselves to make zikr-e-Iláhí. These people are not from one place or one neighbourhood, but they are from various tribes, from numerous towns and varying villages.”

It is a great shame that this is that age that, instead of muhabbat and accord, there is animosity; instead of looking at others with respect, one looks upon the other with eyes of disdain and contempt. Also, instead of there being zikr-e-Iláhí in peoples’ hearts, there is ghaflat-e-Iláhí.

Another virtue is that Alláh Ta’álá will establish the zákir in Jannat-e-Dárul-Jalál (place of Splendour in Paradise). Alláh Ta’álá has emblazoned this with His own Name:

تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ

*Blest be the name of your Lord, Mighty and Glorious! (S.55.78.)*

### Subtle points of the Kalimah

There are untold amazing and fascinating subtleties in this Kalimah.

*Firstly*, that this Kalimah, in its pronunciation, is confined to the oral cavity. It has no affiliation with the lips. This is intimation that it is connected to that pure cavity – that is, the heart.

*Secondly*, all its letters (in Arabic) have no dots. In this is the intimation that one should have no association with anybody else. In making His zikr one should cut off all thoughts connected with anything else that is not Alláh Ta’álá. The heart should be cleansed from the grasp and affiliation of all else besides Alláh Ta’álá.

*Thirdly*: A year consists of 12 months. This Kalimah also has 12 letters (in Arabic). This covertly implies that whosoever recites this Kalimah with heartfelt conviction will have one year’s sins forgiven.

*Fourthly*: A full night and day has 24 hours. This Kalimah, if combined with Muhammad Rasúlulláh صلى الله عليه وسلم contains 24 letters (in Arabic). This intimates in the direction that that person who recites this Kalimah once during the day and night, then each letter will be a kaffárah (atonement) for the sins of each and every hour of the day and night.

*Fifthly*: The Kalimah has seven words in it. Jahannam also has seven doors. In this is the intimation that each of the seven doors close by the reciter reciting each of the seven words

### **An incident: the pilgrim & the pebbles**

At this point an incident comes to mind:

It is written in the kitáb “Al-Haqá’iq” that a certain person stopped at Arafát and then made his way to Muzdalifah and then to Mina.

*[These are places near Makkah. Pilgrims follow this route at the time of hajj.]*

Having collected his pebbles, he cast them at the Jamarát. As he cast the pebbles, he addressed them: “O Pebbles! Bear witness! With a sincere heart I am reciting:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Saying this he cast the pebbles. That night this person had a dream. In the dream he saw that it was the Day of Qiyámat. The Throne of Justice of Alláh Ta’álá had been set in position. Accounting of deeds was taking place. A’mál were being weighed. His turn also came. His sins outweighed his good

deeds, resulting in the order being given that he be sent to Jahannam. The malá'ikah were dragging him towards Jahannam. When this person reached the doors of Jahannam he saw those very pebbles taking up positions in front of the door. They prevented him from entering. The warder at the door of Jahannam tried to remove them, but he was unsuccessful. After repeated attempts, when the warder and the other malá'ikah failed to remove the pebbles, this person was brought back to under the Arsh. Following closely behind him were the pebbles, hastening to intercede for him. Their intercession was accepted and the order was given for this person to be entered into Jannat.

Narrations of the virtues of the Kalimah Sharíf which have been narrated are now mentioned.

### **The Kalimah & forgiveness: a few incidents**

There was a person, from the Baní Isrá'íl, who was involved in disobeying his Rabb for 480 years. One-day muhabbat-e-Iláhí (passionate, love of Alláh Ta'álá) welled up in his heart and he came to Hadhrat Músá عليه السلام and recited:

لَا إِلَهَ إِلَّا اللَّهُ مُوسَى رَسُولُ اللَّهِ

Just then the angel Hadhrat Jibríl عليه السلام descended and said: "O Músá! Alláh Ta'álá has forgiven his sins of 480 years!"

Is there any wonder then that Alláh Ta'álá will also forgive the sins of a faithful bondsman (ímándár bandah) by him reciting "Lá-iláha-illalláhu Muhammadur Rasúlulláh"?

It is stated in the Hadíth Sharíf that the moment the bandah recites "Lá-iláha-illalláhu," an angel takes it upwards to the heavens and an angel from the heavens descends to receive it. The angel descending from above asks the first one: "From where have you come?" This one responds by asking: "Where are you going to? I am taking the shahádat of such and such person's Kalimah Tauhíd to his Rabb." Hearing this, the other angel says: "I am descending for this reason that I may convey to him the good news of salvation from the punishment of Jahannam."

Hujjatul-Islám, Hadhrat Imám Abú Hamíd Ghazálí narrates that somebody

saw Zubaidah in a dream. He asked her: “How did Alláh Ta’álá treat you?” She replied: “O Son! Alláh Ta’álá forgave me on account of four Kalimas:

“The first Kalimah was:

لَا إِلَهَ إِلَّا اللَّهُ أَفْنِي بِهَا عُمْرِي

*There is no deity worthy of worship except Alláh: I am annihilating my whole life for it;*

“The second Kalimah was:

لَا إِلَهَ إِلَّا اللَّهُ أُدْخِلُ بِهَا قَبْرِي

*There is no deity worthy of worship except Alláh: I will enter into the grave with it;*

“The third Kalimah was:

لَا إِلَهَ إِلَّا اللَّهُ أَخْلُو بِهَا وَحْدِي

*There is no deity worthy of worship except Alláh: I will pass my solitude (in the grave) with it;*

“And the fourth Kalimah was:

لَا إِلَهَ إِلَّا اللَّهُ أَلْقَى بِهَا رَبِّي

*There is no deity worthy of worship except Alláh: I will meet my Rabb with it.”*

Hadhrat ‘Alí رضى الله تعالى عنه was passing by a particular cemetery. He stood there and called out in a loud voice: “Peace be upon you, O dwellers of the graves! How have you found ‘Lá-iláha-illalláh’ (i.e. What did you reap by virtue of this Kalimah)? A voice replied: “Through this sacred Kalimah we have found salvation from every form of destruction and calamity.”

Hadhrat ‘Abdulláh Bin Abbás رضى الله تعالى عنه has narrated: “The meaning of ‘Lá-iláha-illalláh’ is this that there is nobody who can bring benefit or cause harm except Alláh Ta’álá. Besides Him nobody can cause disgrace and nobody can give respect. Besides Him there is no one who can give and there is no one who can withhold.”

There is another narration by Hadhrat ‘Abdulláh Bin Abbás رضى الله تعالى عنه that under the Arsh is a caller who calls out: “O Jannat! You and your everlasting blessings – for who are these?” The reply comes forth: “I have been prepared for the reciters of ‘Lá-iláha-illalláh’ and am harám for those

who reject ‘Lá-iláha-illalláh’ ”. Jahannam says: “That person will reside in me who rejects the Kalimah.”

### **Tauhíd-e-khális – pure tauhíd**

The reciters of the Kalimah have four states: The illustration is that of a shell, the skin, the kernel and the extract of the kernel. Take an almond: firstly, it has a shell; secondly, there is a thin skin, thirdly is the almond itself and, fourthly, is its oil – the oil being the essence. However, obtaining the oil is dependent on the almond kernel being succulent, which is dependent on the integrity of the skin, which, in turn, is dependent on the integrity of the shell. In other words, each is dependent on the other for its existence and survival. Take a mango: just the skin without the kernel and the juice, is useless. The juice, in turn, cannot remain intact without the protective skin.

Applying this to the Kalimah: Merely to recite “Lá-iláha-illalláh” with the tongue and the heart to be completely heedless, is like having a mere shell, as in the illustration above. This was the situation with regard to the Tauhíd of the munáfiqín (in the age of Rasúlulláh (ﷺ), that it benefited them as long as they remained in the world, in that they were dealt with in the same (generous) manner as the mu’minín and they benefited from them. However, when the munáfiqín leave this world they are cast in the blazing fire of Jahannam.

The Tauhíd of the mu’min is like the kernel of the almond, in that the kernel contains a variety of waste products also. So, the mu’min is also not free of inclining towards worldly display. The essence of the almond is its oil, which is not contaminated with anything else. This is the quality of the pure Tauhíd of the Áríf-billáh. It is free of everything besides Alláh Ta’álá; it is safe from riyá and sam’ah (show/ ostentation). His vision can accommodate nothing except Alláh Ta’álá. His eyes see nothing except Alláh Ta’álá. A poet has quite aptly stated:

*By reason of my seeing my Friend, I am oblivious of my life;  
And, by reason of the remembrance (zikr) of my Friend, I am  
oblivious of the universe!*

### **The importance of the Kalimah**

Hadhrat Junaid Baghdádí رحمه الله عليه was in the throes of death. The talqín of “Lá-iláha-illalláh” was made in his presence. He responded by saying: “What, do you think that I have forgotten my Alláh Ta’álá that I should be reminded of Him now?” What he was saying is that He was in his heart all the time.

### **A qissah: the “insane” princess & her father**

There is another qissah of Hadhrat Junaid Baghdádí رحمه الله عليه. He states:

“Once, I left home with the intention of performing hajj. The camel I was riding turned its direction towards Constantinople. I tried very hard to stop it from proceeding in this direction and get it to turn back in the direction of Makkah, all to no avail – it persisted in going in the direction of Constantinople [modern day Istanbul]. When it repeatedly turned in this direction, I left it to proceed on its own.

“We finally reached Constantinople. When we entered the city we found the inhabitants very agitated. Very much perplexed at this state of the people, I enquired as to the reason for this. I was informed that the king’s daughter had become insane and the people, rushing about here and there, were in search of a physician. I told the people: ‘I will undertake her treatment immediately. Take me to her.’

“When I reached the place where she was kept, the princess called out to me from inside: ‘O Junaid! Although you tried to turn your camel away from my direction, but just see how my jazbah forcefully drew you to me!’

“When my gaze fell on her I saw that the princess was laden with a heavy iron yoke around her neck and that her feet were bound in chains. She addressed me again, saying: ‘O Junaid! Prescribe some medicine for my ailment!’

“I told her: ‘Recite “Lá-iláha-illalláh”. The moment she recited the Kalimah the iron yoke on her neck and the chains on her feet split asunder and fell to the ground and she immediately became well.

The princess’s father, the king, saw this amazing recovery and remarked: ‘You appear to be an excellent physician! Prescribe some medication for me as well.’

“I said: ‘You also recite this Kalimah.’

“The king also recited ‘Lá-iláha-illalláh’ and became a Muslim. With him, many others also became Muslim.”

Respected friends! This Kalimah enjoys such a high status that Alláh Ta’álá has prescribed for His bandas all acts of worship and all obedience – in fact, the whole of the Sharí’at – for the purpose of embedding and maintaining it. This Kalimah is the means for attaining Ma’rifat-e-Iláhí (gnosis of Alláh Ta’álá), through worship and obedience. Whether the wírd of this Kalimah is done in the inner recesses of the heart, or whether done by a person who is an Árif-billáh, having tasted the delight of the affection and the ma’rifat of the Exalted Creator, he will be blessed with the enrapturing delight of both life and death.

*If the enrapture of the one who has a passion for death were to be narrated,  
Even (Hadhrat) Ísá and (Hadhrat) Khidr would yearn for death!*

### **Another qissah of an “insane” princess**

Hadhrat Khawás رحمه الله عليه relates an episode:

“The thought crossed my heart that I should visit the city of Rome. I consulted with my heart and put forward that it would be better to make one’s way to Baitul Muqaddas or Madínah Tayyibah, but my heart would not accept this. Even though I patiently explained the benefits of these options to my heart time and again, my heart would not accept my alternate suggestions. The final outcome was that I made a firm resolve to visit Rome.

“When I reached Rome, I found the inhabitants gathered at one place. It appeared as if they were caught up in some great difficulty, some alarming problem. It turned out that some girl had become insane and the girl in question was the king’s daughter. I promised to undertake her treatment. The people enquired: ‘Are you a physician?’ “I replied: ‘I am not a physician, but I am the slave of a Physician.’

“The inhabitants took me to the king, who took me to his daughter. The moment the princess set her eyes on me she said: ‘O Khawás! That very Physician whose slave you claim to be, is the very One who has thrown

me into ‘insanity!’ Listen! The commencement of this ‘illness’ of mine was as follows: One night I was immersed in my comforts and pleasures when, suddenly, Jazbe-Iláhí created an unusual emotion in my heart, a pulling and drawing force, that drew me to His qurb-e-khás. Zikr-e-Iláhí automatically came to my lips uninterruptedly. I turned my back on the world (dunyá.) I heard an extremely melodious voice, one that was most alluring, telling me:

قُلْ هُوَ اللَّهُ أَحَدٌ وَالرَّسُولُ أَحْمَدُ

*Say, He is Alláh, the One; and Ahmed is (His) Messenger.*

“I told the princess: ‘Do you not desire for the tranquillity of our Islámic country?’

“She replied: ‘Goodness, Khawás! What will I go and do there?’

“I said: ‘There are situated the blessed places of Baitul Muqaddas, Makkah Mukarramah and Madínah Munawwarah.’

“She remarked: ‘Is that so? Just lift your head and look up.’

“When I lifted my face heavenwards what did I see? The Khánah-Ka’bah, Madínah Tayyibah and Baitul Muqaddas were circling above my head!

“The princess then continued: ‘O Khawás! That person who traverses this Path with the heart, the Ka’bah Mu’azzamah itself comes to circumambulate that person.’ Thereafter, the princess addressed me in a passionate and ecstatic voice: ‘O Khawás! The time to meet my Friend is near!’

“I said: ‘Death in a city of kufr? How can that be?’

“She said: ‘What harm is there in it? Flesh and bones will be in the city of Rome; the rúh will be by the side of Janáb-e-Iláhí.’ Saying this, she let out an ecstatic cry and she departed from this world. At that moment a Voice was heard:

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ

*“O Soul that has attained tranquillity! Proceed towards your Rabb, in the manner that you are pleased with Him and He is pleased with you!”*

(S.89.27-28.)

## The focus of nazar-e-Iláhí (Alláh's gaze)

Ghaflat is an evil thing. Huzúr-e-Akram صلى الله عليه وسلم has stated:

لَا يَزَالُ لِسَانُكَ رَطْبًا مَّنْ ذَكَرَ اللَّهَ

*Keep your tongue constantly moist with the zikr of Alláh Ta'álá.*

All one's work – Díní or dunyáwí – is accomplished with this. Ponder over its meaning and remove from the heart the love of everything besides Alláh Ta'álá. This is the reason for the creation of the bandah.

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ<sup>ع</sup>

*Make the zikr of Alláh in abundance that you may attain success. (S.8.45)*

فَاذْكُرُوا اللَّهَ قِيًّا وَفُضُّوْا وَعَلَىٰ جُنُوبِكُمْ<sup>ع</sup>

*(They make the zikr of Alláh Ta'álá) while standing, sitting or lying down.*

*(S.4.103.)*

Zikr-e-Iláhí has been eulogised. Jamá'-khawátir (concentration) is an order given to us. The method of attaining this state is the repetitive recitation of Kalimah-Tayyibah, performed with heartfelt enthusiasm. That Being is extremely merciful and bounteous, but sincerity is essential. This means that one should be obedient to Alláh Ta'álá solely with the understanding that this is the right and the order of Alláh Ta'álá and one should have no other motive.

If one ponders on the fact that none of the creation will accept anything when the contributor has a corrupt intention and contaminates his intention with impurities, then what can one say about that great Being whose name is "Latíf" (One who is most sublime) and "Quddus" (One who is most sacred)? Even though our obedience may not be absolutely clear and sincere, then too He favours us with His attributes of "Rahím" (One who is most merciful) and "Rahmán" (One who is most benevolent.)

لَنْ يَتَنَا اللَّهَ حُلُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَتَنَّهُ التَّقْوَىٰ مِنْكُمْ

*Neither does the blood nor flesh (of the sacrificial animal) reach Alláh, but your taqwa (i.e. your sincerity) reaches Him. (S.22.37.)*

A Hadīth Sharīf states:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَ أَعْمَالِكُمْ

*Allāh Ta'ālā does not look at your form -*

*He looks at your hearts and your a'māl.*

Ponder! That aspect which the creation looks at – your appearance – can be cleansed with soap and made pretty with the application of make-up, whereas the heart, which is the focus of Nazar-e-Ilāhī is brimming with the filth of association with ghair and the excreta of pride, jealousy and show. It is appropriate to apply the following couplet to this state of affairs:

*From the outside, the graves of the kuffār appear beautifully adorned;*

*But, were one to peep inside, one would see it filled with the*

*Wrath of Azza-wa-Jal (Allāh Ta'ālā).*

### **An incident: the priest turning away from the cross**

I am reminded of an incident concerning a Christian priest:

The priest was the head of all the other priests. He stayed in the church. Whenever he had to leave the church, he used to face the crucifix and leave. He never turned his face away from the crucifix. His son once undertook a journey by sea during a season of storms and hurricanes. The priest was most uneasy. All the time he anxiously awaited news of his son's wellbeing.

Suddenly the news reached him that his son had arrived home safe and sound. In his unbounded love, he left the church to go and meet him, but he forgot his normal habit of not turning his face away from the crucifix and, in his haste to meet his son, he turned his back to the crucifix. After meeting his son he remembered his disloyalty to the crucifix.

Immediately he returned and confessed to the other priests of his negligence. They declared that the punishment for this was that he should be lashed a 100 times. The lashing started, halting only when the full 100 lashes were meted out.

The people thought that the priest's attitude to the crucifix would now have changed to one of anger because of the severity of the lashing.

However, instead of the whipping having a negative effect and stopping him from the worship of the crucifix, the priest got hold of a knife and cut off his feet at the ankles and said: “This is the punishment for one who turns his face away from his lord and turns his back to him!”

If this is the attitude of the wayward people of bátil on showing disloyalty to bátil, then what should the state of the people of Haqq be when they are negligent of the remembrance of Alláh Ta’álá and turn their backs away?

### **Another incident: a pious person refuses a gift**

In the same vein is another incident:

A certain person brought some cloth as a gift for a pious person and presented it to him, saying: “This is for you to wear.”

The pious person said: “I will not accept it. I shall not wear it.” When the other person insisted on giving him the cloth, the pious person made it known to him the intention with which he was giving the gift. He said: “I only wear those clothes that have been presented purely for the pleasure of Alláh Ta’álá. This cloth does not fall into that category.”

The person had presented the cloth with the intention that Alláh Ta’álá should fulfil his wishes through the barkat of giving the cloth to the pious person. The latter had got wind of his intention.

If this is the situation with the creation, that an item is refused because it was given for ghairulláh – for motives other than the pleasure of Alláh Ta’álá – then what can one say about that Being, Haqq Subhánahu-wa-Ta’álá, knower of the unseen? Even if one Kalimah were to issue from one’s lips with complete sincerity, from where to where will that person not journey?

### **The difference between “Sanam” & “Samad”**

There is this story of an old man living in a city in Hindustán. The best part of his life he had spent in worshipping an idol. It so happened that he faced an extremely important task for which he pleaded for assistance from his idol. Hours on end he rubbed his nose in obeisance in front of it; he implored it for help; he cried in front of it; he even presented it with sacrificial offerings. He reminded his idol: “O Sanam! For a long time have

I worshipped you. I have even offered you sacrifices. I have left no stone unturned in my worship of you. Have pity on my condition! Look at my sorry state!” But no sound came from the lifeless piece of rock fashioned into an idol. Repeating: “O Sanam! O Sanam!” he finally became exhausted.

The thought then occurred to him: “Very well. I should rather call on that One, that very One who the Muslims consider to be Absolute.” With this thought in mind he reflected on his past life and became remorseful about his lifetime of negligence and foolishness. He now called out: “O the Absolute Khudá. Please accept my supplication!” That is: “O Samad! Come to my assistance!” A Voice was heard:

لَيْتَكَ يَا عَبْدِي أُطْلِبَ مَا تُرِيدُ

*O My bondsman! I am at your service! Ask! What is it that you desire?*

The malá’ikah, on witnessing this, spoke up: “O our Alláh! We are amazed that, on the one hand, he called on the idol for ages and received no reply yet, on the other hand, he called on You just once, and You responded by saying: ‘Labbaik.’”

Alláh Ta’álá said: “O My malá’ikah, when he called on his ‘Sanam’ and received no reply, he became despondent and turned away to call on ‘Samad’ – if he received no reply from Me as well, then what difference would there be between Me and that lifeless idol? Whereas there should be a vast difference between ‘Sanam’ and ‘Samad’ ”.

### **Sacrifices for the sake of preserving ímán**

There were those who understood the reality of the Kalimah. They took delight in it, became inflamed with it. They gave up everything, even their lives, for it. They had swords cut their bodies – they submitted. Wild animals devoured them – they accepted. They were drowned in the rivers – they submitted. Fish swallowed them – they did not breathe a word about it. They were executed – they remained pleased. They were expelled from their towns; they were forced to leave their wives and children, their houses were confiscated; their properties were snatched away; they were reduced to poverty – in other words, every conceivable act of tyranny

was inflicted on them, but they adopted tafwíz-e-kámil (placing their trust completely in Alláh Ta'álá.) They were hurled into a fire – they showed perfect forbearance (sabr-e-tám). *[These are references to the tortures inflicted on the reciters of the Kalimah and the sacrifices they had to bear – Tr.]*

### **A qissah of a believer being thrown into a cauldron of oil**

Those who brought ímán on Hadhrat Músá عليه السلام and recited “Lá-iláha illalláhu, Músá Rasúlulláh” were punished harshly by Fir'oun. He went to this length that he took a large cauldron, filled it with oil, placed it on a huge fire and hurled one such person who had brought ímán into the boiling oil. Hadhrat Jibríl عليه السلام immediately took him out. Fir'oun hurled him in again. Hadhrat Jibríl عليه السلام lifted him out again. Three times this happened.

Finally, this person, intoxicated with ímán, turned to Hadhrat Músá عليه السلام and said: “Janáb! Please make du'á to Alláh Ta'álá that He should not take me out of the cauldron. For me it is much better that I sacrifice my life for Islám on this Kalimah than undergo this difficulty.” Hadhrat Músá عليه السلام made du'á on his behalf. Fir'oun again hurled him into the cauldron. This time this sinless 'áshiq of Alláh Ta'álá was scalded by the oil into a formless piece of charcoal. Hadhrat Jibríl عليه السلام came to Hadhrat Músá عليه السلام and said: “O Músá عليه السلام! Alláh Ta'álá has also increased your reward and blessed him also with an excellent reward! At the time all the doors of Jannat were opened for his rúh to enter!”

O Muslims! When this is the reward for those who recited the Kalimah-e-Músá عليه السلام, then imagine what the reward will be for the reciters of the Kalimah-e-Muhammad صلى الله عليه وسلم. Be a shidáí (lover) as well as a fidáí (devotee). From your appearances let it be apparent whose 'áshiq you are and become a complete example of:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*Verily, in the Messenger of Alláh you have a good example. (S.33.21.)*

### **The steadfastness of the Asháb-e-Khahf – Companions of the cave**

There came a time when the King Diqyánus ruled over the Christians of Rome. This was a period far removed from the time of Hadhrat Ísá عليه السلام. This king was cunning, arrogant and oppressive beyond limits. He turned away from his religion and compelled the populace into idol-worship. He ordered that sacrifices be offered to the idols and said: “Whosoever does not do so will have to pay with his life!” He did not stop at a mere announcement, but went to each and every city, compelling thousands into idol-worship and putting to the sword countless others. He finally reached the city, where the Asháb-e-Khahf resided. The name of this city was Yafsús.

On his arrival, those who wished to save their ímán started fleeing from the city. The king sent his soldiers after them and had them brought to him. Those who refused to submit to him were put to the sword. Others decided to submit to him.

A few youths, who have become famous as the Asháb-e-Khahf, were blessed by Alláh Ta’álá with ímán and with the qualities of sabr, tawakkul and zuhd. They had attained the state of wiláyet. When they were told by the king to turn to idol-worship, they utilised the quality of perseverance which, by the tawfíq of Alláh Ta’álá, had been instilled in them. The eldest among them, Hadhrat Maksalmíná, gave the reply: “We are not going to give up the worship of the True Deity, the Master of the heavens and the earth, for the worship of anything else. Do with us what you wish. Do not place your hopes in us becoming a party to kufr and shierk.” His companions also supported him fully in this and showed unanimity with their tauhíd.

Hadhrat Ibn Abbás رضى الله تعالى عنه states: “I know their names (that is, of the Asháb-e-Khahf). They were seven persons: Tamlíkhá, Maksalmíná, Martúnash, Tínúnas, Siyármínúnas, Zútawás and Kashfítnúnas. The eighth in this group was a dog whose name was Qitmír.”

When the king saw the boldness of the seven he had their clothes removed and said: “I feel pity for your youth and your beauty. I, therefore, grant you a few days’ reprieve, so that you can get some sense and think over your decision.” Saying this, King Diqyánus set off for another city.

The persecuted youths discussed among themselves on what they should

do and agreed on a plan to leave the city and hide in a cave. Consequently, each went home, collected some money and departed for a nearby mountain, Jabal-e-Yanjulús, where they hid in a large cave. Once there, they fell into sajdah, lamenting in front of Haqq Ta'álá. In order to alleviate their discomfort Alláh Ta'álá spread over them a heavy mantle of sleep and they all fell asleep instantly.

Back in the city: King Diqyánus returned and searched everywhere for the youths, but found no trace of them. He then prepared an epistle detailing everything about the youths – their names, their parentage, their ages, their addresses, their ages, their features and also the date. Having noted down all these details he placed the epistle in his treasury.

The youths slept in the cave for a full 300 years. Their dog, which had accompanied them, also slept all this time on the threshold of the cave. They also slept in a remarkable manner: the sun's rays did not affect them and the rain did not fall on them, yet they had sufficient ventilation. While asleep they were even made to change positions so that the earth would not affect them. Their eyes were somewhat open, somewhat closed and their breathing was even, so that it did not appear as if they were sleeping, in case even if any passer-by were to see them he would think that they were awake and not trouble them. In fact, Alláh Ta'álá had made complete arrangements for their comfort and safety. It is indeed true:

مَنْ كَانَ لِلّٰهِ كَانَ لِلّٰهِ لَهُ

*Whoever becomes Alláh's, Alláh Ta'álá becomes his.*

Three centuries went by. During this time several kings occupied the throne in Rome and passed on. Simultaneously, vast and amazing changes occurred in the customs and lifestyles of the people. At the end of this period, a pious Christian king, Baidrús, ascended the throne and ruled over the kingdom. He called his people towards ímán. However, an epoch had passed in the populace being steeped in corruption and, consequently, just as many listened to his call and brought ímán, similarly, many would not hearken and rejected the concept of being resurrected on the day of Qiyámat. Finally, the king made a du'á: "Bár-Iláhí! Manifest such a sign

whereby a person will be resurrected a second time after dying, in order that those who consider it impossible can witness the event themselves.”

This du’á of his was accepted and the Asháb-e-Khahf were awakened. At the time that they had fallen asleep it had been close to sunset and the time that they woke up was more or less the same time of the day. That is why, when they estimated the duration of their sleep, they said:

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ

*“We have tarried a day, or part of a day.” (S.18.19.)*

Now, on the one hand, they were feeling hungry; on the other hand, they were worried as to – Alláh Ta’álá knows! – what the consequences were of King Diqyánus returning and searching for them. That is why Hadhrat Tamlíkhá, who had custody of all their money, was sent into the city. Safeguarding himself, his task was to enter the city inconspicuously, make enquiries, buy some food that had not been sacrificed in the name of idols and make sure that he did not give away their whereabouts.

Hadhrat Tamlíkhá, taking with him the coins of the Diqyánus dynasty, entered the gates of the city to find that neither was it the same city, nor was the bazár the same, nor were the people the same, nor was the society the same! There was once an age when nobody could even take the name of Hadhrat Sayidíná Hadhrat Ísá عليه السلام. But now he saw the majority of the people performing namáz and appearing outwardly to be pious. In utter amazement he studied the faces of the people, but failed to recognise anybody. Finally, thinking that he had forgotten his way and landed up somewhere else, he asked somebody the name of the city. He was given the name of the very city. His amazement increased to a level of perplexity. He entered a shop to buy some food items and took out his coins. When the locals saw these Diqyánus coins, they, in turn, became amazed and thought that some hidden treasure had been uncovered. The word spread and, in the course of time, reached the king’s palace.

King Bairús summoned the whole group and questioned them in detail. He then went to the royal treasury and recovered the epistle on which was inscribed the details of their disappearance. Everybody then went

to the cave, where the youths re-entered, had discussions and finally greeted everybody before the people departed. They stayed in the cave and passed away therein. There is some difference of opinion among the mufasssírín: some say that they are still asleep; others say that they have passed away.

Thereafter, King Baidrús had a masjid erected near the cave as a memorial so that people should know that the youths were worshippers and not objects of worship.

You will have pondered on the fact that these youths remained firm and unshaken in the Path of Alláh Ta'álá. They did not bother about any anticipated future difficulties. They acted courageously in the face of Diqyánús's oppression and tyranny, what the Ahle-Haqq should do. Alláh Ta'álá enshrouded them with His shade of perfect bounty and mercy and saved them from the evil of the tyrant while keeping their ímán intact. Truly:

مَنْ كَانَ لِلّٰهِ كَانَ اللهُ لَهُ

*Whoever becomes Alláh's, Alláh Ta'álá becomes his.*

Verily, become Alláh's – then there will be no deficiencies. Take a lesson from the behaviour and firmness of the Asháb-e-Khahf.

### **The manner of isále-thawáb – reward for the deceased**

The fundamental aspect is conformity in our deeds. There is no basis for making provisions in honour of the dog of the Asháb-e-Khahf, calling home a black dog and feeding it! Has this been mentioned anywhere in the Qur'án Sharíf or Hadíth Sharíf? Have any of the Imáms stated that one should place provisions? There is no mention of it anywhere. And what does not appear in the Qur'án Sharíf and Hadíth Sharíf and Fiqh and one does it, thinking it is necessary and one has the intention of attaining reward, is bid'ah and is a great sin.

Yes, if you have the means, then do as you wish, when you wish and for whomsoever you wish, with muhabbat and ikhlás, as follows: Without getting into debt, cook whatever you wish and distribute it for isále-thawáb.

Alternatively, distribute cash, clothes or goods and let the thawáb reach the deceased. Never mind objecting to this, we encourage this that the deceased and the buzurgs be blessed in abundance in this manner. The only point we stipulate is that it should be done within the limits set by the Sharí'at. Those acts that merit thawáb and are acts of obedience, if done under the auspices of the Sharí'at are maqbúl. Not those performed contrary to the qánún.

Just take namáz – what a great act of obedience! – yet, if it is performed with the intention of ostentation, is it of benefit? Or, if performed facing away from the qiblah, or performed at the time of zawál, or at the time the sun is setting, will the namáz be accepted? Of course not. We, therefore, come to know that any act performed in the manner one is ordered to, is worthy of being rewarded and is the basis for thawáb. Otherwise, one is wasting one's time, one's money is lost and one earns sin instead of reward – neither has one gained anything nor has the deceased. Nobody forbids you from blessing the deceased with thawáb. What is forbidden is the use of wrong methods. Understand this very well.

### **The responsibilities of the reciters of the Kalimah**

I have stated that the honoured Kalimah has unlimited benefits. Our solid Dín and the whole of Islám rest on it. The best of zikr is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

*Lá-iláha-illalláhu Muhammadur Rasúlulláh*

If the Tauhíd meaning of the Kalimah were to be entrenched and firmly implanted in our hearts, then all 'ibádat and tá'at will become extremely easy and, on the other hand, the heart will be extremely disgusted by disobedience.

Take our worldly affairs as an illustration: To accept any king as a king, to honour and respect his officially appointed viceroy, to be obedient, to approach him with love and affection, to be fearful of disobeying him and avoid any disobedience; and to accept any laws that emanate from him and act according to them – all this becomes compulsory when the king

is accepted as a king.

It also becomes compulsory to view the laws with due respect; to consider oneself in need of the book of law; to have persons having an in-depth knowledge of the law-book and for them to be present at certain places; for these persons to be fully knowledgeable about the book and for those who are not knowledgeable to ascertain from the scholars matters concerning etiquettes, manners and refinement. It is considered necessary to bring one's affairs in line with the laws. It is also considered necessary to settle disputes according to the laws and to accept such settlements. Should any doubts arise, referral of matters to higher authorities, whose decisions should be accepted with silence and with cheer – all of this has been implemented as being compulsory.

Why is all this? Solely on the basis of accepting the king as a king and as ruler of the kingdom, all these responsibilities have become incumbent. The compulsory as well as its corollaries are now incumbent on one's *ján* (life) and *mál* (wealth). The respect and obedience of all the functionaries become obedience of the king. Contempt and defamation of the judicial laws are tantamount to contempt and defamation of the king.

From the above, It is proven that it becomes incumbent for one affirming the Kalimah Tauhíd to be obedient to the Ambiyá and Rasúls عليهم السلام. And the obedience of the Ambiyá and Rasúls amounts to obedience to Alláh Ta'álá.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ

*The one who has obeyed the Rasúl has obeyed Alláh. (S.4.80.)*

Thus, the obedience and respect of the representatives (*ná'ibáne*) of the Rasúl, namely the 'ulemá, are compulsory manifestations of *ímán*. Contempt, defamation and the ridicule of the 'ulemá are pernicious and manifestations of hypocrisy.

Alláh Ta'álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝

*O people of ímán! Be obedient to Alláh and His Rasúl and those from among you who are in authority; and if there is a dispute among yourselves over some matter, seek a solution from Alláh and His Rasúl, (that is, see what the Qur'án Sharíf and Hadíth Sharíf states in regard to it) if you believe in Alláh and the hereafter. This is the best and most excellent method. (S.4.59.)*

In order to recognise this ímán, Alláh Ta'álá has stated, addressing His Rasúl ﷺ:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ

*Qasm of Your Lord! These folk will not be Believers (mu'min) until they do not make you the judge in the disputes between them. (S.4.65.)*

Even if Muslims were to be a bit free as far as their amilus-sálihah are concerned, but were to be firm of heart in their i'tiqád and muhabbat of Rasúlulláh ﷺ and in their muhabbat of the 'ulemá of Dín, as well as being firm of heart in the service of their fellow men and having compassion for the creation and were they then to enter the grave with ímán, then they have found salvation from a great calamity.

### **The Kalimah and shahádate-a'dá (proof from the enemies of Islám)**

This Kalimah Sharíf is that special formula that provides salvation and this is borne out even by Shahádat-e-a'dá.

### **Qissah: a priest puts a number of questions to a Muslim**

I am reminded of an incident:

A certain person left home with the intention of going for jihád. En route, he lost his way. He climbed a huge mountain. On top of the mountain he came across a gathering of a huge army of the Christians. A big chair had been placed in the centre of the gathering.

This person asked somebody the reason for them gathering there. One person replied: "Once a year one of our priests comes and gives us a sermon. The chair is for him."

This pious person narrates: "I quickly changed my clothes, dressing like one of them, and sat there. After a short while the priest came and sat

on the chair. He cast his searching gaze in all four directions and said: ‘O people gathered here! I am not going to ask you to listen to any sermon today. The reason is that there is among you an individual of the ummah of Muhammad.’ Having said this he again cast his gaze in all four directions and called out in a loud voice: ‘I take an oath on my religion! Come forward and stand before all of us so that we may beneficially drink from your radiance and adornment.’

“Hearing these words I could not desist. Reluctantly, I stood up and went to stand in front of the priest. The priest addressed me. ‘I have a few questions to put to you. Please provide me with the answers.’

“ ‘The first question is: I have heard that Jannat has fruit of various colours and differing types. Are there such fruits in this world?’

“I replied: ‘Definitely there are such fruits. However, in name and colour they bear a resemblance to the fruit of Jannat, but in pleasurable taste and enjoyment they bear no resemblance.’

“The priest put forward a second question: ‘Jannat has no such house or abode that a branch of the Tree of Túbá does not flourish in it. Is there a like example in this world?’

“I replied: ‘There is. Just see: when the sun reaches its zenith, as the branches of the Tree of Túbá spreads its branches into all the houses, Similarly, does the sun spread its rays everywhere.’

“The priest asked a third question: ‘Jannat has four rivers. The tastes of the contents are dissimilar, yet the source of the rivers – the point of origin of all four – is one. Can one find a similar example in the world?’

“I said: ‘Indeed, there is a similar example to be found in this world. Just see: the fluid from the ears is bitter; that of the eyes is salty; that from the nose is smelly; that from the mouth is sweet. These four fluids are dissimilar in their taste and fragrance, yet their source is just one and that is the head.’

“The fourth question that the priest put to me was: ‘I wish to know that in Jannat there is such a large platform that has a length of 500 years. That is, if a person travels on it for 500 years, then only will he reach the end of it. When a mu’mín wishes to climb on it, it will accommodate him by bowing low before him. When the mu’mín rests on it comfortably it will carry him

high up into the air. Is there any illustration of this in this world?’

“I replied: ‘Why not? Just see: Alláh Ta’álá states:

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

*Do they not see how the camel has been created? (S.88.17.)*

“ ‘This is an eye-witnessed scene that a camel bows its head towards the ground, then takes its passenger and then stands up.’

“The priest then said: ‘O generous soul! I have only one other question left to ask. It is this: I have heard that the inhabitants of Jannat will be eating a variety of food and will be drinking various types of drinks, but they will neither have the need to urinate nor to defecate. Tell me: Is there such an example in this world?’

“I replied: ‘Yes, there is an example like it in this world! Just see: as long as an infant is in the mother’s womb, whatever the infant desires to eat, Alláh Ta’álá places in the mother’s heart the desire to eat that item. By the grace of Alláh Ta’álá that item gets digested and then reaches the infant. Yet, as long as the child is in the womb of the mother, neither does it defecate nor does it urinate.’

“The priest remained silent”.

### **One question for the priest**

“I told him: ‘You asked me five questions. I answered each and every one. You accepted the answers. Now I wish to ask you just one question. Hopefully you too will answer me. The question is: You tell me – what is the key to Jannat?’

“The priest turned his attention to his people and said: ‘O my people! This person has asked me what the key to Jannat is. So, become alert! Listen with attentive ears! I have read in the previous Heavenly Books that the key to Jannat is: ‘Lá-iláha-illalláhu Muhammadur Rasúlulláh’. Saying this the priest became a Muslim and a great number of people also followed and became Muslims.”

### **The consoling friend of a Muslim**

This is that Kalimah regarding which Rasúlulláh صلى الله عليه وسلم has stated:

*“Jibríl عليه السلام has informed me that ‘Lá-iláha-illalláh’ is the companion and consoling friend of a Muslim, at the time when the frightening scene of death presents itself before him, at that time as well when the overwhelming darkness of the grave overtakes him from all four sides and also at that time when he is resurrected from the grave to proceed grief-stricken to the plains of Hashr (Reckoning).”*

### **The provision for Jannat is this Kalimah “Lá-iláha-illalláh”**

This Kalimah-Tayyibah is such that if it is recited with the tongue, even though the heart is inattentive, the person is rewarded with 10 nékís; if the recitation is with an attentive heart – that is, the heart inclines to the hereafter – then the nékís rewarded are 700; and if, at the time of recitation the heart bonds in a special way with Alláh Ta’álá, then the nékís attained are such in number that they will fill the space from east to west!

The haqíqat is this that that person who annihilates his self on a permanent basis – visualises his being as nothing – reaches the high stage of baqá and becomes synonymous with Baqí-billáh. Then, when faná (death) comes, it comes only to his form.

### **The taubah of a fire-worshipper**

I am reminded of an incident

Hadhrat Músá عليه السلام saw a person worshipping fire. Hadhrat Músá عليه السلام went up to him and said: “Tell me, has the time not approached for you to turn to the worship of Alláh Ta’álá?” He replied: “O Músá! Should I now turn to Him, tell me, will He accept my taubah?” Hadhrat Músá عليه السلام said: “Definitely! It is His special, noble quality that He is always ready to accept the taubah of those who turn to Him.” The fire-worshipper said: “If that is the case, then you explain Islám to me and I shall become a Muslim now!” Hadhrat Músá عليه السلام did this and he became a Muslim. He was so overcome that he started wailing and crying uncontrollably, to the extent that he fainted and fell lifeless. When Hadhrat Músá عليه السلام went up to him

and placed his hand on him he found him to have really died!

Hadhrat Músá عليه السلام was extremely consternated and turned to Alláh Ta'álá, saying: "What happened?"

Alláh Ta'álá replied: "O Músá! Do you not know that whoever reconciles with Us – whoever turns towards Us in repentance – We become pleased with him? Whoever desires Our nearness, We grant him nearness. O Músá! I have made him of the muqarrabín and have granted him a place in the homes of the muqarrabín."

This is the quality of the Kalimah. If the other Kalimas of the other Ambiyá عليهم السلام were to have this effect, then what can one say about the effect of "Lá-iláha-illalláhu Muhammadur Rasúlulláh"?

### **The blessing of Islám: the story of two Majúsí (fire-worshippers)**

In the time of Hadhrat Málik-Bin-Dínár رحمه الله عليه there were two brothers, both of whom were Majúsí. They had spent their entire life in fire worshipping. One day the younger brother said to his elder brother: "We have spent a long time in worshipping this great fire. Come, let us gauge whether this fire will still burn us or not. Should it burn us, we shall renounce its worship; otherwise, we shall absorb ourselves in its worship permanently." Agreeing on this, both brothers thrust their hands into the fire. What happened? The fire burned them instantaneously!

A Fársí couplet states:

*If a fire-worshipper were to foster a fire for a 100 years  
And then place his hand in it, it will still burn him.*

The two brothers went to Hadhrat Málik-Bin-Dínár رحمه الله عليه with the purpose of accepting Islám. The younger brother accepted Islám; However, the elder brother refused to do so.

The younger brother, having accepted Islám, went into the wilderness and immersed himself in 'ibádat. When he reached home in the evening his wife asked: "Have you brought anything for us to eat?" He replied: "I did the King's work, but my wages I shall get tomorrow." The same thing happened on the following day and this carried on for three days. On the third day, when this 'ábed and devotee of Islám reached the wilderness, he made a du'á: "O my Rabb! Seeing you have entered me into a pure religion

and blessed me with honour, lift from me also the concern of earning for my wife and children.”

In the evening, having completed his 'ibádat, he went home to find his wife and children in an extremely exuberant mood and he saw sufficient food in the house. He asked: “Where did all this food come from?” The wife replied: “Today, at the time of Zuhr, a person came with a resplendent container with a thousand dinars in it, gave it to me and then went away. Before leaving he left this message: ‘Say to your husband that these are the wages for all his days of labour which he did for the King.’ ” The wife explained further: “I took one dinar to the money-changer who was a Christian. He scrutinised the dinar very closely and then said: ‘This dinar does not appear to be in the category of worldly dinars. It appears to be from the treasures of the hereafter! Tell me the truth – how did you get it?’ I explained to him everything in detail. Hearing my story he became a Muslim. He gave me a thousand dirhams and fell prostrate into sajdah and became of the bandagán-e-shákirín (the grateful bondsmen of Alláh Ta’álá).”

All praise and thanks are to Alláh Ta’álá for having blessed us with Islám! And this blessing is more than sufficient. Make shukr that Alláh Ta’álá has blessed you with the wealth of Islám, the Dín of Mohammed ﷺ. But, alas! Alláh Ta’álá states complainingly:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ

*Very few of My bondsmen are grateful! (S.34.13.)*

This wealth of ímán is that regarding which Alláh Ta’álá states:

وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ - فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

*And My mercy embraces all things; Therefore, I shall ordain it for those who adopt taqwá and pay zakát and those who believe Our revelations. (S.7.156.)*

### **The special qualities of the Kalimah**

Pondering on the above áyet one will see that Alláh Ta’álá has stated firmly

that His Mercy for the mu'minín, muttaqín is that they will enter Jannat in the first instance, but there is no promise of entering Jannat in the first instance for those who have mere ímán without taqwá. Therefore, on what basis can it be correct for those mu'minín who do not perform salát, do not fast, and so forth, to state that Alláh Ta'álá is merciful and that He will forgive all without any punishment and chastisement, despite disobedience and wrong-doing? This is a Shaitání ploy. It is called arrogance and deception.

Somebody asked Hadhrat 'Alí Bin Músá رحمه الله عليه: "Inform us of some Hadíth, with a proper chain and authenticated narrators, that you have heard from your honoured father." On this request he said: "Very well. Listen! My sagely father, Músá, was told by his father, Jáfar, who was told by his father, Báqr, who was told by his father, Zainul-Ábedín, who was told by his father, Husain and Hadhrat Husain said: 'My sagely father, Hadhrat 'Alí Bin Abí Tálib, narrated a Hadíth that Hadhrat Fakhr, Rasúl-e-Khátaman-Ambiyá, Janáb Muhammad Mustafa صلى الله عليه وسلم said: "What is ímán? It is the heartfelt gnosis of Alláh Ta'álá, a verbal affirmation and deeds according to the Laws.' "

This Kalimah Sharíf is that noble and elevated declaration from which all the Ambiyá عليهم السلام derived faiz in the 'Álame-arwáh and malakút (the world of souls and angels); and from which, in the 'Álame-ajsám and násút (the physical and finite world), the honoured sahábah رضى الله تعالى عنهم, the esteemed auliyá and the general populace of mu'minín imbibed and satiated themselves according to their individual capacities.

The first to have derived benefit was Hadhrat Ádam عليه السلام. When the rúh, 'aql, 'ilm and ma'rifat-e-Iláhí dawned within him, at that moment he attempted to get up, but his legs quivered and he fell down. He tried again, but again fell down – in the same manner that we see infants attempting to stand up and falling down in the initial stages of them learning to walk. Hadhrat Ádam عليه السلام was in this position, with one leg bent at the knee supporting him and the other leg on the ground, when Alláh Ta'álá blessed him with musháhadah. Involuntarily, from the lips of Hadhrat Ádam عليه السلام the words flowed:

الله الله لا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

*Alláh, Alláh, Alláh: “Lá-iláha-illalláhu Muhammadur Rasúlulláh*

This is why it is said that all of Baní Ádam are from Hadhrat Ádam عليه السلام in that they all – voluntarily or involuntarily, lovingly and passionately – voice the Kalimah uttered by their father, Hadhrat Ádam عليه السلام

لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ

*Lá-iláha-illalláhu Muhammadur Rasúlulláh*

No nation and no religion are unaware of the superiority of this Kalimah. Certain statements appear in “Waid” (the scriptures of the Hindus), the essence of which being that the scripture “Waid” explains the special quality of “Lá-iláha-illalláhu Muhammadur Rasúlulláh,” that reciting “Lá iláha” burns away all one’s sins; that reciting “illalláh” produces ma’rifat, enthusiasm and passion in the heart; and if one desires a pure and everlasting life, then recite with it “Muhammadur Rasúlulláh” as well. In other words, without the acknowledgment of the risálat of Rasúlulláh صلى الله عليه وسلم everlasting comfort and pleasure – Jannat – will not be attained.

### **Pre-requisite of ímán**

However, just knowing that an item is superior does not necessarily entail believing it to be superior. That is why a non-Muslim does not become a Muslim merely by knowing the Kalimah to be superior. The reason is that “believing” is termed “ímán”, not merely knowing. As for being acquainted, the kuffár of Makkah knew Rasúlulláh صلى الله عليه وسلم very well – as well as a person knows his own son, where there is no room for any doubt. Alláh Ta’álá states:

يَعْرِفُوْنَهُ كَمَا يَعْرِفُوْنَ أَبْنَاءَهُمْ

*They know Rasúlulláh (صلى الله عليه وسلم) as well as they know their own sons.*

(S.2.146.)

Despite this information and knowledge they did not become mu’min. They remained kuffár. The pre-requisite for ímán is that, in one’s heart, one should accept the Laws of the Shari’ah and one should not be troubled

in any way with any wavering. This is stated in the Qur’án Sharíf, where Alláh Ta’álá takes an oath and addresses Rasúlulláh ﷺ:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِئْتَا شَعَرٍ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا  
مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ۝

*On the oath of your Rabb! These folk will not be Believers (mu'min) until they do not make you the judge in the disputes between them, thereafter they find no dislike in accepting what you have decided and they submit with full submission. (S.4.65.)*

In other words: “They will not be Muslim until they do not give precedence to your ruling over their own opinions and are content on it.” In addition: “After the ruling of Rasúlulláh ﷺ there should be no inhibition in your hearts.” Thereafter, as a sign of the absence of vexation in the heart, it is stated: “And act upon it with firmness.”

This is ímán! The orders of the Sharí’ah should be accepted wholeheartedly, that there should be no begrudging whatsoever and then to act accordingly. This is kamál-e-ímán (perfect ímán). Check your ímán according to these criteria!

That Being is Samadí (Absolute). He is a Being that may reward one in an unlimited manner. The shortcomings are from our side.

His blessings and mercy are general, O Shahíd!

Why show obstinacy, when you should have shown some worthiness?

### **A few virtues of the Kalimah**

He (Alláh Ta’álá) has such a noble and majestic status that, as it appears in the Hadíth Sharíf, when the bandah utters “Lá-iláha-illalláh”, the ceilings of the heavens split asunder and become roads (for it to proceed heavenward). And when this Kalimah is written in his Book of Good Deeds (A’mál-e-námah), its radiance is like that of the full moon, whereas his other deeds scattered around, appear like glittering stars.

It appears in a Hadíth Sharíf that a tree of red rubies is planted in Jannat for that person who recites “Lá-iláha-illalláh”. Its trunk, boughs and leaves are composed of pure white mushk. The taste of its fruit is sweeter than

honey; its colour whiter than ice; and its fragrance more aromatic than mushk. A person said: “O Rasúlulláh ﷺ! If this is the case, then we shall recite (the Kalimah) in abundance!” Rasúlulláh ﷺ said: “Alláh Ta’álá will also grant abundant blessings and eminence. There will be an increase in blessings and eminence from Alláh Ta’álá’s side proportionate to the extent that you recite the Kalimah in abundance.”

### Conclusion and du’á

On this note I now end my talk. You will have now become completely enlightened as to the goodness and reality of the Dín of Muhammad ﷺ and the religion of Islám and of the Kalimah “Lá-iláha-illalláh”. I make du’á that Alláh Ta’álá blesses us all with the taufíq of everlasting ímán and obedience. May Muslims take work with courage and effort. Alláh Ta’álá’s promise on granting taufíq is bound to this – working with courage and effort.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

مَسَّتْ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD TO THE PRESENT BOOK: FOR FRIENDS, VOLUME TWO

Alhamdulillah, through the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه, this second volume of "For Friends" is being prepared. The response from various quarters on receiving the first volume has been very encouraging. We make du'á that this volume is also found to be of benefit.

Many have given valuable feed-backs and useful suggestions. May Alláh Ta'álá reward them all.

It must be pointed out again that what you have in your hands is the result of the efforts of several people. Not taking into account those who assisted in the publication of the original copies, a number of people have assisted in the proof-reading of the English text, the corrections of the Arabic áyát and ahádíth, the designing of the covers, the formatting and layout of the contents, the printing and freighting, and other efforts required. May Alláh Ta'álá reward them all.



### BOOKLET NUMBER THIRTEEN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Booklet Number Thirteen is now ready, once again solely through the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه.

In the first part of the majlis that has been translated for this edition, our Hadhrat رحمه الله عليه, discusses some important principles of Sulúk. The beginner may not fully comprehend the issues discussed but our Hadhrat's

رحمة الله عليه advice is to imbibe the lessons so that when the sálik progresses along the path of Sulúk and encounters these issues, he will be aware of them and overcome the obstacles.

That is not to say that this majlis is meant only for that sálik who has progressed quite far. Further on Hadhrat رحمه الله عليه discusses many important issues with supporting Qur'án Sharíf áyát. Like every majlis of our Hadhrat رحمه الله عليه this majlis contains something for everyone.

Among the techniques that our Hadhrat رحمه الله عليه employed was one of asking rhetorical questions. He would put forward questions where the answers were obvious. In this way those who were present were made to think for themselves what the logical conclusions of a series of statements were. In this particular majlis this technique has been used extensively. Hadhrat's رحمه الله عليه purpose was to draw out from the listeners certain points instead of these being spoon-fed to them.

May Alláh Ta'álá give us all the tawfíq to practise according to these teachings.

Dr.I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masihulláh Khán Sahib رحمه الله عليه in Jalálábád, India, on the 1st September, 1986, corresponding to the 26th Zil Hajj 1406.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### Effect of the Qur'án Sharíf

The kuffár and mushrikín leaders of Makkah and others used to call the blessed speech of Rasúlulláh صلى الله عليه وسلم “magic”. People still use the term “magic” for the speeches of some people, saying that “the lecture was magical,” meaning that there was a bewitching attraction in it and a very profound effect – “What a magical talk it was!”

In the same way the kuffár of Makkah also called the Qur'án Sharíf “magical”. It had the effect of striking a blow to the nafs so that nafsániyet moves out and diminishes continuously. The nafs becomes corpse-like – like a dead body. Subhánalláh! What bullet-wound can be better than that? A bullet from a pistol is a physical shot; this is a metaphysical shot. The former causes destruction of the body; the latter causes destruction of the nafs.

If the physical body is destroyed what remains? Nothing. The reason is the grounds on which a'mál are performed are dependent on life – for one to perform deeds it is necessary that one should be alive – life being the vehicle for a'mál. So, when there is no life left then no deeds can be performed and thus there is no progress, because progress is dependent on the performance of deeds. There are no deeds performed after death. If there are no deeds then how can there be progress?

### **Importance of taubah & istighfár (repentance)**

In the state of being alive the reparation, the remedy for shortcomings is achieved by making istighfár. However in the ákhirat istighfár will be of no use and will not compensate for any evil deeds and sins committed while alive.

So consider life – which is a vehicle – to be a great bounty. Consider it a great bounty for attaining greater qurb and for increasing one's ta'alluq with Alláh Ta'álá. Each breath is of great value. For this reason also that as long as there is breath there is hope: as long as one is alive there is scope for reparation as well as for progress. One can compensate for shortcomings. The remedial process for shortcomings is reciting istighfár and also making istighfár with heartfelt contrition. Making istighfár is in itself a hasanah. By resorting to istighfár evil deeds become annulled.

Similar to istighfár, other 'ibádat are also hasanah. In this situation there is no sign of any istighfár yet the hasanah is in the deed performed and evil is annulled. Alláh Ta'álá states:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

*Verily hasanát (good deeds) annul evil deeds. (S.11.114.)*

In other words, hasanát destroys evil; hasanát shoves it away; hasanát washes away evil; hasanát tells evil to take a walk, as if to say: “I am now here, so there is no room for you here!” Because of the evil prompting of the nafs the body may have done some evil, so this evil is told: “There is no work for you to do here now.” Take the example of a dark room: a candle was lit and the candle tells the darkness: “There is no work for you to do here now. Go! Get out!”

Do you understand? Do you understand my Urdú? Whenever there are newcomers from foreign countries I tend to enquire whether they understand.

### **Alláh Ta’álá has created poisons & antidotes**

Alláh Ta’álá has created certain effects. With regard to poisons of a material nature Alláh Ta’álá has created appropriate antidotes. Alláh Ta’álá has created opposites in this world. If a doctor gives some medication to a patient and the medication creates a harmful effect in the body then the doctor will administer an antidote that will counteract the ill-effect of the first medication.

In a very similar manner, to an even greater extent, Alláh Ta’álá has kept (at the spiritual level) a substitute and a muslih – that thing that will cause isláh, that thing that will eradicate an evil. Sin is a poison and taubah is the antidote for it. To what a degree has Alláh Ta’álá not poured his bounties on us! Together with creating physical poisons Alláh Ta’álá has created the antidotes for these very poisons. Similarly with internal poisons, the batiní poisons, which take the form of sins, Alláh Ta’álá has shown us the antidotes for these as well. Alláh Ta’álá is virtually saying: “I know that Man will ingest poisons, at times in error, at times deliberately. Should it so happen, I have created antidotes. These should then be taken. In a similar way I know that, despite having brought ímán on Me, you are going to commit acts contrary to My orders. When you do this there will even be some among you who will become terrified at this, with tears flowing from the eyes, weeping with a heart filled with contrition, lamenting: ‘I have gone against the orders of my Creator! What to do now? What can I do now? Oh, what’s to be done now?’ I know you from before – I am ’Álimul-

ghaib (Knower of the unseen). It is in answer to that person who cries out: ‘What can I do?’ that I have created taubah!”

Do you understand?

For such a person!

### **Not everybody will make taubah**

Because not everybody makes taubah. Did Shaitán make taubah? We all know that he did not. So, Alláh Ta’álá has laid down a condition – for such a person! Because, although taubah has been created, not everybody is going to make use of taubah. Take poison again: although poison has been created, not everybody is going to ingest poison. Alláh Ta’álá is the Creator of everything: He has created poison and has also made it known that this is poison; and He has also created the antidote and made it known that this is its antidote. In a similar way there are sins, which are spiritual poisons, but together with these taubah has been created. What a great bounty has Alláh Ta’álá not blessed us with! He is saying: “There will also be such people who will perpetrate deeds contrary to My orders, but they will be terrified at their actions – they will be agitated and distressed. Until they have not made amends for this, until they have not remedied it they will not rest with ease. They will not know what its atonement is and in what way to remedy it. And I have muhabbat for him. So, I have shown beforehand that I have created taubah.” Taubah is for such a person – not for everybody.

### **Committing sin is not for everybody**

To commit sin is also not for everybody. There are a great number of the creation who abstain completely from sin. So much so that one will hear people say: “That person is born a walí!” Have you not heard such comments? Yes, you have. “What can one say about him? Subhánalláh! Wáh! Wáh! He is a walí from birth!” Do you see that? This very point I was making that such a person has not gone near any sin throughout his whole life.

However, being human, it can happen that a person falls into sin. This person is now agitated and distressed. He will be terrified. What to do now?

If he has not been shown how to make reparations he may commit suicide! He thinks: “What is the purpose of my living? I have become Shaitán!” Thus, Alláh Ta’álá is saying: “I have shown that the means of reparation does exist for such people: it is istighfár.”

So, to commit sin is not for everybody, but sin has been created – sin has been created and taubah has also been created. However, to commit sin is not for everybody and taubah is not for every sinner.

The Ambiyá عليهم السلام were human, but there is just no question of them having committed sins. And it is not necessary even to mention the angels – the reason being that they just do not possess that other faculty (a nafs) that can result in mèlán (inclination/attraction) occurring. The Ambiyá عليهم السلام do possess this quality of having mèlán because they are human and Alláh Ta’álá has kept in them human instincts as well. The capacity to become angry is kept in a nabí عليه السلام. He possesses nafsání mèlán and passions (shahwat) as well. If these were not kept in him how would he have children? The Ambiyá عليهم السلام did have children, is that not so? To beget children is possible if they approached their wives. And approaching their wives is possible only if they had mèlán. So, a nabí عليه السلام will possess mèlán and shahwat.

### **Having mèlán is not a sin – inappropriate use of mèlán is!**

Yes, however, these qualities will not be utilised inappropriately. The mèlán will not be used in an inappropriate situation. But mèlán there will be. So, we come to learn that mèlán, in itself – per se – is not a sin. Even a nabí عليه السلام is not exempt from mèlán. Mèlán may appear in a nabí عليه السلام even before nikáh.

Do you understand what I am saying? I am a tálibul-’ilm. These are points to listen to attentively and pondered on and not to be passed over superficially.

### **Mèlán and a nabí**

Mèlán occurred to a nabí عليه السلام as well before the nikáh before the marriage ceremony. This was the case with Hadhrat Ádam عليه السلام. The incident is as follows: Hadhrat Ádam عليه السلام was all alone in Jannat. Alláh

Ta'álá created a companion for him, Hadhrat Hawwá عليه السلام. Alláh Ta'álá had Himself created Hadhrat Ádam عليه السلام so what would be the beauty of the companion? Hadhrat Hawwá عليه السلام was created from Hadhrat Ádam's عليه السلام left side and she sat on his left.

Can you imagine the extreme beauty and charm of Hadhrat Hawwá عليه السلام – how charming she was, how fine and delicate her skin was, how much allure there must have been in her form? Any daughters born to her would also have these attractive qualities.

When Hadhrat Ádam عليه السلام turned to his left and saw Hadhrat Hawwá عليه السلام he extended his hand towards her. No nikáh had been performed as yet. This is in the nature of man – his fitrat. Suddenly an alarm rang in his heart: “Hén! Hén! Hén!” This alarm, this “Hén! Hén! Hén!” rang out and Hadhrat Ádam عليه السلام halted.

So, this mëlán is an instinctive, natural quality. However, to follow through is contrary to the Sharí'ah. It is now clear that merely for mëlán to exist is no sin. After the mëlán, when intention and resolve enter in this direction, then there is pollution. There is no defilement in mere mëlán. When the person chooses to ignore the contamination and persists with his resolve then will come association.

Do you understand my words?

The boy will now link-up with the girl and the girl will now link-up with the boy. Now a deliberate intention is a factor. They will write to one another. They will speak with one another. However, if the person's attention is drawn to this mëlán and he is forewarned then he will be on guard. Then there will be no question of contamination and if there is no contamination then there is no question of association either.

Do you understand my talk?

This discourse of mine is directed to the tálibáne-Haqq – the seekers of Truth. This discourse is directed to those who are really sincere and truthful seekers of their isláh. I mention this because one does not know nowadays who comes and just sits down in the majlis. Even then, such a person is not bereft of benefit, provided that has no enmity and no hasad. It is not so that only those who are devotees will benefit. No. Even those who sit with an open mind will definitely benefit, provided that they do

not have enmity like Shaitán developed enmity, like Abu Jahl and Abu Lahb developed enmity against Rasúlulláh ﷺ and so forth.

### **Ploy of Shaitán is to disturb the mind**

One should be completely open-minded and not deliberately think and ponder out and bring to mind criticisms, otherwise Shaitán will come to one. Should such thoughts come to mind unpremeditated and one realises that they are contrary to Haqq then immediately become “mindless” of them and develop disgust for them. Alláh Ta’álá states in the Qur’án Sharíf:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

This is an absolutely amazing áyet! Just as you folk whisper amongst yourselves privately, just so Alláh Ta’álá states that from his side Shaitán whispers – he instils wasáwis, khatarát, khiyálát and hadíthun-nafs (doubts, scattered thoughts and anxieties) – to the mu’mín and with the mu’mín, with the object of causing him to fall into despondency and sorrow. Remember this very well.

Do you understand? Shaitán is not visible but he whispers secretly. If you remember this is what he did to Imám Rází رحمه الله عليه. Imám Rází رحمه الله عليه was a great ’álim. Despite this Shaitán still whispered into his heart, very stealthily instilling doubts into his heart. Yet Shaitán cannot be seen. Alláh Ta’álá is acquainting us with Shaitán. Alláh Ta’álá is stating that Shaitán desires to throw the mu’mín into gloom and grief. So, when these warnings have become firmly embedded in one’s heart, will one still pay any attention to wasáwis, to stray thoughts and doubts? Of course not. It is Shaitán’s objective that the mu’mín should not be happy but should be despondent and grieving. The reason is that Hadhrat Ádam عليه السلام was a mu’mín and it was through this mu’mín, Hadhrat Ádam عليه السلام that he developed enmity. The enmity progressed to the extent of hostility.

### **Do not debate with two types**

That is why it is written that one should not converse with two types of people; do not have discussions with two types of people; do not debate or contend with two kinds of people: one is that person who is thick-skulled and stupid; the other is that person who has enmity towards you.

As to the one who is an idiot, he will not understand what you are saying, so why waste your precious time?

As to the one who harbours enmity, his animosity will increase and he will now have it in for you and harm you. You have now brought trouble on yourself. Why did you debate with him? His hostility has increased. When it becomes apparent and it is proven that the person is not a *tálib* – not a seeker of Haqq – and he has even a bit of enmity in him, then never have discussions with such a person.

### **Dá'wah: learn the rules**

Huzúr Rasúlulláh ﷺ came verily for tablígh. This was his compulsory duty. One carrying out this duty is called a Pegambar, a Rasúl. Despite this read through Surah Abasa. Learn it off.

The background to this Surah is that Rasúlulláh ﷺ was busy with dá'wah – inviting others to tauhíd, which is fundamental to Islám. He was giving dá'wah to the Quraish kuffár, the leaders of the Quraish. However, they were not *tálib*. They were not seekers. They were in opposition, not in accord. Despite this Rasúlulláh ﷺ was giving them dá'wah. This was the purpose for Rasúlulláh ﷺ coming, to give dá'wah.

Hadhrat Abdulláh Ibn Makhtúm رضى الله تعالى عنه was a blind *sahábí*. He approached Rasúlulláh ﷺ at that very moment to enquire about a matter concerning a detail of Dín which he found it necessary to be elucidated on. He made an attempt to ask. Rasúlulláh ﷺ disapproved of his intrusion and did not answer him and turned his face away. From Alláh Ta'álá an áyet was revealed:

عَبَسَ وَتَوَلَّى ۖ أَن جَاءَهُ الْأَعْمَى ۚ

*He groaned and turned his face away because the blind man came to him.*

(S.80.1-2.)

Take note that the address is on an impersonal note: There is a person. A

blind person came to him and asked him a question so he turned his face away and displeasure was exhibited on his face.

Like I said: Take note that an impersonal form of address has been adopted. Alláh Ta'álá wanted to conceal the incident concerning Huzúr Akram ﷺ. Others must not think that Alláh Ta'álá was displeased with His beloved Habíb ﷺ. Alláh Ta'álá did not state “abasat”. Alláh Ta'álá did not state “watawal-lat”. Grammatically these direct addresses would imply a reprimand, which the indirect form of address does not contain: There is a person.

Now, how will you know whose isláh will take place and whose isláh will not take place? Alláh Ta'álá states:

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ۝

*What could inform you that he might be purified? (S.80.3.)*

Whose tazkíyah will take place and whose tazkíyah will not take place?

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝

*Or take notice and so the reminder may be of benefit to him? (S.80.4.)*

How will you know who will benefit from your talk and who will not? Alláh Ta'álá is stating: “Just see here! I will show you.

The arrogant and the tálib

أَمَّا مَنِ اسْتَغْنَىٰ ۖ فَأَنتَ لَهُ تَصَدَّىٰ ۖ وَمَا عَلَيْكَ أَلَّا يَزَكِّي ۝

*As for him who thinks himself independent, you pay attention to him? But you are not to blame if he does not become pure. (S.80.5-7.)*

Those who are showing disdain, displaying their arrogance, and are not giving even any thought to your talk, yet you are running after them? It is not permissible to run after these. (Tasaddá-lil-ghair is not já'iz.) It is not permissible to run after the disinterested (ghair) when it is apparent that they are not tálib but will develop greater scorn towards our views and, in their opinion, hold other views to be Haqq in comparison to ours. How will such a people accept our views? We thus understand that one

should not have discussions with those displaying disdain and arrogance. One should speak to those who are tálíb. This is basic.

وَأَمَّا مَنْ جَاءَكَ يَسْعَىٰ ۖ وَهُوَ يَخْشَىٰ ۖ فَأَنْتَ عَنْهُ تَكْفَىٰ ؕ

*But as for him who comes running to you and he fears, you give little attention to him. (S.80.7-10.)*

And that poor soul, having the fear of Alláh Ta'álá, hastening towards you to enquire about a Díní matter, is shunned by you?

Alláh Ta'álá has shown a principle in this, as if to say: “You ﷺ have been sent for this very purpose of dá'wah. The issue is just one fine point: You ﷺ should merely take note as to who is a tálíb and who is not a tálíb; who has hastened with humility and who is sitting with haughtiness. See to this. Your attitude is understandable, in that your temperament is very gentle, one of great tenderness. You have tremendous compassion within you. It does happen at times, out of extreme affection and immense compassion, a necessary issue is overlooked or, even though it is remembered, yet at a certain point when one is overwhelmed by a different issue facing one, it is forgotten.

“However, the One who is Greater, is emphasizing the point, directing attention to it that these are issues to bear in mind. Otherwise those whose rights have priority will be relegated to the back and those whose rights are secondary will be given priority. Or those who have no rights will be attended to and those who have rights will be left out.

“Also, because of the degree of affection in you temperament, it logically follows that this affection may be overwhelming, so it is necessary for Me to point out with regard to the kuffár:

وَعُظُّ عَلَيْهِمْ ؕ

*And be stern with them. (S.66.9.)*

Why do you not display anger towards them?

What tremendous degree of affection are you not showing! On the other hand Hadhrat Músá عليه السلام was told to adopt leniency:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ۖ

*(When the two of you go to Fir'oun) converse with him gently, that perchance he may (enthusiastically) accept your advice or that he may fear.*  
(S.20.44.)

So, as the occasion demands, Alláh Ta'álá will instruct the Nabí ﷺ and give him the necessary advice. How would we know how to approach which person, when and under what circumstances? Laws and rules have been set down for the future. If these incidents did not occur at that time, how could laws be derived? How would one know how to approach which individual, on what occasion, in which manner? From this one can assess just how great is the necessity for having correct knowledge, especially for a muballígh. A muballígh – one making tablígh – when approaching an individual, needs to have the correct 'ilm to be able to recognise the individual, his temperament, the time and the occasion. It is very essential to attain correct 'ilm. And how essential it is to acquire the sohbat of a muhaqqiq to reach the haqíqat of correct 'ilm. This is the second aspect I have presented to you.

### **The best of scholars**

Thus, talab – quest – is what has been elaborated on by Rasúlulláh ﷺ. When this is understood then:

نَعَمْ الْفَقِيْهُ اِنْ اِحْتِيَاجَ اِلَيْهِ نَفَعَ وَاِنْ تُعْنِيَ عَنْهُ اَعْنَى

The best faqíh is he who benefits that individual who comes with talab-e-sádiq and with humility. A ne'mal faqíh – one who has a deep/ correct understanding of Dín – is that person who, when people disclose their needs to him as far as Dín is concerned, benefits them. And those people who display indifference then he himself should also adopt an indifferent stance. This is a basic principle – an usúl. This is the duty of a faqíh. This is the function of an excellent scholar (behtarín faqíh).

### **Mèlán and nature – mèlán and the Sharí'ah**

This topic has come in incidentally. We were discussing mèlán. If there was no such thing as mèlán then Hadhrat Ádam عليه السلام would not have had mèlán. Hadhrat Ádam عليه السلام was created by Alláh Ta'álá with the status of a

nabí, even though the manifestation of the nabúwat came only afterwards. However, the station of nabúwat was kept in him. Despite this, before the nikáh, Hadhrat Ádam عليه السلام saw an exquisitely beautiful individual, one created from his rib, sitting nearby and he developed mēlán towards her. With the development of the mēlán he even stretched out his hand towards her. This mēlán was not a prohibited instinct, it was not forbidden, it was not banned, but there was an impediment present in acting according to this mēlán. So, mēlán is the work of the temperament and safeguarding oneself is the work of the Sharí'ah. Mēlán in itself is not forbidden. If there was no Sharí'ah then acting on mēlán would have been permissible because it is part of one's nature, part of one's temperament. However, the Sharí'ah has come and placed a barrier. Otherwise the lineage would have been spoilt – the genealogy would not be pure. So nikáh comes in-between.

It is thus apparent that mēlán comes to a nabí عليه السلام as well. So – are you listening attentively? – if mēlán occurs in a walí then will he be terrified? No, he will be very happy! This is a very deep aspect this faqír is stating! Yes, a walí will be extremely happy because – Alhamdulillah! – even in this attribute I am in accord with a nabí عليه السلام.

Do you understand the point or not?

The work of tabligh is very easy, but to have these qualities within oneself to do tabligh is very difficult. As much as the degree of similarity with a nabí عليه السلام increases to that degree will one's perfection (kamál) increase. How can that person be human who has no mēlán in him whatsoever? Kamál is this that one has mēlán and “Oh! Oh!” intervenes and one stops oneself. The Sharí'ah with its “Oh! Oh!” intervenes and one halts as Hadhrat Ádam عليه السلام halted. After all, whose progeny are we? The mu'min, progeny whose is he? He is the progeny of Hadhrat Ádam عليه السلام. And the kuffár, whose progeny are they? Biologically they are also the progeny of Hadhrat Ádam عليه السلام but are they?

### **Being a son and being one's ahl**

Hadhrat Núh عليه السلام had appealed to Alláh Ta'álá with regard to his son: “This is my son and he is drowning! O Alláh! It is Your promise that You will save my children and save them from punishment.” Alláh Ta'álá replied:

“The promise pertains to your children, but is he your child?

قَالَ يُنَوِّحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ؕ

*He said: “O Núhl! He is not of your ahl.” (S.11.46)*

This is stated in the eloquent style of the Qur’án Sharíf. Alláh Ta’álá has placed in it a very high and subtle point. Alláh Ta’álá did not say: “Laisa min auládik – he is not of your children.” He did not say: “Laisa min waladik – he is not your boy.” He did not say: “Laisa min ibnik – he is not your son.” He was his progeny. He was his son. How can it be said that he was not his son?

Do you understand? Sometimes some very fine and subtle points also get mentioned.

Alláh Ta’álá said: “Laisa min ahlik – he is not of your ahl. If he was of your ahl then he would have resembled you. Intrinsically your qualities would have been in him.” This is what the term “ahl” actually means.

From “ahl” we also have the word “ahlulláh” – the ahl of Alláh Ta’álá. So, the ahlulláh will have in them the characteristics of Alláh Ta’álá. They have in them the attributes of Alláh Ta’álá. It is not that a walí will not have any ghussah in him. What type of walí is that? A walí should have ghussah within him. But what type of ghussah? Ghussah like that of Alláh Ta’álá!

Do you understand? You honoured visitors have travelled here from quite far away countries. I feel very compassionate towards you, that you have spent so much money in travelling here and have endured the discomfort and difficulties of journeying here.

### **Limits of ghussah**

As I was saying, Alláh Ta’álá also gets angry, is this not so? So, who is saying that this mu’mín-bandah should not become angry? Who is saying that he must not express his anger? If ghussah were to disappear completely how would he become angry?

However, it needs to be emphasised that the ghussah should be like that of Alláh Ta’álá. Your anger should be the same as that of Alláh Ta’álá for the reason that you are of the ahlulláh. And since you are of the ahlulláh you should have the facility within you of expressing appropriately in a similar

manner that Alláh Ta'álá appropriately expresses His qualities. In other words, check to see if it is the correct occasion to express ghussah or not. Check to see whether you are showing ghussah for your own satisfaction? Are you showing ghussah to cool yourself down? Are you showing ghussah to please yourself? Are you showing ghussah to display your high and mighty status? Are you showing ghussah to humiliate and embarrass the next person? Are you showing ghussah to disgrace him in the eyes of other people?

Alternatively, are you showing ghussah for the protection of the rights of those whose rights are infringed? Are you showing ghussah to protect the rights of those whose tarbiyet you have to make? The ghussah in these latter situations are is not for self-satisfaction, not for cooling down, not for self-glorification, not for displaying one's power and importance among the people. There is no question of ego-boosting – there is no sign of contempt in his attitude. On the contrary, it is to protect him from harm – it is for his tarbiyet that he is being shown ádáḅ.

Do you understand the point?

### **Some mu'minín will enter Jahannam**

Just see: Alláh Ta'álá will send some mu'minín into Jahannam.

Will this not happen? It will happen. Now, when these mu'minín are sent into Jahannam, will they be sent there out of enmity? No! They will be sent there out of friendliness; they will be sent there out of affection, for the attainment of adab. Alláh Ta'álá will be virtually saying: “You were admonished previously. Why did you not rectify yourself and learn adab while still in the world? Yet, at the time you used to brush it aside saying: ‘Illness comes and goes.’ Why did you not take a lesson from it? On another occasion an incident took place, blemishing your name and honour. This was also a punishment. Why did you not take a lesson from it? At times you suffered some material loss. Why did you not take a lesson from these losses? The illness was there to bring home a lesson and so, too, were the dishonour and the material losses. So, why did you not derive lessons from these and turn towards Me? Why was there no rujú-ilalláh? Why was your heart not crushed and softened by these events? Those evil deeds that you

committed contrary to My Orders – why did you not discard them? Such brazen impudence? So, now you are being sent to Jahannam for cleansing – ta’díban, tahzíban, ta’alluqan – and not for punishment, not for bringing grief.”

Little children are nurtured in this way: If the child is spanked, is it to cause him harm or grief? No. The reason is to teach him manners, to rectify his habits, to make him cultured.

Now do you understand the reality of ghussah? Ghussah has been explained to you. Ghussah is not for personal ends – it is not to satisfy your heart, it is not to exhibit your exalted status, it is not to disgrace others, it is not to bring contempt to others in the eyes of the community. Ghussah exercised in this manner will then be an imitation of Alláh Ta’álá’s ghussah.

BUT! Can each and every individual accomplish this? This cannot be achieved until and unless the nafs is not under control. The individual has to control his nafs – his life, his temperament, his self, his ego, his senses. These are different terms used to describe the nafs. Even now some of us have not understood the meaning of the word “nafs”! This nafs has to be controlled to the degree that it does not act inappropriately – that nothing occurs out of place. Akhláqe-razílah are blameworthy (razílah) as long as they are utilised for rizálat (disgraceful ends). What do you understand? And if they are not used for disgraceful acts but for good deeds then they cease to be razílah. Therefore, in outward appearance, the ghussah of one person may appear to be the same as that of the next person’s but, in reality, they will be completely different. Alláh Ta’álá also displays ghussah. Thus, every ghussah – in absolute terms – is not harám.

If it were so and ghussah was absolutely harám then how would the huqúqs of the Dín be preserved? How will the rights of others be protected? Whatever Alláh Ta’álá has created is either to ward off harm or to gain some benefit. Ghussah has also been created by Alláh Ta’álá. If ghussah, as an absolute value, was impure, filthy and harám, then why did Alláh Ta’álá create it? Ghussah has also been created to be used on some correct and appropriate occasion. However, it is not an easy task to recognise the correct and appropriate occasion. Even if it turns out to be easy to recognise the correct occasion then too it is not easy to act appropriately, until and

unless the nafs is not under complete control.

These are those special aspects that one has to learn by going to stay with the mashá'ikh, by handing oneself completely over to them. In what manner? In the following manner:

### **Example of the dhobí washing clothes**

For example: Take it that you want to have your dirty clothes washed and you hand these over to the dhobí to wash.

كَتُوبٍ فِي يَدِ الْعَسَالِ

*(Entrust yourself over to the mashá'ikh as you entrust) your clothes to the dhobí.*

Having entrusted the clothes to the dhobí do you now have any say in the matter of washing? Not in the least! For illustration: You pitch up at the dhobí's house and you see him rubbing your clothes in the faecal pellets of goats. You are shocked. "Arè! Arè! What are you doing to my clothes? I gave my clothes to you to make them pák but here you are defiling them!" The dhobi replies curtly: "Very well. Sir! Here are your kurtas and clothes. Take them back with you. According to your understanding I do not know my work – so why did you bring your clothes to me?" The dhobí is offended. You apologise. "I am truly sorry. I was not aware." He softens at your apology. "Very well. Let me carry on with my work."

At a later stage the dhobí moistens the clothes, wraps them up into a bundle and places them over a fire. With the heat of the fire steam soon rises up from the clothes. You pitch up at this moment. What do you see? Your clothes are on top of a fire and smoke is coming out from them. You are again shocked. "Arè! Arè! What are you doing? Did I give my clothes to you to clean or to set on fire? Look! The fire is burning my clothes!" The dhobí is noticeably irritated. "Very well. Here, take your clothes with you!" You realise your error and you are again apologetic. He relents again.

Later still he takes your clothes to the riverside. He takes your garments one by one and threshes then upon the flat stones in the water. He then spreads out your garments and beats then with a wooden batten. Amazingly, you have to pitch up at that moment! "Arè! Arè!" you shout in shocked

tones. “What are you doing? What are you up to? Are you cleaning my clothes or destroying them? Rascal! This is enough! Each time I see you doing something or other to damage my clothes – rubbing them in some excreta, placing them on a fire and now thrashing them with a batten on some stones!” This time the dhobí is extremely offended. “Take your clothes and go away!” Sensibly, you apologise again. Again he relents and carries on with his work.

In the final stage he is back at home. Having spread your clothes on his table he is busy ironing them with a hot iron, smoothing away the creases. You again pitch up and notice the hot iron on your clothes with steam rising up. “Arè! Arè! You are again burning my clothes!” This time, almost finished with his work, the dhobí ignores you and carries on. His work done, he now hands your clothes over for your inspection. Are the clothes not bright and clean? Are they not spotless and without any creases? Yet you had felt that he was mishandling your clothes – defiling them, burning them and tearing them to shreds with a batten!

So, just as you entrusted your clothes to the dhobí, leaving them in his hands to do as he deemed fit, in the same way you have to entrust yourself to your sheikh, giving yourself into his hands to do with you as he deems fit!

Do you understand the concept? It is important that you do.

### **Entrusting oneself to one's sheikh**

So, having done just that, then there should be an end to your knowledge, an end to your intelligence, an end to your past experiences and an end to your opinion – an end to everything. Then only have you entrusted yourself to your sheikh – it is only then that you have given him control over yourself. Thereafter do not take work from your own knowledge, your own intelligence, your own experiences and your own opinion. In comparison to that of your sheikh, what is the value of your knowledge, intelligence, experiences and opinion? Then see what happens! Otherwise nothing will happen. At every point you will object to the sheikh's treatment – the clothes will not get cleaned! If you are unable to comply, then take the clothes away in the same state that you brought them!

كَثُوبٍ فِي يَدِ الْعَسَالِ

(Entrust yourself over to the mashá'ikh as you) entrust your clothes to the dhobí.

Say day is day and night is night? No, no, no! What does Sheikh Sádí say? He says: “Do not say so. If it is day and the sheikh says: ‘What a dark night it is! Is it night or not?’ one’s response should be: ‘Yes, Huzúr! The stars are twinkling.’ Then will one achieve something!”

This is not something that everybody will understand. Those who have only book knowledge will object. To them we say: “Let the matter rest. You just stick to your books! These subtleties are not for you!”

This is mánwiyát (esoteric). Mánwiyát is one thing and the opposite (hessiyát) is another.

### **The example of a glow-worm**

Do you know what a firefly, a glow-worm is? Have you seen one?

It is an insect that emits a light from its body. The light is visible only at night. During the day the light is not visible. When we were little children we used to catch these and place them in our topís which would then be seen to be flashing as the glow-worms emitted light through the very thin material. The light is not visible during the day because of the brightness of the sun. So you comment: “What luminescence has it not got!” The next person sees nothing. “Where is the light?” “The light is in it. Look at it at the proper time and you will see it flashing brightly.”

So, the sheikh is speaking metaphorically. It is day-time, but kept in it imperceptibly is the darkness of night with the twinkling of stars. In order to reach up to this level of understanding one requires a very high degree of faith and confidence in one’s sheikh. That is why one should select for oneself a sheikh only after a very, very careful scrutiny.

It is also for this reason that Hadhratwálá mentioned something very important to me. At times, when we were alone, he used to mention some very intricate points to me. Once – there was nobody else there at the time – one such point he made was: “Procrastinate in making bai’at of molvís, but hasten in making bai’at of the ordinary folk. In this way work

will progress.” This was told to me. What is the reason? A molví has a great deal of knowledge. However...

الْعِلْمُ حِجَابُ الْأَكْبَرِ

*Knowledge is a greater (major) veil.*

Everything is impermissible in his eyes: “This is ná-já’iz. That is ná-já’iz. This is ná-já’iz. That is ná-já’iz.” This is now his life!

### **Attaining perfection (kamál)**

We were discussing mèlán. The muntahí (accomplished) having gone through a process of mujáhadah and riyádhat, passes through a stage where it appears that there is no mèlán in his temperament. The same thing happens to one who goes for hajj.

When he is in Makkah and he stands in front of the Khánah-Ka’bah he is so affected that he has no mèlán. Surrounding him are pretty women from Egypt, from Iran, from Turkey, from Indonesia, etc. – all these beautiful women are present there – yet he has no mèlán in him. He has lost all power. He feels that he has become impotent. How will he now fulfil conjugal relations when he goes back home? This is a condition that can occur there.

Similarly, in Sulúk the person is like one held within the Khánah-Ka’bah. When the path of tarbiyet is tread in the correct manner, the person methodically making his isláh, he reaches an intermediary stage when it appears as if he is impotent. There is no mèlán in him whatsoever. That person who has traversed this path will understand this very well. Then, as he progresses to the stage of accomplishment (intihá) and becomes a muntahí, this is when, in a manner of speaking, his Sulúk reaches maturity, so his physical maturity also returns! That is, his mèlán reappears. There is mèlán in his temperament again. This event frightens him. He is shocked: “What is this happening to me?” But the sheikh is there to console him: Do not worry: now you are kámil. Before this stage you still had a deficiency in you. Being without mèlán was a deficiency. Mèlán is a natural instinct. It was completely subdued within you, for whatever reason. The cause of its suppression has been removed and the original, natural attribute is

now manifesting itself again. Now you are an imitation of a nabí! The more one imitates a nabí in whatever way so, proportionately, does one's kamál increases. A walí is subordinate to a nabí.

Thus, what kamál is it to leave one's wife, to leave one's children, to leave one's work, to leave off associating with others, leave one's town and go and stay in the wilderness? What achievement is this? This is not in keeping with imitating a nabí. Whereas we are all bound to imitate Nabí Akram صلی الله علیه وسلم.

So, a time does come occasionally during the course of the isláh of one's nafs, during the course of making an abundance of zikr that one feels like leaving everything and stay in the wilderness. However, halt! Stop and look to see if this is in imitation of a nabí. It is not. Therefore, forcefully stop and assess. One should imitate a nabí. This is a sign of kamál.

Yes, if that time arrives that the nabí عليه السلام had predicted that your ímán is in danger and it becomes difficult to save your ímán then take a lamb and place it on your shoulder and go and stay in the crevices of the mountains. And if it is not so, O Sálik, having undertaken mujáhadah and riyádhah, having listened to people swearing you, being used to light beatings, stay among the people bearing all these abuses! To repeat: Stay where? Stay among the people and tolerate all their abuse.

Did the sahábah رضی الله تعالى عنهم not bear the abuse hurled at them? Yes, for 13 years they bore patiently the abuse and persecution of others – such abuse and persecution as one will rarely encounter these days.

### **Tolerating abuse: become sábir and subúr**

So, stay among the people and tolerate their abuse. Do not take it badly but be hopeful of being granted elevated stages by Alláh Ta'álá. Do not become merely sábir (patient) but become subúr (have forbearance). Try and attain the maqám of subúr. It is to attain this maqám that the sheikh behaves as he does. To the tálibe sádiq, one who is pákkah and sacchá, he appears to scold without reason. The sálik feels: "I have not done anything wrong. I am being scolded for nothing." The sheikh may even order him: "Get out! Be away! Don't show your face here again!" He may even give the sálik a thump on his back.

If you unable to bear even your sheik thumping you, as indicated by your response: “What did I do wrong? What did I do wrong?” how will you endure abuse from others? Your response should have been: “Definitely, I did something wrong! Yes, definitely I am at fault even though I am not aware of my error!” This thump on the back is better than showing affection.

Do you understand the point?

This why this ta’lím is taking place. However, that sheikh that will thump the muríd on his back does not exist anymore. The point is: When you are unable to tolerate the thump that the sheikh gives you on your back, how will you tolerate the slaps of others when you go outside? The sheikh desires that, at whatever time, whatever difficulty, whatever dishonour befalls you from others, you should consider it to be a draft of sweet halva and swallow it. You should not even think twice about it. This is isláh. That is why the sheikh behaves as he does. The sheikh will immediately gauge how much faith and confidence you have in him. When there is inner resentment and a feeling of being insulted at the words of the sheikh and which shows in the expression on his face, the sheikh will have noted it. “Oho! There is still a major deficiency in him.”

It is no easy task to remove what is inside one, part of one’s nature, part of one’s temperament. I am speaking about mëlán. For mëlán not to exhibit itself inappropriately is no ordinary achievement. It is a great feat.

The mu’mín has been created to make jihád until the time of his death. This jihád – the jihád against the nafs – is there all the time, for twenty four hours of every day! The physical jihád against the kuffár and mushrikín is an incidental occurrence. Also, that jihád against the kuffár and mushrikín is the fara’ (offshoot, subsidiary development) of this jihád against the nafs. The basic jihád is against the nafs.

Just as these bodily garments – this kurtah, izár and lungí – are the fara’ of the garments of taqwá; and taqwá is connected to the heart, as has been explained previously. If this basic taqwá is not present one will remove the kurtah, the izár or lungí and roam about naked. Inappropriate action. These garments that we are wearing on our bodies are the fara’ of the orders of the Sharí’ah. If there were no orders in the Sharí’ah people would have

walked around naked. And the orders of the Sharí'ah are connected to taqwá of the heart. So, the garments of the body are the fara' of taqwá of the heart; and taqwá of the heart, in turn, is the garment of ímán. So, therefore, that person who does not have the garment of taqwá of the heart, his ímán is naked. And when his ímán becomes naked, bereft of the garment of taqwá then, at times on certain occasions, he becomes physically naked as well – his kurtah will come off and his izár will come off.

Do you understand?

That is why during ghussah he has become misplaced and inappropriate and his actions will then be inappropriate. He has no taqwá. Yes, if his actions are appropriate then he will take off his kurtah in appropriate circumstances and his izár will come off in appropriate circumstances.

When you go for a ghusl to the bathroom you will keep your kurtah and izár on you? Congratulations! Shábásh! What type of ghusl will that be? When you prepare for ghusl you will have your clothes on. These garments will then be taken off. If not, then why did Hadhrat Músá عليه السلام take off his kurtah and place them on a rock when he went to make ghusl? Do you remember the qissah? But this fellow here considers himself to be a great muttaqí and, therefore, wears a lungí even when he makes ghusl though he is in the bathroom. Ofo! What is the state of your taqwá? Did not Hadhrat Músá عليه السلام take off his clothes? Yes, we have permission to take off our clothes when making ghusl.

Do you understand?

This is the answer found in the Hadíth Sharíf: When somebody – Alláh forbid! Alláh forbid! – is involved in the act of ziná then the ímán of this mu'min leaves his heart and hovers above his head like a bird. It is as if at that moment he is not a mu'min. I said: "As if." He has ímán, superficial, without quality. It is dry, empty and insipid. That ímán that was full of exhilaration has disappeared. That garment of taqwá that he had has been removed. The protection has been removed and now he is suffering. The ímán that remains is dry, tasteless, without flavour, without enjoyment. This is what the Hadíth Sharíf is implying. It is not implying that ímán has left him completely and that he has become a káfir.

The garments inside, the inner clothes, consist of taqwá

وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۖ

*Clothes of taqwá – these are the best! (S.7.26.)*

The best garments are garments of taqwá. The garments on our body are branches of this taqwá. The day this inner taqwá is not present, the clothes on the body will also come off.

Today the talk, the lesson is on mèlán. On this mèlán returning, O kámil, you are reaching completion, so, do not have the misconception that you are retrogressing; do not think: “Ofo! I am going backwards! My bad qualities are returning. All my mujáhadah and riyádhat have been for nothing.” If you fall into this trap then the whole of Sulúk and Tasawwuf will become bitter and repulsive. All mujáhadah and riyádhat will become loathsome. Take note that only now have you become kámil. This is called the phase of Mujáhadah-Tháníah. Can you hear me? In the terminology of Tasawwuf it is called Mujáhadah-Tháníah. Now he has reached completion. He had not reached completion previous to this.

When he has passed through this phase of Mujáhadah-Tháníah then, alhamdulillah, he will be on the edge of the sea. Then, the day he decides to proceed into the sea he will be on the sea and in it! Saving himself from sinning, avoiding transgressions of the Shari’ah, adopting complete and perfect taqwá till his death, he will be a perfect example of the áyet:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝

*O you who believe! Fear Alláh with fear due to Him and die not except that you be Muslims. ( S.3.102.)*

## Two types of taqwá

It is apparent that the order for the mu’min to adopt taqwá refers to two types of taqwá. The one is that which is merely associated with ímán. The taqwá that is demanded in the above áyet is that of abstaining from major and minor sins and also what is doubtful, till the time of one’s death. This is real taqwá that has been demanded in the áyet quoted above: Complete obedience in one’s batin – that is, connected to one’s character – and one’s zahir.

Mèlán is a natural instinct, part of one's temperament. Kamál is this there is mèlán and one's resolve is not included in it, otherwise there is contamination. Once there is contamination with one's resolve then will come the next step, that there is communication. Once this happens then the person has gone out of the sphere of kamále-ímán. The next step is the desire to fulfil one's passion and then scheming in various ways to do this. Opposing all this is termed Mujáhadah-Thániah.

As I was saying that the moment this mèlán occurs the person is assailed by numerous doubts and stray thoughts: these wasáwis, takhayulát, khawátir and hadíthun-nafs – doubts, scattered thoughts and anxieties – are all from Shaitán:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

Alláh Ta'álá is saying that all these wasáwis and khiyálát are from Shaitán in order to cast the mu'min into grief and despondency. Further on Alláh Ta'álá states:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

*In Alláh let the believers place their trust. (S.3.160.)*

### Combating Shaitán

The mu'min should pay no attention to this. Shaitán has no power over the mu'min that he should be influenced by Shaitán. Why? The reason is that the shán of a mu'min is such that he does not place his trust on anything besides Alláh Ta'álá – he places his complete trust only on Alláh Ta'álá. This is the demands of his being a mu'min. His reliance is fully on Alláh Ta'álá. So, why should he become despondent? On the contrary, his response will be challengingly put to Shaitán: “Go ahead! Throw more wasáwis! Go on, throw more – I am not bothered. I will not become despondent.” If he does become despondent then Shaitán becomes happy and Alláh Ta'álá becomes displeased. Remember very well: to become grieved and despondent at the arrival of wasáwis is to make Shaitán happy and Rahmán unhappy. This is

proven from the above áyet. According to the laws of mantíq (logic), which you must have studied in several kitábs, that he wishes to make Shaitán happy by remaining despondent and he wishes to displease Rahmán by not coming out of his despondency.

So, be happy and not despondent at the arrival of wasáwis. Why? Because Alláh Ta'álá wants you to be happy. Will Shaitán then trouble you? Will he bring doubts into your mind? Will he instil wasáwis and scattered thoughts into your mind? Will he play around with your mind? Will he make your temperament turn again and again to the swarm of anxieties racing through your mind? Of course not! So, become firmly grounded while you are here in order that you do not become a plaything for Shaitán. He should not make a plaything of your actions, he should not make a plaything of your deeds and he should not even make a plaything of thoughts in your mind. In the manner shown above. Even if, after this, wasáwis do come, just ignore them. This áyet has also in it the remedy for wasáwis. Say to yourself: "Why should I become despondent, thereby making Shaitán happy? And thereby bring about the displeasure of Alláh Ta'álá? Why should I become despondent? I will not become despondent!"

By becoming despondent will a person's mood not be one of depression? The sálik who becomes despondent will definitely be depressed. Consequently the pleasure of meeting with associates, the pleasure of eating, the pleasure of sleeping, the pleasure of studying kitábs, the pleasure of going for lessons, the pleasure of attending classes and listening with enthusiasm – all these come to an abrupt end. This was the very objective Shaitán had. His objective has been achieved. All his necessary duties will be affected adversely. He will not want to go to work. When customers come he will not speak with them in the happy manner that he should. He is depressed. To understand this take the situation where a worldly problem causes one to become depressed: there is some financial loss or some form of disgrace befalls one or some relative passes away, one naturally becomes depressed. One's work is affected and one is unable to sleep restfully. In a similar manner the sálik also becomes depressed as a result of all the wasáwis that engulf him.

He is now troubled by doubts on the subjects of Tauhíd or on Qiyámat or

Existence. These thoughts make him depressed. He even comes to question himself: “Have I not become a káfir?” Then something else will bother him: “Shaitán is a káfir and will remain a káfir till the end. Why is this so?” These thoughts now trouble him endlessly. What concern is it of yours? Have you any right to interfere in this affair? Knowingly and intentionally have you any say in the matter? Knowingly and intentionally your ímán is intact. This other matter is without any intent, without any say – what is your role in it?

A person wades into the river. Suddenly the current flings him over. Unable to fight the current, he shouts for help: “Help! Help! I’m drowning! I’m drowning!” With these words on his lips he drowns. The Kalimah of “*Lá-iláha illalláhu Muhammadur Rasúlulláh*” صل الله عليه وسلم was not on his lips but the words “Help! Help! I’m drowning! I’m drowning!” were on his lips. Did he die a mu’min or not? The answer is that he died a mu’min. The reason is that neither on his tongue neither in his heart was there any action deliberately negating ímán! He did not deliberately bring any thought contrary to ímán into his heart and he did not deliberately bring anything contrary to ímán to his tongue, but called out for help. His death is with ímán. As long as one does not deliberately bring thoughts negating ímán to one’s heart or say anything with the tongue contrary to ímán one’s ímán is intact and ímán does not slip away.

Do you understand? This mas’alah has been clarified, with the taufíq of Alláh Ta’álá.

As I was saying, these are issues that the súfis encounter very much. If they do not possess knowledge of the haqá’iq and masá’il of Tasawwuf and they do not possess the knowledge of the haqíqat of ímán then they will have major problems. These issues involving wasáwis, khatarát and hadíthun-nafs (doubts, scattered thoughts and anxieties) assail the súfis tremendously, as well as issues concerning pákí/ná-pákí. The súfis are not troubled by issues concerning halál and harám – these are straightforward issues to them and they are not troubled by wasáwis in these matters. If they are afflicted by wasáwis then these are to do with pákí/ná-pákí or with khiyálát. It is important that these issues are sorted out completely.

## Issues pertaining to pákí and ná-pákí

Examples of issues of pákí and ná-pákí afflicting the súfís:

He has gone to the toilet and is making istinjá. Three jugs of water he has used to wash himself and the namáz has been completed in the masjid but he still feels he is ná-pák. Then, while still in the toilet, he is concerned about drops of urine. “Oh! There’s another drop coming and another and another.” He is not getting up. Namáz time is nearly gone but he is not getting out of the toilet! O Bondsman of Alláh Ta’álá, after having finished urinating, shake off the last drop, use the mud-clod to wipe yourself dry and get out from there! Get out, make wudhú and make your namáz.

Now, having washed himself with water, his izár or lungí is slightly damp. If not damp he should wet it. I shall repeat: He should deliberately wet his izár or lungí so that when he senses wetness he should tell himself: “It was wet from the water already. It is not a drop of urine dribbling out. It is just the damp edge touching.” Otherwise what will happen is as follows: “Oh! Oh! Another drop of urine has come out!” He then rushes back to wash himself and his garment and make fresh wudhú. Who has him in his grip? Yes, Shaitán!

Do you understand? Do these problems not present themselves? Yes, they do.

Hadhratwálá رحمه الله عليه told Khwájásáhib: “I notice that when you go to the toilet you take rather long. What do you do that it takes you so long?” Khwájásáhib replied: “Hadhrat, what can I say? The reason it takes me so long is that I feel that drops of urine keep on coming and I have to keep on squeezing until every last drop comes out.” Hadhratwálá said: “Is that so? It is a cow’s udder is it? As long as one squeezes the udder of a cow milk will keep on dripping out. If you keep on squeezing drops will come out. What nonsense is this! What you do is wipe yourself dry with a mud clod as soon as you have urinated and come out.” This was the remedy for his problem. This is one set of problems that the súfís encounter a great deal, wasáwis concerning pákí/ná-pákí.

The other set of problems concern wasáwis about issues like Tauhíd, risálat, Qiyámat, hisáb-kitáb (reckoning), conditions in the grave – Shaitán keeps on heaping wasáwis on the súfí with regard to these issues. Today

the remedy is being given to you. The remedy for these wasáwis is being presented to you. The remedy for mèlán is being presented to you. A majlis should encompass a variety of subjects. I presented an áyet as proof:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

Shaitán instils wasáwis into the hearts of the mu'minín in order to make them despondent. He instils wasáwis, khatarát and khiyálát – some worry or other is instilled all the time. Immediately tell yourself that this is from Shaitán. Do not become unduly depressed because Rahmán is refuting this. One has to make Rahmán happy, not Shaitán. When this thought comes to mind then one's despondency should disappear and these thoughts from Shaitán should also disappear. The mind should be clear now and Shaitán cannot play around with the mind. There should be sukún. Peace and order (aman) prevails and anarchy and chaos (bid-amaní) disappears.

### **Aman (peace and order) and bid-amaní (anarchy and chaos)**

This is another aspect that is being brought to your notice. Do you understand what is anarchy and chaos? This anarchy and chaos is very widespread these days, not only in Hindustán but all over, throughout the whole world. If you look at America, at China, at Japan, at Russia, at Turkey, at Iran, at Iraq – in fact, wherever you look you will see anarchy and chaos, not only in Hindustán. If you cannot see it ask those who are aware of this. Bid-amaní is spread throughout the world.

Why is bid-amaní widespread? The reason is that bid-amaní is rampant within you. Let me repeat what I have just said: this bid-amaní, this chaos and anarchy is widespread throughout the world and this is the external manifestation of the chaos and anarchy that is rampant within you.

When this bid-amaní disappears from within all of you then the bid-amaní from the world will also disappear. As long as this bid-amaní is within each of you in a collective manner bid-amaní will be prevalent. You may try whatever other methods you wish – hold up your banners and organise marches, have demonstrations, hold conferences and pass resolutions, have

lectures galore – but bid-amaní will not disappear.

Do you understand? This bid-amaní will not go away. What do lectures achieve? What do demonstration and marches achieve? With banners in your hands go around shouting “Náre-takbír,” what will it achieve? Nothing. Aman will not come because bid-amaní is in every individual

The external bid-amaní that is spread all over is an offshoot of the internal bid-amaní in the individual. As I have discussed just now, that the garments of the body are a manifestation of the taqwá of the heart. When the taqwá of the heart disappears the clothes from the body will also come off. The outer is a manifestation of the inner. Similarly, the aman that is inside will manifest externally. When this inner aman goes, the aman on the outside also goes and bid-amaní presents itself.

The worst form of bid-amaní is kufr. The most odious type of bid-amaní is kufr. Kufr predominates in the world whereas ímán is scanty. The kuffár are in the majority in the world and the mu’minín are in the minority. Kufr is bid-amaní and therefore, the kuffár being in the majority, there is no question of aman becoming established. Let us go a step further: With the existence of bid-amaní of kufr the imperceptible bid-amaní kufrí and mushrikí has entered into us as well. Bid-amaní has now been enhanced and given dignity! Darkness is now overpowering and overwhelming.

You brothers may not have seen that age, but we have several times seen the raging of tremendous storms, not once but several times. At times, just before Asr, while the sun is still shining a severe storm would blow up. The whole sky would be filled with thick clouds which would cover the sun completely. It would become so dark that one could not even see one’s fingers in front of one. Yet, the sun is shining beyond the clouds! However, it has become so dark that the day is darker than night itself!

Do you understand? Bid-amaní has become widespread: the sun is shining – the light of aman is there – but the darkness of bid-amaní has overpowered this light as at the times of storms, and the whole world is covered by darkness!

In a similar way there is bid-amaní within us and this bid-amaní has enveloped our entire inner being and has overpowered the light within us. So, there is no question of radiance and aman manifestation themselves.

Another aspect: there is shierk-e-khafí and shierk-e-jalí (minor and major shierk). Minor shierk has joined up with major shierk, resulting in darkness existing in all the four corners of the earth. These are the effects of bid-amaní; this is how it has spread. There is no question of aman prevailing.

That is why nothing will be achieved by lectures and speeches, by conferences, by demonstrations, by strikes, by banner-waving and sit-downs in front of various institutions. All these methods are completely and absolutely contrary to the orders of Alláh Ta'álá. Adopting these contrary methods and hoping for peace and order...? It will never happen! The reason is that the rules laid down by Ahkamul-Hákimín (Alláh Ta'álá) for attaining peace and order are different. So, there is no question of aman prevailing if methods are adopted contrary to these rules. In essence, aman has to come within oneself first.

There is a fourth aspect I wish to deal with. The above was a discussion concerning aman-e-ám (peace and order in the world). What I wish to stress is: be concerned about yourself. Have fikr for yourself. Do not concern yourself about others. Do not make fikr for others. Shift your gaze away from fikr about others and concentrate on yourself. Where have you fallen into in the fikr for others? Worry about yourself. That is, establish aman within yourself. With the intention of establishing aman within yourself on an individual basis, get to work. Whatever traits that are causing bid-amaní within yourself, remove them.

Take takabbur – if this is present within one will this not cause bid-amaní? Take ghussah – is this not a cause of bid-amaní? Take hasad one for another – is this not a cause of bid-amaní? Take kínah in one's heart one for another – is this not a cause of bid-amaní? To have hirs and tama' for others' possessions – is this not a cause of bid-amaní? To have the desire within one that the honour and wealth that others possess should be destroyed – is this not a cause of bid-amaní? Takabbur, ghussah, hasad, etc., etc., – will all these qualities cause aman or bid-amaní?

Take this example: I made ghíbat about you – I said something unpleasant about you to somebody. This conversation of mine has now reached your ears. Having heard this will you have affection for me or enmity? If you had muhabbat for me will it remain or disappear? Is there now aman or

bid-amaní? There is now bid-amaní. The question of aman prevailing does not arise at all. This is something that is within me: takabbur, ghussah, hirs, tama', hasad, ghíbat, nafrat, bugz and a host of other traits. If all these exist within me, will there be aman? No question of it!

### **Elections entail animosity**

Take voting. What is it if it is not animosity? Two individuals confront one another. The one stands for election as a candidate in opposition to another. Will the one not criticise the other? Will the one not take money or give money to get as many votes as possible? Will the one not try to belittle the other? Will the result not be enmity instead of muhabbat? And hearts are not pure. Take it that an effort has to be made and an effort was made. The one has been successful and is elected as the leader. The previous mayor has been defeated. What happens now? The ones that did not vote for the successful candidate and voted for the one who lost, are now in danger. What happens next is that there is a fight over the allocation of land. Legal cases are instituted for the return of land allotted previously and so forth. Will there be friendship or animosity? Is there aman or bid-amaní?

What should have happened at the time of the contest was the following: The attitude should have been: "If I win well and good. If I lose, it will not make difference to my friendship." There should have been no change in the muhabbat the one has for the other. There should have been no attempts to cause harm to the other person. There should have been no moves to humiliate and disgrace the other person. There should be no hounding of the other person. But this is exactly what we see. You villagers who are present here – do you not bear me out in what I am saying? Of course you do. The ones who did not vote for the one elected are put into difficulties.

Why is all this? It is because the illnesses that should not have been there are present: Takabbur, hasad, kínah, etc. He thus wants to retaliate and cause him difficulties. The one wants to provoke the other and cause him problems.

### **General peace and order – aman-e-ám**

When these illnesses are eliminated from within then you will see its external manifestation: sukún and aman, will establish themselves plainly, fully and completely. Therefore, why are you pursuing aman-e-ám when this is beyond your ikhtiyár? However, as for yourself you can fulfil the haqq that is incumbent on yourself, that you can tell yourself: “The causes of bid-amaní that dwell within me I shall remove.” The terms applied to this process are Sulúk and Tasawwuf. You can tell yourself: “This takabbur that is within me I shall remove. What have I to do with the whole universe? I have not taken responsibility for the whole world.”

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝

*You are not at all a warder over them. (S88.22.)*

Therefore, on an individual basis establish aman within yourselves. Bas! – That is sufficient. The proof of this is clearly indicated in another áyet of the Qur’án Sharíf. Alláh Ta’álá addresses each one on an individual basis:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ؕ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ؕ

*O you who believe! You have charge of your own souls. He who has gone astray cannot injure you if you are rightly guided. (S.5.105.)*

Alláh Ta’álá is saying: “Why are you worried about others? Worry about yourself. What is this you are saying: ‘Our society is such.’” Alláh Ta’álá is negating this misconception. He is Knower of the unseen (’Álimul-ghaib) and He knew people will say: “What can I say? Regretfully, our society is like this. What is there to say? Hadhrat, our environment is like this. What can we do?” You also must have heard people saying this. “Society is such. The circumstances are such. What can we do?” In negating this misconception Alláh Ta’álá is saying in the Qur’án Sharíf that “society” is with you. The environment is what you make of it. Just what are you saying?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ؕ

*O you who believe! You have charge of your own souls*

O you who believe! The whole world has not been made your responsibility. You have not been made the policeman of the world. Worry about yourself.

Do not worry about others. It should not happen that in safeguarding the next person's bundle of goods yours get stolen or destroyed! You protect your own bundle. The world is full of deception, especially nowadays. Did you not hear of what happened? Let me relate to you:

### **Deception – an incident concerning looking after another's parcel**

This poor person was sitting in the train. Another person carrying a bundle, came and placed the bundle down next to him and said: "I'll leave my bag here. I'm going to buy my train ticket. I'll be back in a moment." He left to buy a ticket. Here the train started moving and he was not back.

Listen carefully. We also used to listen to Hadhratwálá. In it is a lesson on how to live a life with caution.

The train departed without the second person who had left his bundle with the first person. Shortly afterwards the ticket inspector arrived. "Tickets please! Tickets please!" The passengers produced their tickets for him to check. He came to this person to check his ticket as well. He saw the bundle on the floor and asked: "What's this?" This person answered: "Sir, another person came and left it here, saying that he had still to buy his ticket. I don't know what happened to him." The ticket inspector spoke sarcastically: "Oh, you don't know what happened to him? But this bundle is by you! Open it!" he ordered commandingly. This person opened the bundle. What was inside? The body of a murdered man! Wrapped in some cloth was the dismembered corpse of a murdered man! This person was arrested.

Did he not take responsibility for the bundle which the other person had left behind? Was he not deceived by the other person who said that he was just going to buy a train ticket?

Do you understand? These are the times we are living in. These are times of great fitnah. This is an age of massive deception, of tremendous tricksters. Our naïvety is being exploited. The response of the first person should have been: "I do not take responsibility for it. Place your bundle elsewhere. Go, put it some other place. I'm not keeping it by me."

We come to know that a great deal of affection and compassion shown in inappropriate places are going to cause tremendous harm. This explains

what “environment” is! A person shows undue compassion, he shows softness. He makes friends inappropriately. The next thing is “his bundle is missing”! This is the way we express it in our local Urdu. In protecting the next person’s bundle, your bundle is swiped.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ؕ

*O you who believe! You have charge of your own souls*

Do not do such a thing that, in protecting the other person’s bundle, yours goes missing. This is the plain and simple translation of the áyet.

لَا يَضُرُّكُمْ مَنِ ضَلَّ إِذَا اهْتَدَيْتُمْ ؕ

*He who has gone astray cannot injure you if you are rightly guided.*

(S.5.105.)

When you know the straight path – when you know, with firmness and conviction, the road you have to travel to get to your destination – then will you be deceived by anybody’s deception? Then, even if the whole world was to be astray and you are on guidance, the whole universe will not cause you any harm. It is sufficient that you concern yourself about your own condition. Leave aside the environment and society. Keep a close scrutiny on yourself. Have fikr for yourself – be concerned about yourself. You have not been created for the concern of the whole universe. What will be the result when you have the fikr for others? The fikr for yourself will not remain. You will suffer some harm. Haqq Bárí Ta’álá is ’Álimul-ghaib – He is aware of the passage of fifteen hundred years and its consequences. He has shown that “society” is nothing; “environment” is nothing. “Society” is what you are; “environment” is what you are. Look at yourself.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ؕ

Mount your nafs. “Alá” denotes mounting something. One will hear it said: “The burden of debt is on me. I have such a big burden of debt on me that I cannot bear it!” This is not a physical burden but it is a manner of speaking. The burden that each has to bear is different.

So, the “alá” denotes mounting. Does one not mount a horse? The áyet commands us: “O mu’min, mount your nafs.” Each one should mount his

nafs, his tabiyet, his temperament. From the grammatical point of view when the collective term is utilised in confrontation with another it denotes “each by itself”.

Those of you sitting here and who have studied grammar will know this.

This means that each one of you should mount your nafs, that is, gain control of it, like a well-trained horse, that with a slight tap with one’s heel the horse will jump over the ditch. Keep a tight control of the reins. Why? Because, at times even a trained horse will become frisky. Similarly, this nafs which you have mounted, may also become frisky occasionally. Therefore, do not give it free rein, do not be neglectful, do not let go of the reins. This is what “alá” means. Be mounted and in full control. Do not be neglectful of it.

You will have understood from this áyet that there is no reason for saying: “What can I say? Society is such. The environment is like that. I am working in an office with a variety of other people. Some are rude, some like to tease, others are playful and so forth. What can I do? Society is such. The environment is such.” Is this not heard from people?

Another example: “I have been admitted to the madrasah, but the majority of students are such, the environment is such. The environment of the room in which I am staying is such. What can I say? The environment is such.”

I am trying to make you understand. The environment is not something to be frightened about. Look at the environment as you would at your mother. Should one be terrified of one’s mother? Staying with one’s mother will a person become corrupted? At times she may have slapped you, not out of enmity but for the sake of disciplining. She may have shouted at you, reprimanded you, but not out of enmity. A little while later does she not call out to you lovingly?

### **How should students behave?**

I am trying to make you children understand. You are staying in your room in the “Boarding” together with others. An argument and fight may occur. Children tend to argue and fight. You are slapped. Now, think of the persons

in your room as your mother. So, who has hit you? Your mother! So, what is there to be concerned about? Do not retaliate, do not fight back. Just accept it. In fact, think of the advice Hadhrat Luqmán عليه السلام gave his son. It is in the Qur'án Sharíf. He told his son: "Just see, when somebody slaps you on the face, do not turn your face away." By this he meant that by not turning your face away you should invite him to slap you again! Do not fight back. Each one is your mother. If this is every student's attitude, will there be fights? Will there fisticuffs and beatings? Obviously not.

If there are fights then it shows that the environment is not good – there is no aman within yourselves and that is the reason for the arguments and fights. If you had entered the madrasah with aman or imbibed aman within you after entering, then there would be no fights and arguments. There will be splendour in the room and an end to fighting and quarrelling.

### **How should muridín behave?**

What of those who come to stay in the khánqáh? After coming to stay in the khánqáh there is just no question of feeling upset at anybody telling you off. Why have you come here? You have come for this very reason that: "Even if somebody were to take a basketful of faeces and throw it on me I will not take it badly!" This is the intention with which you left and came here to stay in the khánqáh for your isláh and tarbiyet. This is the resolve and determination with which you came that: "Even if somebody were to take a basketful of faeces and throw it on me I will not ghussah overtake me!" This is the objective with which you came here. And if you had no such notion in your mind, this is the ta'lím that is now placed in front of you that if filth was thrown on you why should you feel upset? If you are feeling upset then it means that there is still some deficiency in you! Your isláh has not been achieved. There is still some deficiency. The sheikh will remove this deficiency so that, when you leave the khánqáh and go back home to your neighbourhood, to your town, to your country, whenever anybody does any such thing which is contrary to your temperament, there will no possibility of anger overtaking you. This is what the sheikh wants to mold you into and send you back, seeing you have come as a tálibe sádiq. When the internal environment is corrected then the outside environment

will also be corrected. Remember: the whole world has not been made your responsibility. Nobody will influence you because you have corrected your environment.

This is what Alláh Ta'álá is saying. I am merely conveying His proclamation to you:

لَا يُضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ۚ

*He who has gone astray cannot injure you if you are rightly guided.*

(S.5.105.)

When this is the case the whole universe can be astray but nobody will be able to corrupt you.

### **The example of the sahábah** رضى الله تعالى عنهم

The internal environment of the sahábah-kirám رضى الله تعالى عنهم was extremely firm. Therefore the external environment was not frightening to them. As is well-known there were approximately a hundred and twenty-four thousand sahábah رضى الله تعالى عنهم that Rasúlulláh صلى الله عليه وسلم left behind when he passed away. Also, as is well-known, there were approximately one hundred and twenty four thousand Ambiyá عليهم السلام that came. Thus each sahábí رضى الله تعالى عنه is similar to each nabí of theirs. And why not? Each sahábí رضى الله تعالى عنه was an 'álim and the 'ulemá are comparable to the Ambiyá عليهم السلام of the Baní Isrá'íl. Thus all the sahábah رضى الله تعالى عنهم are comparable to the Ambiyá عليهم السلام of the Baní Isrá'íl.

Now look at their environment, what were its challenges: Diamonds were strewn in front of them in the battlefields on the occasion of jihád. They were tempted with gold placed along their paths that they should fall prey to hirs and tama'.

As part of their scheming, the Christians hand-picked exquisitely beautiful and tantalizing young Christian girls who were given goods to sell and sent among the sahábah رضى الله تعالى عنهم mujáhidín with specific instructions from the Pope to try and seduce them in a plot to demoralise the sahábah رضى الله تعالى عنهم. If the girls were in any way interfered with, the Christians knew the sahábah رضى الله تعالى عنهم would be defeated. If the girls were not interfered with and not even looked at, then who could overcome such a nation?

Both aspects were assessed by the Christians – zar and zan (women and wealth). The sahábah رضى الله تعالى عنهم did not lift their eyes at the gold and at the best of diamonds strewn in front of them. Wealth is something one naturally inclines to, yet the sahábah رضى الله تعالى عنهم were indifferent to it. The Christians said to themselves: “These people seem to be very firm.” Now we come to zan: The Pope then instructed that beautiful, hand-picked girls should be given goods to sell and sent among the sahábah رضى الله تعالى عنهم. The girls flaunted themselves among the sahábah رضى الله تعالى عنهم but no one lifted his eyes at them. The reason is that their environment was corrected. To use the metaphor above: They took the environment to be their “mother” so what fear is there? Is it permissible to look at one’s mother with evil intent?

Time and again the girls passed between them but nobody looked. Finally, the girls went back to report back their failure. The Pope assessed the position: First was the zar – the material wealth with which they were tempted; second was the zan – the women with whom they were tempted. The sahábah رضى الله تعالى عنهم did not lift their eyes at either. He concluded that the Christians would never be successful in overcoming the sahábah رضى الله تعالى عنهم. These are the very two things, zan and zar! It was apparent to the Pope that the sahábah رضى الله تعالى عنهم were not fighting for land (zamín) to fill their material greed and desires but were fighting for the land for the Dín of Alláh Ta’álá.

Do you understand? Going for jihád to conquer this land, this sultanate, this kingdom, was not for the sake of hers of the land, not for greed of the land but for the purity of the land! Their gaze was neither on zar; nor was their gaze on zan, nor was their gaze on land, so how could anybody overcome them? That is the reason why the sahábah رضى الله تعالى عنهم were successful. Why? The basis was that they had taken their inner environment with them. They feared nothing from the external environment. They had full control over their nafs; they had full domination over their temperaments. This is Tasawwuf! This is Sulúk – an important part of the Sharí’at, a delicate and exquisite part of the Sharí’at.

This is the reason for which you honoured guests have journeyed here.

**Du'á**

May Alláh Ta'álá grant us all the taufíq to remove the qualities of hirs and desires for zar, zan and zamín from within, that our inner condition, our inner environment becomes corrected; that aman be established within ourselves and outside as well. May Alláh Ta'álá grant sahíh taufíq.

آمِينَ يَا رَبَّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

فِي آمَانَا لِلَّهِ

Khudá Háfiz.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**FOREWORD**

Alhamdulilláh , For Friends Booklet Number Fourteen is being presented to you. This, again, is solely through the fadhl of Alláh Ta'álá and the barkat of our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه.

While preparing this translation, the thought came to mind as to the correctness and appropriateness of choosing this particular majlis for publication. In other words, the past issues had covered most of the basic concepts dealing with isláh and the chances are that, from now onwards, many aspects may be repeated and duplicated. It so happened that we came across some statements of Hadhratjé رحمه الله عليه, noted down by Muftí Rashid Ahmed Mewátí Sáhib in his recent compilation, “Wáq’íat Masíhul-Ummat,” which are worth repeating here. Hadhratjé رحمه الله عليه stated:

“Many discourses have taken place (and) many talks have been listened to. Now it only remains for nafs and Shaitán to be given a kick! Are you listening? With the fadhl of Alláh Ta'álá and the barkat of my Hadhrat,

various topics have been discussed, alhamdulillah, and have reached your ears. Now it is necessary to merely boot out nafs and Shaitán. nafs is the King of Evil and Shaitán is his Prime Minister. Is this (advice) not sufficient as a discourse, or not yet?”

In these few words Hadhratjí رحمه الله عليه has given us the crux of the whole discourse. Whatever else follows is merely to guide us and strengthen us in pursuing these objectives.

In this majlis that has been translated, Hadhratjí رحمه الله عليه discusses some important aspects of Sulúk that the serious tálib needs to be acquainted with. May Alláh Ta’álá give us all the taufiq arzání to do this.

Dr. I.M



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sahib رحمه الله عليه in Jalálábád, India, on the 8th January, 1989, corresponding to the 28th Rabí-ul Awwal 1409.]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

## TAQWÁ

### Tazkiyah and tazakká – purification

In grammar and syntax there are two chapters: One is tafil and the other is tafá’ul. After tafil comes tafá’ul. The difference is in the root word. In a similar manner one finds tazkiyah and tazakká. Tazkiyah is in the category of tafil and tazakká is in the category of tafá’ul. Alláh Ta’álá states at one place in the Qur’án Sharíf:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

*Successful are those who have made tazkiyah of their nafs. (S.91.9)*

At another place Alláh Ta’álá has stated:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝

*Successful are those whose tazkiyah has taken place and who have made the zikr of the name of their Rabb and have then made salát. (S.87.14-15)*

From this it is apparent that tazkiyah takes place by making zikr and performing namáz. Alláh Ta'álá has mentioned both zikr and namáz together and has mentioned both after tazakká: waza karasma Rabbihi fasallá.

And if a person is making zikr and performing namáz as well, but his tazkiyah is not taking place, then these actions have as their bases the coveting of dunyá – the effects of these are part of the love of dunyá:

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۚ

*But you desire dunyá (S.87.16.)*

### **Ikhhlás and nifáq – sincerity hypocrisy**

People come and just sit here, but one should assess one's niyet as well. It is based on this niyet that – from the side of Alláh Ta'álá – results will accrue. Otherwise, one will remain where one is. It is even possible that one may retrogress: Initially, there was ikhlás; now there is nifáq. Initially, he had good 'aqidah; now he has developed bid-'aqidah. So, why should such a person come and sit here? Most probably there is some expediency. Remember: If this nifáq is not turned (into ikhlás) this nifáq will be openly revealed finally.

### **Some are C.I.Ds.**

Some are C.I.Ds as well. Do C.I.Ds exist or do the nott they exist? Yes, they are to be found all over. To recognise them is difficult. One also finds such C.I.Ds who are not appointed by the government, but they are C.I.Ds. Just see: those munáfiqín who attended the gatherings of Huzúr Akram ﷺ – were they appointed by the government? Of course not! They became C.I.Ds by their own will. If they noticed, in their opinion, what were any shortcomings in anybody, they would tell others. They would publicise these. The shortcomings that these C.I.Ds used to narrate to

others, in reality, were not shortcomings. In their eyes, however, these were shortcomings because they were munáfiqín. The reason is that they had no i'tiqád and 'aqídah in their temperaments. They used to publicise such matters which, superficially, were apparently contrary to justice whereas, viewing the matter in-depth, there were many considerations and also wisdom in them. There were many such incidents.

### **An incident showing wisdom distorted by the munáfiqín**

One such incident is narrated:

Huzúr Akram's صلى الله عليه وسلم majlis was in progress. The place was full. The majlis was fully attended. Just then the Ashábe-Badarín [*veterans who fought in the Battle of Badr*] came. Rasúlulláh صلى الله عليه وسلم, out of consideration for the Ashábe-Badarín, requested some of the sahábah رضى الله تعالى عنهم to sit closer together. Some he told: "You have listened to quite a few talks. Now give the Ashábe-Badarín an opportunity." The devoted sahábah رضى الله تعالى عنهم immediately obeyed and stood up and went away. The munáfiqín found an ideal opportunity to criticise this action. "What justice is this that those who were seated from beforehand are removed and newcomers are given their places?" At this, Alláh Ta'álá revealed the following áyet:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۚ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۚ

*O you who believe! When it is said unto you: 'Make space in your assemblies', then make space; Alláh will make space for you (in the hereafter).*

*And when it is said: 'Rise up', then rise up; Alláh will exalt those who believe among you and those who are vouchsafed knowledge, in high ranks.*

*And Alláh is aware of whatsoever you work. (S.58.11.)*

In this incident Rasúlulláh صلى الله عليه وسلم had displayed the utmost wisdom and discretion for the following reasons: It is a rational rule that in a situation where there is no room in a gathering, the rule of "sunáwib-fil-istfádah" – taking turns in attaining benefit – will be applied, that the first gathering is terminated so that a second gathering be given an opportunity to benefit. Thus, there was no fault in this action, but because of the

hypocrisy, this very wise action appeared to be unjust to the munáfiqín who publicised it to others. So, had they become C.I.Ds or not?

We come to understand from this that there are also C.I.Ds attending a majlis. They will tell others that today's majlis had such and such a deficiency in it, whereas this is not the case. However, people accept the superficial very quickly, because they do not know the reality behind it.

Take this example: A particular incident has been related from two different angles. The sheikh narrates it from one aspect. Somebody else has heard the other version and he feels that the sheikh has made a mistake in his description of the incident, whereas this is not the case. The sheikh is relating the incident based on his knowledge.

Now, there may be this other person who may have heard the other version or may have read another version in some kitáb, so he goes around telling people that the story is not the way that the sheikh had related it, but is different and even shows the kitáb. But this is no proof of the falsity of the sheikh's statements, because the incident has been related in several ways.

In the same way, a portion of an áyet comes to the lips and not the full áyet. This C.I.D then goes around saying that the full áyet is thus. This person is an element of the C.I.D. He is a C.I.D in himself, but not appointed on behalf of the government.

This is a new perspective. Even then, I speak with caution. I do not speak on mere conjectures. At times, I am convinced of something, but then too I exercise caution, because my memory is much weaker, whereas my memory used to be excellent. When I was studying at Dárul Ulúm (Deoband) I used to do revision of the kitábs in this manner: I used to close my eyes and then visualise that this particular subject runs from this page to this particular page; that this other subject extends from this page to this particular page; that such and such scholar has this to say; the other scholar has that to say; the school of thought of this person is this; and the school of thought of that person is that, etc. Now my retentive memory has weakened and that is why I speak haltingly and hesitatingly.

**Three activities required for tazkíyah: tiláwat, zikr & salát**

To continue on the topic of tazkíyah:

Sháh Abdul Azíz Sáhib رحمه الله عليه saw Hadhrat Alí رضي الله تعالى عنهم in a dream and asked. “What was the method of Sulúk and tazkíyah in your era?” Hadhrat Alí رضي الله تعالى عنهم replied. “In our age Sulúk and tazkíyah took place by means of three activities: tiláwat, zikr and salát.”

Now we see only zikr – there is an abundance of zikr – whereas the following áyet mentions all three:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ

*Recite that which has been revealed to you of the Book and establish worship. Lo! Worship preserves from lewdness and iniquity, but verily remembrance of Alláh is greatest. (S.29.45.)*

Thus, for tazkíyah, all three are necessary. Now there is an abundance of zikr, but there are shortcomings in tiláwat and iqámatis-salát. In essence, for Sulúk – that is, to develop qurbe-Iláhí – there is need for two things: continuous obedience (dawáme-tá’at) [to the Sharí’at] and an abundance of zikr (kathrate-zikr). Now, in obedience there should be continuity, but as far as zikr is concerned, there should be abundance, but continuity is not a necessity. The reason is that there is just no question of one being outside the scope of tá’at at any time, on any occasion and under any circumstances: when engaged in conversation there is tá’at; when looking at somebody there is tá’at; when silent there is tá’at. In activity there is tá’at and in tranquillity there is also tá’at. There is just no question of being free of tá’at. So, as far as tá’at is concerned, there is continuity.

However, in zikr there is no continuity. Under normal circumstances, continuity is impossible. When one is occupied in some activity and absorbed in it then normally the zikr will terminate – but zikr will be embedded in the heart. The continuity of obedience mentioned above is the effect of this zikr embedded in the heart, termed zikre-qalbí. Yes, what is embedded in the heart is the basic remembrance.

## Ímán and its demands

Take ímán: Basically, ímán is composed of tasdíqe-qalbí and the iqrár-bil-lisán – conviction and confirmation in the heart and attesting verbally the Kalimah-Tayyibah. The verbalising (iqrár-bil-lisán) is the interpretation of the conviction and confirmation of what is in the heart (tasdíqe-qalbí.) This verbal attestation is not a continuous process. Only when somebody asks, will the person recite:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

But ímán is embedded in the heart all the time.

An áyet comes to mind. Let me recite it, in case I forget it:

وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى

*(Alláh) has fixed taqwá in their hearts. (S.48.26)*

This is proof of the statement that taqwá is situated and settled in the heart. A grammatical analysis of the áyet brings forth the following explanation: What were the sahábah رضى الله تعالى عنهم like previously and what have they now become? Previously they were prepared to fight and kill whenever anything happened to antagonise their temperament. But now they were such that, despite the kuffár laying down very severe conditions, they subdued themselves completely in front of Rasúlulláh صلى الله عليه وسلم. The reason is that Alláh Ta'álá had embedded in their hearts kalimatat-taqwá. Grammatically, both are genitive. So: "Kalimah" is interpreted by the word "taqwá". When the word "Kalimah" is used, what comes to mind? When somebody is told to recite the Kalimah, he does not recite the Fourth Kalimah, obviously. No. He will recite the Kalimah-Tayyibah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

What is the reality of Kalimah-Tayyibah? It is the following: That Záte-Bárí Ta'álá's attributes are absolutely perfect and free (pure) of any faults whatsoever; and that Rasúlulláh صلى الله عليه وسلم has the attribute of risálat (that is, all the attributes of being the Messenger of Alláh Ta'álá). This is the reality of the Kalimah-Tayyibah.

### The reality of taqwá

The question now arises: What is the demand of this Kalimah-Tayyibah? What is its requirement? Its demand is taqwá. And what is the reality of taqwá? The requirement of taqwá is continuous obedience (dawáme-tá’at.)

Do you understand the sequence?

O you students! Ay-yuhat-tulláb! When you have adopted the Kalimah – which is in the position of leadership – then adopt taqwá as well. That is: obey the Commands, because obeying the Commands is dawáme-tá’at. In “alzamahum kalimatat taqwá” the word “Kalimah” gives the implication of zikr and the word “taqwá” has been shown to be “dawáme-tá’at”. It is thus apparent that the effect of the Kalimah is taqwá, which entails dawáme-tá’at.

So, with the fadhil of Alláh Ta’álá and the barkat of my Sheikh (Hadhrtawálá, Hadhrt Ashraf Alí Thánwí رحمه الله عليه) it has been proven that both dawáme-tá’at and kathrate-zikr are objectives in themselves. By “dawáme-tá’at” is meant punctuality and regularity with a’mále-záhirah and a’mále-bátinah (external and internal deeds); and by kathrate-zikr is meant that zikr should be made in abundance by the tongue on an on-going basis. When the opportunity presents itself, immediately commence with zikr.

By a’mále bátinah is meant the eradication of the akhláqe-razílah; and the establishment and permanent entrenching of the akhláqe-hamídah. The “eradication” of the akhláqe-razílah is, in actual fact, a lessening and subjugation, which is close to elimination.

For example: If we take the recitation of the Qur’án Sharíf and we take the word “majráhá” when a similar type of diminution takes place, it is recited as “mahrehá,” the original vowel – á – changes but some slight hint of the original still remains. However, the objective as far as a’mále-bátinah is concerned, is attaining the akhláqe-hamídah on an established and permanent basis.

### **Zikr – direct and indirect**

In the category of zikr are included tiláwat of the Qur’án Sharíf and all those azkár besides tiláwat. At times this zikr is direct and at times it is indirect. If we were to include the indirect forms of zikr also as zikr itself,

then we can say that there should be permanence in zikr as well. The basis for saying this is the Hadíth Sharíf that says:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَاكِرٌ

*Every obedient servant is one making zikr.*

On the general, wider meaning of this Hadíth Sharíf, one can state that permanent zikr is also an objective.

What is meant by indirect zikr? It is the following: Whichever act or deed, at whichever time, that Alláh Ta'álá has commanded us to carry out, to stick to it within the boundaries and rules, with ikhlás. To adhere to this is also an objective. Thus, when both direct and indirect zikr are generally applicable, then it is apparent that dawáme-zikr is also an objective. So, both dawáme-zikr and dawáme-tá'at are objectives. However, there is this difference that dawáme-tá'at is an objective in its direct form, whereas dawáme-zikr is an overall objective, whether it is in its direct form or indirect form.

### **Zikr – setting priorities**

When one is involved in some tá'at – when in that condition where one is occupied by a particular deed – there will occur in one's heart a lessening of one's attention towards Alláh Ta'álá. On such occasions precedence will be given to concentration on the performance of the deed. The reason for this is the following rule: When two tasks present themselves at the same time and one is unable to delay either one of the two, then the more important task will be given preference. Proof of this is to be found in the statement of Hadhrat Umar رضى الله تعالى عنه:

*"I work out the strategy of my army and I am in namáz."*

Two 'ibádat confront Hadhrat Umar Fárúq رضى الله تعالى عنه: Firstly, to perform namáz with full concentration – there can be no doubt that this is 'ibádat – and, secondly, to work out a strategy for the army. This is also 'ibádat because alá-kalimatulláh (elevating the Kalimah of Alláh Ta'álá), when confronting the kuffár, is dependent on being victorious and is normally dependent on giving the army a strategy for battle. Thus, working out a

battle strategy is also 'ibádat. As the army had already been dispatched to fight, now in namáz, his mind drifted to this task. So, two 'ibádat presented themselves simultaneously – performance of namáz with full concentration and working out a military strategy – with the latter being more important at that moment in time. In carrying out the official duties of running the state, Hadhrat Umar رضى الله تعالى عنه did not find the time to work out his military strategy, which task required tranquillity and peace of mind. This he attained while performing namáz, which was necessary and important. This is the reason for him giving priority to this task.

In a similar manner, zikre-qalbí and concentration in tá'at, are both 'ibádat, but at the time of performing the task at hand, the concentration in one's zikre-qalbí becomes diminished. It is now over-shadowed and the concentration on the tá'at becomes dominant.

In the same way once Hadhrat Umar رضى الله تعالى عنه was reciting a khutbah. During the course of the recital something unrelated to the topic in the khutbah was said by him. Those listening were surprised and perplexed that, while reciting the khutbah, he was saying: “O Sáriyáh! (Guard yourself at) the mountain! O Sáriyáh! (Guard yourself at) the mountain!”

What had actually happened was the following: Hadhrat Sáriyáh رضى الله تعالى عنه had been dispatched for jihád. At that particular moment in time Hadhrat Umar رضى الله تعالى عنه became aware, through kashf (whereby an unseen event becomes known) that the enemy was about to overwhelm him. Hadhrat Umar رضى الله تعالى عنه called out that he should take a position so that the mountain would protect him from the rear. Hadhrat Umar's رضى الله تعالى عنه voice reached the ears of the Muslim army by way of a miracle. The army immediately did this and the enemy was repulsed.

Just see, the khutbah was an act of tá'at, such an act of obedience that without the khutbah the Jumu'ah namáz is not valid. Even if the khutbah is read, but is read after the Jumu'ah namáz, then too, the Jumu'ah namáz is still not valid. In this instance Hadhrat Umar رضى الله تعالى عنه inserted an important tá'at into another act of tá'at and did not delay till the completion of the namáz because it was of utmost urgency and importance.

In any case, zikr is generally and in common language, associated with verbal zikr, just as when the Kalimah is mentioned one normally takes it to

refer to the Kalimah-Tayyibah. Similarly, when one mentions zikr, generally and in the eyes of ordinary people, it is considered to be zikre-lisání. And zikre-qalbí is that zikr that is embedded in the heart. The next person is not aware of this condition, but this is the basic zikr. However, at the time of tá'at even zikre-qalbí is diminished. This means that concentration towards it is not maintained. One should not be concerned about this and one should maintain one's concentration towards the tá'at, as has been mentioned just now:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَاكِرٌ

### **Zikr – little equated to a lot**

From here I wish to state something else: Some people, because of their involvement in necessary Díní duties or necessary personal duties, are deprived of making an abundance of zikr. They then feel grieved and frustrated that they are unable to make zikr in abundance. To them I convey the good news that their minimal zikr is equivalent to an abundance of zikr of others. This is on the basis of what has been said now that dawáme-tá'at is an indirect form of dawáme-zikr. Similarly, that person involved in necessary Díní and personal duties and who has time for only a minimal amount of zikr, would fall in the category of one making an abundance of zikr.

In case anybody has a doubt as to how a little zikr can be equated with an abundance of zikr, the answer is as follows: When anything is done on a daily basis in a small quantity, over a period of time it accumulates into a big amount. So that little zikr that is made punctually and daily must accumulate into a large amount as well. Can there be any other the result?

Some may have the thought that rather than making a little zikr daily, it is better to sit somewhere for a few days and make an abundance of zikr and then stop. But how can this be termed as abundance? This is the same as sitting down to eat a great amount of food for a few days and then to stop eating for the next three to four days! Will this be eating in abundance? Nothing of the sort! Take another person who eats a little food everyday: Will this eventually amount to a little or a great amount? Obviously, it will

be a great amount. He will remain healthy.

Hadhrat Abdur-Rahmán bin Auf رضى الله تعالى عنه was a wealthy sahabí. Someone asked him: “How did you become so wealthy?” He replied: “In my business I take care that I do not give on credit but I take cash and I take minimal profits. Which kind of business is it that it shows no profit? However, compared to other businessmen, I take a smaller profit and that is why my business flourishes.”

So, this small profit, on account of the larger business, becomes great. This is how he became wealthy. What appeared small became big. Take somebody else who is taking big profits. Soon the customers come to realise this. They tell themselves: “Why should we not buy from where the owner is taking small profits? Why pay six paisah when we can buy the same item for four paisah?”

Have you understood this illustration? In the same way the meagre verbal zikr of the occupied talíbe-tazkíyah – the seeker of self-rectification who is very busy with necessary duties – is no less in his thawáb and qurb than that person who is making zikr in abundance. If the rewards are not less then why be grieved? Why have you brought this illness on yourself? There is a saying:

What remedy can there be for the grief brought on by yourself?

One should have faith and confidence on somebody. When one comes to sit in a majlis then the proper and correct manner of sitting is that in which there is complete and full i’timád and i’tiqád. With the tawfíq of Alláh Ta’álá and the barkat of my Sheikh, if one has proper i’timád and i’tiqád on what I have just narrated, then there will be serenity and tranquillity, otherwise it will be the very same situation:

What remedy can there be for the grief brought on by yourself?

The illness has been self-inflicted.

Do you understand?

As I was saying: Just as is the case with dawáme-tá’at, that the mu’min bandah is at all times in some ’ibádat, it is the same with dawáme-zikr – he is always in zikr, sometimes directly, at other times indirectly.

This discourse is for those sálikín who are sincere and truthful (mukhlis aur sádiq), who are involved in their tazkíyah with ikhlás and sidq. These

individuals become despondent very quickly: “Today I only made zikr one thousand times instead of three thousand times.” They continuously ponder over this and become despondent. Of course the proviso is that – seeing you are a tálíb – the obstacle is not laziness. It should not be that only laziness prevents you. If that is the case – that laziness is not a factor – then how can there be any question of “a little” or “a lot”? There is no question of “meagre” and “abundance”. Sometimes it is diminished and at other times it is abundant; and the amount that is meagre is actually an abundant amount. If this is the case then, in reality, the qurb and thawáb that are attained by abundance, the same qurb and thawáb will be attained by the small amount of zikr.

Do you understand? Maybe not.

Here is an example: On a particular day a person makes tiláwat to the amount of four páras of the Qur’án Sharíf. On another occasion he manages only one párah – he is greatly troubled by flatulence and passing of wind; or he feels rundown even when he lies down; or he is unable to stand or sit due to illness, etc.; and at times his mouth is dry. Yet, he is a tálíb. He has a tremendous passion. Now, who is going to console him? For him to console himself is difficult. It is essential for such a person to appoint a dependable person – one on whom he has i’timád and i’tiqád – to advise him, otherwise life is going to become difficult for him.

Just see: If a person wishes to travel somewhere and he is not fully aware and absolutely certain of the route to take, but only has some vague idea, then it is absolutely essential for this traveller to ascertain the correct directions along the route, even though he does not appoint a guide. The person he should ask should be somebody who is well-acquainted with the route and is travelling there. Our traveller should have full confidence in him and ask him from time to time. It is not necessary to appoint him as a guide – that is that one should formally make somebody one’s sheikh – but one should have i’timád on somebody and consult him.

### **Consultation: a rule of Taríqat**

That is why it is a mas’alah of Taríqat that, if one’s sheikh has passed away and one is a khalífah or sheikh himself – that is, he has been given

permission by the deceased sheikh to make others bai'at – if this khalífah now comes across some problem that causes him anxiety or uneasiness, then he should seek a solution from whatever advice his sheikh may have given (in his lifetime). Despite this, if his problem is not solved and in order to obtain greater reassurance on the matter by consulting somebody, he should consult one of his own Khalifas – one with whom he has some degree of informality and with whom he is comfortable – and sort out his problem. Or he should consult one of his fellow-muríds (pír-bháís). And if he does not find anyone from among these two groups, then he should consult with a Muftí – one who has the same fervour – in that particular worrying affair.

This is the mas'alah. And there should be no hindrance in seeking such a consultation, because hindrances are due to jáh (sense of self-importance; status; conceit), whereas this khalífah has blown jáh away – he has annihilated jáh. If he does feel a constraint and reluctance, then how did he manage to become a khalífah and a sheikh?

Just as there may be a hindrance presenting itself in ulúme-bátinah, similar problems may also arise in ulúme-záhirah, as was the case with Mauláná Muhammad Ya'qúb Sáhib رحمه الله عليه. He was delivering a lesson in Bukhárí Sharíf. While giving the lesson, he got stuck at a particular point. Mauláná was the principal of the institute. He took the kitáb, got up and went to one of the ustáds under him and said: “Mauláná, just have a look at this passage. I seem to have become a bit stuck. Just give me an explanation on it.” The mauláná complied, had a look and gave his dissertation. Mauláná Ya'qúb Sáhib رحمه الله عليه went back to his class and told the students: “I went to this mauláná-sáhib for him to explain this passage to me. He has fulfilled the Haqq of this passage very well and his explanation is as follows...”

This incident Mauláná Ya'qúb Sáhib رحمه الله عليه himself repeated often. I heard this incident being related by Hadhratwálá رحمه الله عليه. How did Mauláná Ya'qúb Sáhib رحمه الله عليه bring himself to seek the assistance of a junior ustád? The reason is that full and complete tazkíyah had taken place. Nowadays there is no such tazkíyah.

The basic root has been eradicated. The basic root and fundamental ill is hubbe-dunyá – love of materialism.

## حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

*Love of dunyá is the root of all sins.*

This root has been extirpated – it has been taken out completely. And when the root has been taken out, how can there be a trunk? Branches emerge from the trunk. If the root is not there and there is no trunk, how can there be any branches? So, hubbe-dunyá is the root and the root has been eradicated – eradicated in such a way that it does not sprout again. This is termed zawále akhláqe-razílah bimalkah-támah. A root will sprout a little shoot; the shoot develops into a trunk; the trunk will give off branches; and the branches will have smaller branches coming off them. Seeing there is no root, where will the impure, evil and disgraceful branches spring out from? Where will takabbur come from? Where will tama' spring from? Where will hirs show itself? Where will bukhhl show itself? From where will ghussah poke its head? The root is non-existent. The root of all the akhláqe-razílah is hubbe-dunyá. The Eternal Being is so embedded in the heart that there is just no place for finite beings. This is because what is Eternal and what is finite are two opposites and two opposites cannot occupy the same position at the same time.

### **Loving one's wife is a sign of wiláyet**

That is why Hadhratwálá رحمه الله عليه used to say: “That person who has love for his wife – what is real and true 'ishq – what doubt can there be in his being a walí of Alláh Ta'álá?” This is what Hadhratwálá رحمه الله عليه said.

Its explanation is as follows: The apron of wiláyet demands an extremely exquisite and fantastic degree of chastity. (This means that, in order to aspire to the high state of being a saint – a walí of Alláh Ta'álá – an extremely high degree of modesty and chastity are absolutely essential.) So, upon having true 'ishq for one's wife, it follows that one will not gaze lustfully at others. Thus, this person will have an extreme degree of chastity and, therefore, what doubt can there be that this is the degree of chastity required for wiláyet and, therefore, of this person being a walí?

To love one's wife – to have 'ishq for her – is not 'ishq for ghairulláh (love

for somebody other than Alláh Ta’álá). This ’ishq is for the sake of Alláh Ta’álá. Huzúr’s صلی اللہ علیہ وسلم du’á was:

اَللّٰهُمَّ اَرْزُقْنِيْ حُبَّكَ وَحُبَّ مَنْ يَّتَقَعْنِيْ حُبُّهُ عِنْدَكَ

*O Alláh! I am asking for the rizq of Your muhabbat (love) and the muhabbat of that person whose muhabbat will be an aid to Your muhabbat.*

Therefore, such muhabbat for one’s wife will be an aid and reinforcement of one’s muhabbat of Záte-Bárí Ta’álá. This can, therefore, not be considered to be ’ishq of ghairulláh. Such a person will be an embodiment of chastity.

The proof of this is the following: To what a high degree did Rasúlulláh صلی اللہ علیہ وسلم not have ’ishq for Alláh Ta’álá! Yet, despite this, Rasúlulláh صلی اللہ علیہ وسلم also had ’ishq for Hadhrat Á’isháh رضی اللہ تعالیٰ عنہا. Despite this ’ishq for her, Rasúlulláh صلی اللہ علیہ وسلم fulfilled the rights of equality with regard to his other wives. Even in his terminal illness Rasúlulláh صلی اللہ علیہ وسلم observed the finer points of fulfilling their rights, but nevertheless, he eagerly waited for the turn of Hadhrat Á’isháh رضی اللہ تعالیٰ عنہا. When the other wives came to know of his feelings, that Rasúlulláh صلی اللہ علیہ وسلم anxiously awaited the turn of Hadhrat Á’isháh رضی اللہ تعالیٰ عنہا and that he experienced difficulty in going to each one in turn, all the other wives unanimously said: “Stay with Á’isháh from now onwards.” The point is that Rasúlulláh صلی اللہ علیہ وسلم had ’ishq for Hadhrat Á’isháh رضی اللہ تعالیٰ عنہا.

So, to have ’ishq for one’s wife is not contrary to dawáme-tá’at – nay, to the contrary, it is included in dawáme-tá’at.

To recapitulate: This digression occurred when we were discussing zikr: We had said that zikr is of two types, direct zikr or indirect zikr; we had also stated that zikr could also fall into the category of dawáme-zikr; and then we had discussed small amounts of zikr and abundant zikr. Included was a discussion on the interlocking of two ’ibádat.

### **The interconnection of the Kalimah, zikr, taqwá and ímán**

Originally, we were saying that in “wa alzamahum kalimatat-taqwá” the possessive case of the Kalimah is towards taqwá and by Kalimah is meant Kalimah-Tayyibah, which is a zikr. And then its demand is taqwá. Taqwá, in turn, is the name of the wájib duty of dawáme-tá’at. The demand of

the Kalimah is kathrate-zikr. This Kalimah is also the basic fundamental of ímán. So, if the demand of the Kalimah is taqwá, to which is attached ímán, Haqq Ta'álá causes an increase in the ímán.

*[This paragraph appears rather complicated. In simple terms Hadhratjí رحمه الله عليه is demonstrating the interconnection of the Kalimah, zikr, taqwá and ímán. This being so, by abundant zikr, one's ímán will also increase, as is proven by the áyet that follows. Tr.]*

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ

*He (Alláh) is such, who has created forbearance in the hearts of the Muslims so that their ímán can increase with the initial ímán that they had. (Bayánul-Qur'án) (S.48.4.)*

One may put it forward as follows: “Take this ímán and then take some more ímán!” That is, Alláh Ta'álá is saying that the purpose of developing tahammul is to increase one's ímán. From the grammatical analysis of this verse, the meaning we arrive at is that, by being given the tahammul in the original ímán, their ímán was increased. We can deduce that there is a continual increase in ímán and that this increase in ímán accrues by means of having taqwá with the ímán.

Who does not desire an increase in matters that are good? The farmer desires an increase in his cultivation; the landowner desires an increase in his properties; the trader desires an increase in his business. So, everybody wishes to have an increase in what is good. So, O mu'mínín! What can be better and greater than ímán? So, why is there not a quest for an increase in ímán?

### **Methodology for an increase in ímán**

And, if the desire is there, there is a means and methodology for increasing everything. If the farmer wishes an increase in his produce, he ploughs the land thoroughly, he sows the best quality seeds at the proper time, he waters it when necessary and he protects the plants – as far as is possible – from storms and hail. In the same way the landowner will accumulate money to buy more land. In the same way the trader buys good quality merchandise at the right time at a cheap price and then sells the merchandise at the

appropriate time at a good profit. Is this not so, or do you think that an increase will accrue by itself? In the same way, O mu'minín, the ímán that you have and the increase that you desire in it, the procedure – besides which there is no other procedure – is that you occupy yourself in tá'at and zikr. The basic concept behind zikr is to seat that Being in the heart and the mention (zikr) of this Being flowing from the lips continually. What is in the heart is on the lookout for any excuse to stream out of the lips. What is normally seated in the heart? The answer is: that for which one has an extremely high degree of muhabbat; and there is no other being who is worthy of such extreme love except Zát Bárí Ta'álá! Therefore, there is absolutely no reason why His name should not keep coming to one's lips. Haqq Ta'álá has made this such a general activity that even tahárat is not necessary. Tahárat has not been made a precondition (unlike other acts of 'ibádat) for making zikr. Alláh Ta'álá desires dawáme-zikr; and dawáme-tá'at involves zikr, as has been explained above in the Hadíth Sharíf, that every obedient bondsman is a zákir, at times directly and at times indirectly.

So, that mudarris who, with ikhlás and qaná'at, without hirs-o-tama' and acquisitiveness (lálach) for wealth, is giving Díní ta'lím – even though he is teaching kitábs preparatory to the study of Bukhárí Sharíf – he is in tá'at and directing himself to Alláh Ta'álá. This is so even though he may be reciting the grammatical declensions of “*fa'ala-yaf'alu*,” or listening to the students and he is listening with full concentration. If he does not listen with full concentration, then some student may be repeating the declensions incorrectly and this will be contrary to his responsibility to his profession of teaching. Therefore, he most definitely has to listen with full attention to the student. On such occasions his zikr will diminish, because the mind cannot concentrate on two things at the same time. But this diminishing is not a real diminution.

Take it that somebody sneezes involuntarily or coughs involuntarily – for that short while, temporarily, there will be some diminution perceived, but this is not real diminution. In the real sense of the word diminution would mean a lessening evident all the time – when he is sitting, when he is standing, when he is walking, when he is eating, when he is making wudhú,

when he is tired, when he is weak. This is real diminution. The incidental diminution that comes at the time of sneezing or coughing would not be referred to as real diminution. Similarly, the lessening that comes in one's zikr or tawajjuh-illalláh when involved in some other tá'at, will not be termed a diminution. Real diminution is that situation in which the thought of Alláh Ta'álá, the consciousness of Alláh Ta'álá, the remembrance of Alláh Ta'álá in one's heart is not there most of the time. Most of the time the name of Alláh Ta'álá is not on the tongue.

### **Importance of knowing masá'il**

These are masá'il of Sulúk. That person who is a real and serious sálik has a dire need for these masá'il. Just as there are masá'il of fiqh, so there are masá'il of Sulúk as well. Those who perform namáz have an extreme need to know the masá'il of namáz. Similarly, those involved in the 'ibádat and tá'at of purification of the inner self, have a need of these masá'il – and the need is extremely important. Whereas those not performing their namáz or not performing their qadhá, what need have they of the masá'il of namáz? Similarly, those who are not pursuing the path leading to isláh, which entails spiritual cleansing (tazkíyah), purification (tasfíyah), detoxification (takhlíyah) and adornment (tajlíyah) – what need have they of the masá'il of Sulúk? So, just as the tálib of salát has need of the masá'il of salát, in the same manner the true and sincere tálib of tazkíyah has need of the masá'il of Sulúk at every step.

I remember an episode concerning Mauláná Rashid Ahmed Gangohí رحمه الله عليه: Hadhratwálá رحمه الله عليه mentioned that Mauláná Rashid Ahmed Gangohí رحمه الله عليه, when he reached old age, used to remark: “What I have achieved at this stage of my life is that I do not find it necessary to consult any kitáb to look for any mas'alah concerning namáz.” The deduction from this statement is that, after such a long period, he had mastered that amount of knowledge concerning namáz that it was not necessary for him to refer to any kitáb. It also infers that this knowledge refers to masá'il of namáz only. As for the other 'ibádat, whether it pertains to acts of worship or to the category of transactions, etc., he still found it necessary to refer to other kitábs.

[*Hadhratjī رحمه الله عليه*, addressing the eight to ten students of Iftá present in the majlis, said:]

O Muftís! Just assess how necessary it is to study kitábs; how extremely important it is to devote one's time to attaining 'ilm; and how imperative it is to do research, to probe, to investigate, to explore in-depth. And, seeing how necessary it is to do research on the masá'il of namáz, etc., of záhírí 'ibádat, then similarly – nay, even more so – is it necessary to know the masá'il of bátiní 'ibádat. The masá'il mentioned above are ones concerning Sulúk and Tasawwuf – masá'il of the bátin – which the ahle bátin have need of.

### **Importance of asking. Some examples**

Example one: Once a lady came to ask a mas'alah. She said: “My husband has passed away (and I am in iddat). Some ghair-mahram men do not wait for permission before entering the house. They merely clear their throat audibly and walk in. My gaze fell on them. What I wish to know is: has my iddat become invalid by my gaze falling on them?”

These are some misconceptions, from the Age of Ignorance, that are fixed in the minds of people and such misconceptions are eradicated with great difficulty. But see, this lady felt the need so she went to find out the mas'alah.

The answer to this query is as follows: She will need to leave the house to answer the call of nature; or she will leave the house to see to the cooking if there is nobody to assist her; or even if there is somebody to assist her then, too, she may need to leave the precincts of the house itself. However, she should not go beyond the boundary of the last door on the property. And if her gaze falls on somebody while in the house, it does not break the iddat. That leaves the question of purdah: Those with whom she has to observe purdah, this she has to do all the time, whether she is observing her iddat or not.

Example two: There was another query: A certain person asked the following mas'alah: “I had some black material with me, imported from another country. I had some clothes sewn with it for personal use. Somebody told me that it is harám to wear black clothes.”

He must have heard it from some Shí'ah, etc. In my reply I said: "Ask this other person what is the reason for it being harám. He should provide proof of it." This reply has the answer to his query as well in that, when there is no Shar'í reason for an item to be ná-já'iz, then it is já'iz. At times such errors occur when people have no knowledge of the Sharí'at.

You see that neither did that lady's iddat become invalid, nor is it harám to wear black-coloured clothing, but not knowing the mas'alah, both persons became distressed and made necessary enquiries. It happens similarly with that person treading the path of Sulúk that he may come across some problem and he may become distressed through ignorance. It may be that the matter was correct, but in his view he thought it to be incorrect. This is why it is necessary for him to know the masá'il of Sulúk.

### **The majlis of the sheikh is a majlis of 'ilm**

This is why the majlis of the sheikh is a majlis of the knowledge of Sulúk for the sálikín – it is a majlis of the knowledge of tazkíyah. There is not ta'lím of only zikr, but the majlis is for the knowledge of zikr. That is, the majlis takes place to narrate those categories of knowledge which become necessary when the effects of making zikr manifest themselves. Similarly, the majlis takes place to impart the knowledge of the presentation of the effects of dawáme-tá'at with zikr. The majlis is not for the ta'lím of tasbíh and zikr.

So, in the same manner that the person performing namáz will benefit from mention of the masá'il of namáz and he will be happy at these explanations, those who are travelling on the path of Sulúk – those who are involved in their tazkíyah, who encounter problems all the time, who experience certain manifestations – these are the ones who will benefit from these discourses. Their hearts will be happy at these discussions. Their hearts will be affected by these talks. Certain sentences will actually make them ecstatic. As was mentioned just now, that person able to make only a little zikr because of being occupied with Díní or permissible worldly work has no lesser thawáb and qurb than that person able to make zikr in abundance. How happy will these people not feel on hearing this mas'alah of Sulúk! Each such individual will tell himself: "Today I have been given

the answer to my question – the answer to that problem that I thought was some deficiency in me and which caused me to become despondent. Today I have received an answer bringing with it inner tranquillity.” He will be feeling happy and will continue with his efforts.

Hadhratwálá رحمه الله عليه related an incident concerning Sháh Fadhlur-Rahmán Ganj Murádábádí رحمه الله عليه. Before relating this incident let me relate another incident that comes to mind. This concerns obedience to the sheikh (ittibá-e-sheikh) and was also related to us by Hadhratwálá رحمه الله عليه:

### **Qissas concerning ittibá-e-sheikh**

#### **Qissah one: The wazír from Bhúpál visits Sháhsáhib:**

It was frequently witnessed that at Sháhsáhib’s place (that is, at Sháh Fadhlur-Rahmán Ganj Murádábádí’s رحمه الله عليه place), a visitor would be curtly sent away. Sháhsáhib would bluntly instruct: “Take him out of here! O, just take him away!”

Once it happened that the wazír of Sháh-Jahán Begum-wálih of Bhúpál arrived at his place. It was at night. According to his habit Sháhsáhib said: “Go! Go!” He gave the order for him to be taken away. Sháhsáhib’s son, whose name was Muhammad-Mia, said: “This is the wazír of the Nawáb-Begum of Bhúpál.” Sháhsáhib remarked, speaking loudly: “So, what has that to do with me? If he is a wazír, he is a wazír of his own place. Get him out!”

He was always in a state of juzb (absorption). Sháhsáhib’s son pleaded with his father again. Sháhsáhib relented: “Very well. Call him in.” He was called in. Sháhsáhib asked: “What brings you here?” The wazír replied, Begumsáhibah has sent me to request you to make du’á for her.” Sháhsáhib said: “Very well. I shall make du’á.” The du’á was made.

The wazír even obtained permission to stay over, but on condition that it was only till midnight. That is, he had permission to stay in the khánqáh till twelve or one o’clock only. He was to leave the khánqáh after that. The wazír agreed to this.

Just see now how he acted. Think about it. From this one will be able to gauge what the quality of the people of that age was and what the attitude

was of those who supposedly had proper i'tiqád. Nowadays? Just do not ask!

Hadhrratwálá related that when the time for him to leave approached, the wazírsáhib gathered up his baggage and prepared to depart. Disturbed from their sleep, the eyes of some of the others residing in the khánqáh opened and they saw the wazírsáhib ready to leave. These residents of the khánqáh, these who had faith and confidence in their sheikh, said: "Where will you go at this early hour? Where will you stay? It is still night. You will have difficulties. Stay over here and you may leave in the morning." The wazírsáhib, who was from a noble family – nobility has with it a certain effect – said: "It was the order of the sheikh. I had permission to stay only till this time. If I were to stay beyond this time it will be betrayal of a trust and I will be acting in opposition to his command. I cannot stay. I will leave the khánqáh and stay in some masjid or other." Consequently, he did not stay but left immediately.

From this you can gauge what those with i'tiqád were saying and what level of behaviour the wazírsáhib exhibited. This incident has been mentioned incidentally because of the beneficial lesson in it. What I actually wanted to do was relate another incident.

### **Qissah two: Sháhsáhib and the muríd who refused to leave**

In a similar manner, another individual came to Sháhsáhib. Salám and musáfahah took place cordially. After a short while Sháhsáhib said: "Very well! Go! Get up!" This person stayed put – he refused to get up! Sháhsáhib himself stood up, took this person's bedding and placed it outside the door. This person stood up, went to fetch his bedding from outside and brought it straight back in and sat down again! Sháhsáhib said: "You have come back? Get up! Go!" When this person remained seated, Sháhsáhib again stood up, took his bedding and again placed it outside. This person again fetched his bedding and again came to sit inside. Sháhsáhib again took the bedding out and this person again brought it in.

This cycle repeated itself three or four times. Sháhsáhib then said: "Have something to eat – it is mealtimes." Sháhsáhib went inside the house and sent some food from inside. The visitor said: "All this hustle and bustle is

because of food – I shall not eat the food!” He sent the food back. Sháh Mauláná Fadhlur-Rahmán Ganj Murádábádí Sáhíb رحمه الله عليه brought the food back himself and said: “Brother, the fight is between me and you and not with the food. Eat the food.” The visitor said. “I shall not eat.” Sháhsáhíb said again. “What fight is there with the food? Come, eat the food.” This time the visitor complied and ate. Sháhsáhíb then asked. “Why have you come?” The visitor replied. “There is some obstacle in my bátiní condition. I have come to have it remedied.” Sháhsáhíb said: “Oho! Why did you not say so right at the beginning? I had thought that, just like all these worldly people who come here for me to make du’á for their worldly problems, you had also come for the same purpose. They waste much of one’s time.” Sháhsáhíb said: “Fine. Sit down.” The visitor came to sit nearby and Sháhsáhíb resolved the problem that the person had encountered. The visitor made salám and musáfahah and then departed.

It is appropriate to note that Sháhsáhíb did not get kashf of the purpose of the visitor’s coming, whereas Sháhsáhíb used to experience a lot of kashf. Kashf is not essential for a person to be a buzurg – if kashf occurs, well and good; if it does not occur it is not a problem.

In Sulúk and Tasawwuf – also called tazkíyah-bátin – together with deeds performed, certain conditions of a unique type present themselves. This person then experiences difficulties. In order to solve these problems it is necessary to know certain laws. These are called the masá’il of Tasawwuf. These discourses are to enunciate these masá’il of Tasawwuf. These discourses are not for enumerating the masá’il of Fiqh. These discourses are beneficial for those who are involved in the tazkíyah of their bátin. Those who do not fall into this category should sit silently, for they will not understand. Take this example: If somebody is absolutely famished and he is asked. “How much are two plus two?” he will say: “Four slices of bread.” The reason is that he is desirous of bread. He will not say: “Four rupees,” because he is not desirous of rupees at that moment.

### **Creating sakínah – calmness/ tranquillity**

I was saying that when the demand of the Kalimah is taqwá, then Haqq Ta’álá creates sakínah and tahammul in the hearts of the mu’min muttaqí,

so that there may be an increase in the ímán that is present within him. It is thus apparent that ímán can increase. What are the ways and means of attaining this? It is dawáme-tá’at and kathrate-zikr.

At this juncture there is a point that ordinary folks will also understand: Haqq Ta’álá is saying that Alláh Ta’álá creates sakínah in the hearts of the mu’minín. From this it is to be understood that it is necessary that there should be tahammul in the heart of every mu’min. Another name for this is waqár (dignity / gravity). This means that when one is confronted by some behaviour from others that is contrary to one’s temperament – either episodically or continually – one’s own attitude should portray sakínah; one should display tahammul; one should not exceed the bounds of dignity; one should not descend into a state where one uses harshness in speech, or words or tone of voice. Another’s bitter act should be considered to be a draft of sweet nectar and swallowed! And when will this happen – when will one consider a bitter draft to be sweet nectar? This will only happen if you have drunk it in Sulúk – when the batiní tazkíyah of the nafs has become solidly embedded in the heart. Then, when that which is embedded in the heart, comes to mind – the concepts firmly planted in the heart are pictured, the ingrained lessons are remembered – this inner force converts the bitter draft to sweet nectar and swallows it. What is this inner force that is sitting there? It is called “ridhá-e-Iláhi” – being pleased with Alláh Ta’álá. Ridhá has converted all bitter things to sweet nectars.

Take this illustration: In the old days when we attended school, malaria was common. As a preventative measure the headmaster would line up the pupils at midday and make them take quinine in his presence. Water was kept nearby and the tablet was given and gulped down with the water. Why did he have to personally supervise this? The reason is that the quinine tablet was very bitter and he had to personally supervise the whole procedure to ensure that nobody defaulted. But nowadays there has been progress: the quinine tablet is sugar-coated. It can be swallowed easily without having to be washed down with huge amounts of water. Just see how a bitter pill was made sweet so that it could slide down the throat with ease.

In the same way, that bitter action that you encounter from others, the

nectar of ridhá-e-Iláhí, which is kept inside you, is mixed with the bitterness and swallowed with ease. In the same way that the bitter quinine tablet is coated with sugar and swallowed to maintain physical health, it is also necessary to swallow the bitter words of others to maintain rúhání health. And what constituent is necessary to eliminate the bitterness? It is ridhá. This ridhá-e-Iláhí is an objective in order to achieve qurb-e-Iláhí. That is why that bitter item has been made sweet and swallowed. This is the effect of treading the path of Sulúk. Even if it is not achieved all at once, it will come steadily, by degrees. The reason is that this person is concerned and attentive, and the effects will manifest, slowly and gradually. His condition becomes such that if anybody throws abuse at him he is not grieved. If he is affected, then it is only momentarily: here it comes and there it goes. He does not sit down despondent. If somebody thumps him on the back he does not even look back to see who it was. He is involved in tazkíyah – involved to that extent that a bitter item, a bitter word, is converted to a sweet word and swallowed.

### Conclusion and du’á

I have proven from the segment of the áyet: “Kalimatat-taqwá,” the compulsory nature of obedience, as well as some masá’il of Sulúk and the importance of tazkíyah of the nafs. When it becomes compulsory to act on Kalimatat-taqwá, then an increase in ímán occurs, as has been explained in detail above.

May Alláh Ta’álá grant us talabe-sádiq, with zouq and shouq and may He grant us the taufíqe-arzání to adopt the ways and means that Alláh Ta’álá has mentioned, of increasing our ímán.

آمِينَ فِي أَمَانَةِ اللَّهِ

Khudá Hafiz



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulillah, once again, solely through the fadhl of Alláh Ta'álá and the barkat of my Sheikh رحمه الله عليه (also, not forgetting the valued du'ás of our readers!) this fifteenth discourse is ready.

Many readers found the majlis translated in Booklet Number Fourteen a bit difficult to understand. I thus felt that the next majlis to be translated should be easy to understand. Through Alláh Ta'álá's fadhl, I was given some tapes of some majális that were conducted by Hadhratjí رحمه الله عليه on one of his trips to South Africa. Among these was a majlis on eating, drinking, clothes and homes – simple and basic topics that affect everybody. One may feel that there cannot be much to discuss as far as these subjects are concerned, but with the unique talents that Alláh Ta'álá had bestowed Hadhratjí رحمه الله عليه, these basic topics are discussed with such perspectives as to leave one quite wonderstruck.

May Alláh Ta'álá give us all the taufiq to benefit from these discourses.  
آمین

Dr. I.M.



### Clarification:

The “For Friends” series are translations of works in Urdú, mostly from recorded tapes. The original discourses in Urdú are not necessarily recorded by me. For example, the Wasíyet that appears at the end of Booklet Number Six was given to Hadhrat Mauláná Dr. Háfiz Tanwír Ahmed Khán Sáhib دامت برکاتہ, who noted it down in Urdú, and which was then translated by me into English.

Yes, I do remember being present in some of the majális, but not all of them. It is not possible to note down all those who were instrumental in recording these majális or in printing the Urdú versions or in making them available to me. Readers are requested to make du'á for all involved in having these booklets published.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrt Mauláná Mas'hulláh Khán Sáhib رحمه الله عليه in South Africa, either in 1982 or 1984.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### FOOD, DRINK, CLOTHES & HOMES

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

*O you who Believe! Eat what is tayyib (pure, delicious and of high quality)  
which We have provided for you. (S.2.172.)*

I have been requested to conduct a majlis – that there should be discourse for a period. So, this is a majlis, but it has also taken on the form of a bayán.

Pondering on what to speak on, the thought came to mind that bayáns on different topics are being given on an on-going basis on various occasions. And, generally, in the minds of people this thought is embedded that the molvísáhibán, what else will they speak on except namáz and rozah? And that we have heard these topics discussed many times already.

### Reality of wudhú

So, I could not think that, if there is to be a bayán, what topic it should be on. Ears are already well-acquainted with these topics. I would go so far as to say that people are filled to the brim. And whatever item one's heart is filled to capacity, no delight or enjoyment remains in that item.

If one were to lecture on wudhú people will say that they know how to

make wudhú. However, if one has to ponder over the correct meaning of the word “wudhú”, that the root word from which it is derived is “dhau” which means “light/ brilliance”, that, making wudhú for years on end, the light and brilliance that is kept in wudhú, has still not entered one’s heart, can one still claim that one knows how to make wudhú? If one knew, it may be that one has performed what is fardh but has not paid any attention to what is sunnat and mustahab, there being no wájib acts in wudhú. Also, one may have had no qualms on having left out what is sunnat and mustahab.

Contrary to this, let us look at those personages who, because of their ta’alluq with Alláh Ta’álá, their nisbat with Alláh Ta’álá, their muhabbat of Alláh Ta’álá, that if they leave out any act commanded to them, even though they may not be it in the category of fardh or wájib, but may be in the category of sunnat and mustahab, they feel as if there is a massive burden placed on them, as if a snake has bitten them in their very chests. Until they have not compensated for their lapse, they are not at ease and do not rest. The worrying thought is: “On the Day of Qiyámat what face will I show to Rasúlulláh ﷺ?”

### **Qissah concerning Khwájah Mu’ínuddín Chistí رحمه الله عليه**

So much so, that Khwájah Mu’ínuddín Chistí رحمه الله عليه once read his Ishá namáz and went to sleep. Rasúlulláh ﷺ came to him in his dream and said: “Mu’ínuddín! You claim to have muhabbat for me, but you have omitted a sunnat! When making wudhú for Ishá you left out making khilál of your fingers?” Khwájahsáhib’s temperament was not like mine and yours. His disposition had a completely different hue to it. His eyes opened from his sleep. He got up, repeated his wudhú and performed his Ishá namáz again.

Was his initial wudhú not valid? It was. Was his initial Ishá namáz not valid? It was. Yet, people like us make an effort to bring perfection to all our worldly tasks, that there should be no defect at all in that task. Here, there was a shortcoming, a certain defect – a sunnat was omitted, a mustahab act was neglected. How could he tolerate this? His ta’alluq with Alláh Ta’álá was not like ours. He made wudhú again and repeated his namáz. He was

not satisfied with only this – he was not complacent with this act only, he was not content at merely doing this. However, in compensation for his neglect, being penitent, he reprimanded himself: “Why had I omitted the mustahab of khilál of the fingers?” He performed a hundred rak’ats of nafl namáz daily. This was for a period of six months certainly, but I think it could have been for a year! This is why there was an illumination produced in his heart from the act of wudhú. What his namáz did was a stage much higher.

As I was saying, were I to speak on wudhú, people will say that we know how to make wudhú. The same will be said about namáz. So, my mind kept on pondering: What should I speak on? People have heard everything – bayáns take place almost daily. Also, may Alláh Ta’álá cause the Tablígh Jam’at to progress more, with blessings and sincerity – its talks are on-going, mostly on Kalimah Tayyibah and namáz. So, nothing came to mind.

Just now, a little while ago, when I entered the ’ibádat-khánah for the Maghrib namáz and, as I sat down this áyet which I have recited a little while ago before you, came to mind. Bayáns on namáz and rozah are given all the time, so why not speak on eating and drinking? That is why I recited that short áyet before you. Make du’á that Alláh Ta’álá gives the tawfíq to give a bayán in connection with this áyet.

### **Eat what is pure, delicious and of high quality**

In this áyet Alláh Ta’álá is addressing the mu’minín:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

*O you who Believe! Eat what is tayyib (pure, delicious and of high quality)  
which We have provided for you. (S.2.172.)*

That is: “Eat of the rizq – Our provisions – given to you by Us.” “Tayyib” means what is not only pure but of high quality and delicious as well. This is the meaning of this áyet.

The question arises: Why is the word “ámanú” (Believers) attached to eating? The grammatical form is that of a command, making it compulsory (wájib). So, how is it that it is wájib to eat? Together with this command is

the condition of “tayyib” – pure and delicious. And further on it is stated: “Which We have provided”. A number of issues need to be discussed.

Firstly, the order is to eat. Why has the order been given to eat? The reason is this that those addressed are the “ámanú” – “those who Believe”, the mu’mínín. Much is contained in the words employed. “Ímán” means to have conviction – to firmly believe, to accept. To have conviction on something implies that whatever is kept in that word is firmly believed – all those aspects that are covered by this word are accepted. This would then mean: “O those of you who believe in Alláh Ta’álá – those who have brought faith on His existence, with the attribute of ‘wahdáníyet’ (Him being One, with no partners,), seeing He is Alím, Qadír, Samí’, Basír, Mutasarrif, being One who, bearing in mind your needs, created the heavens and the earth and whatever is on the earth, and whatever is between the heavens and the earth (the wind, clouds, etc.), through His power. And you cannot deny this. You have to acknowledge that our magnanimous and bountiful Creator has created all these for us.

Furthermore: “When I have been your Creator through My power, then from the aspect of divinity, why should I not be the only Deity worthy of being worshipped? When, through My power, for your sake I created everything for your every necessity, that you are dependent on Me for all your needs for your existence, and this you acknowledged and accepted, what is the reason for you not accepting My divinity in the aspect of worshipping Me only in the manner prescribed? It is absolutely necessary that you also accept Me as One being worthy of worship. And, when this the case that I am the only One worthy of being worshipped – that I am your Master, your Nourisher and Cherisher, your Creator, Most-High, All-Powerful, All-Hearing and All-Seeing, All-Domineering, having full power and control over everything – what other being can there be that is worthy of being worshipped? It therefore becomes conclusive and necessary that there is none other worthy of worship except Me, and that your service – which is termed “‘ibádat” – becomes necessary.”

This conclusion is compulsory but, nonetheless, there is also an áyet laying down the instruction the purpose for the creation of mankind. Alláh Ta’álá has stated:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

*I have not created Jinn and Man except that they worship Me only. (S.51.56.)*

What was compulsory from the aspect of takwín, has now been placed in a Shari’ah context.

The grammatical construction is such that emphasis is placed on the word “only”. Seeing that at this moment it is Mankind that is being addressed, the áyet states that insán has been created for the ‘ibádat of Alláh Ta’álá alone. We have restricted the meaning of ‘ibádat to namáz and rozah only. Note that the word is “li-ya’budún” (to make ‘ibádat) and not “li-yasulún” (to perform salát), or li-yasummún” (to keep fasts), or li-yazátún” (to pay zakát), or “li-yazakkarún” (to make zikr). The wording is not that we have been created for specific acts only, like performing salát, or keeping fasts, or giving zakát, or making zikr. A general term has been used – that we have been created for His worship solely.

### **Duties of a slave**

The root word of “ya’budún” is “‘abd” and it means “a slave”. In Fársí, the word is “bandah”. Thus, Alláh Ta’álá is our Master and we are His slaves. The meaning of the áyet would thus be as follows:

“I have created mankind for My slavery – that he should live as My slave.” As you know, a slave has no specified duties but general duties. If he is told to cook food, he cooks food; if he is told at any time to massage the legs of his master, he massages his legs; if he is instructed to spread out the dastarkhán and feed others, he spreads it out and feeds others; if he is told to prepare water for wudhú or istinjá he prepares the water; and, dear brothers, if the king is invited anywhere at any time and he is unable to attend, he will give this very same slave of his the necessary royal credentials and send him to represent royalty at the function. This is the reality of being a slave.

From here it is apparent his position is not the same as that of a servant, worker or employee. In this latter situation the worker is given a specific duty to perform in a specific time period and he is entitled to be paid when his duties end.

The whole creation was present for this type of duty. The various creations

had the necessary fortitude, they had the necessary strength. Alláh Ta'álá had created vegetation, minerals, animals, malá'ikah and so forth. There is not a single creation from amongst these which is not making a very specific 'ibádat of Alláh Ta'álá.

Sháh Walíyulláh رحمه الله عليه, in his amazing kitáb: "Hujjatul-Báligah", has written an amazing commentary. He states that if we look at the trees, they are also occupied in 'ibádat: their 'ibádat is qiyám – standing erect. Creation like stone and rock, in the form of mountains, are also in 'ibádat. The 'ibádat of mountains is qu'úd – to sit down firmly. Animals are of varied forms. The quadrupets are in rukú – they are bent forward. Some animals are in perpetual sajdah. These are animals like the snake, the turtle and the scorpion – animals that drag themselves along the ground and remain on the ground entirely. In these ways animals, minerals and vegetation are all in 'ibádat – some standing erect, some bowing forwards, others in prostration and others firmly set in the ground.

Similarly, the malá'ikah are also in 'ibádat. They have very specific 'ibádat. Those who were instructed to be in rukú when they were created are in rukú and will remain in rukú till the day of Qiyámat. Others, when created, were commanded to be in sajdah, will remain in sajdah till the day of Qiyámat. Others are in qiyám, others in jalsah, others in qá'idah. (To sit after sajdah is called jalsah; and to sit after the erect, qiyám, position is called qá'idah – both terms refer to sitting). So, the malá'ikah are also in 'ibádat, but in very specific 'ibádat of only one type. So much so that seventy thousand malá'ikah make tawáf (circumambulate) the Baitul-Ma'múr on a daily basis, and those who have had an opportunity once, do not get an opportunity to make tawáf again till the Day of Qiyámat. Daily, new groups of seventy thousand malá'ikah continue to make tawáf of the Baitul-Ma'múr. So, what must their numbers be? From this you can see that the 'ibádat of the malá'ikah is in the category of employees, that they have been set to do a specific duty for a specific time-period. On the contrary, the situation as far as insán is concerned, his 'ibádat, his obedience and his service are not in the category of a worker or employee, but in the category of a slave and of a khalífah. A slave has no one specific

duty. Whatever work is entrusted to the slave he is willing and ready to carry it out. The master of a slave has the right to order him as he wishes, and even to sell him.

So, when Alláh Ta'álá states that He has created man only for His worship it means that man has been created for servitude to Alláh Ta'álá. One cannot say that, since man has been created solely for the worship of Alláh Ta'álá, that he has now to stay in the confines of the masjid only and occupy himself with namáz, rozah, recitation of tasbíh, tiláwat of the Qur'án Sharíf only.

This is only one type of 'ibádat. This is not the correct meaning of the term "ibádat". Real servitude is to carry out at whatever time, whatever duty, whatever obedience, whatever service has been commanded.

When told to eat, the slave is ready to eat. When told not to eat, he is ready to remain hungry. Being civilised, he may, at times, be told to behave in an "uncivilised" manner, he is prepared to do this even: when told to take off his clothes, wrap himself in two pieces of cloth, and told to run bareheaded, to walk round and round, he does this. When an "irrational" action is commanded, that he is to take some pebbles and fling them at some specific rocks, he is prepared to do this also. Obviously, I am referring to the person going for hajj, donning the ihrám, making tawáf of the Ka'bah Sharíf and pelting the jamarát in Minah.

Goodness! Is this also something rational, that you take off your normal clothes and replace them with two sheets of cloth to wrap around you, that you become bare-headed, that you cut neither your nails nor your hair? Doing all these, has the person ostensibly not gone crazy? Shaitán is neither visible nor does he stand at certain spots, but you throw pebbles at him! Hundreds of animals are present and there is no ways that they will all be eaten, nevertheless, slaughter them! These, by way of illustration, are a few examples that have been placed before you.

What type of 'ibádat is all this? But, seeing he has placed himself in bondage to Alláh Ta'álá, and ordered to perform whatever task, at whatever time, in whatever manner, this slave carries out these orders and does whatever is commanded, at whatever time and in whatever manner told to him.

When you have understood the above and this concept has become embedded within you, then the word “ámanú” demands from the tashrí’í aspect [as set out in the Sharí’at], the service, the obedience and the varied acts of ‘ibádat, all of which cannot be undertaken until the person has the strength to carry them out. Think about this: Until this person has not the strength and the power, what tasks will he be able to undertake? How will he hasten, how will he run, how will he climb, how will he stay hungry, how will he be able to slaughter and, several times daily, how will he bow down, how will he be able to prostrate himself, how will he be able to stand and for how long will he be able to stand? So, if he has no strength and power in his body, how will he be able to carry out these acts of obedience, service and ‘ibádat? For a human, from the aspect of servitude, the demands of the ímán of a mu’min, is to remain ready at all times for obedience, service and ‘ibádat; and for this a special physical strength and power is necessary.

Mere rúhání strength and power by themselves are not sufficient. This rúhání strength and power are inherently present in the malá’ikah, who are in no need of eating and drinking as they do not possess a physical body. They have no mood-swings. They do not fall ill. They do not become weak. They do not have the basic components in their makeup for these to display themselves, in contradiction to man, who possess the basic components for these limitations to show themselves.

### **The rúh was in musháhadah-e-Haqq**

This rúh that is inside the physical body, was occupied in ‘ibádat from before, like the malá’ikah. It is not that the rúh was not occupied in ‘ibádat in the ‘Álame-arwáh before it came into the world – it was involved in the ‘ibádat of Musháhadah-e-Haqq . However, it was the wish of Alláh Ta’álá that this rúh should be placed in a physical body, become activated in it, and then be occupied in ‘ibádat. Otherwise, the malá’ikah were present for mere ‘ibádat. But Alláh Ta’álá’s wish was that there should be a noble and honourable distinctive creation, with the rúh placed in a physical body having some special qualities, and having an intelligence that could think and be able to discern, and be placed in this world. Thus, it became necessary, in order to obey, serve and make the various forms of ‘ibádat,

that this physical body has strength and power. The more strength and power that this body has, proportionately the greater will be the 'ibádat that it will be able to undertake. If a person wishes to stand and recite His Word to Him but he has no strength in his legs, he will not be able to do this. If he has no strength and power in his back, he will not be able to make rukú and stay in sajdah for any length of time. This is proved daily by one's observations. How do people make 'ibádat when weak and when strong, when ill and when well, when at home and when on a journey? So, until there is no strength and power in this body, it will not be able to make ibadat.

So, it has become manifest that the demands of ímán are that of obedience and 'ibádat. And the demand of obedience and 'ibádat is that of having physical strength and power. Now, in order to acquire these, to attain these, it is necessary that the proper means, the procedures and the methodologies be employed. This is because this world is an 'Álame-asbáb – a world where means have to be employed. Until and unless the means are not utilised, Alláh Ta'álá's system is such that the objective will not be attained.

We have come to know that it is necessary to eat in order to make 'ibádat. And, in order to eat, edible items are necessary. And, in order to obtain these, the means and methodologies for obtaining and procuring them are necessary. And the rule is that the means that are necessary also fall into the category of necessity. Therefore, seeing 'ibádat is wájib, and in order to carry out 'ibádat eating also becomes wájib; and in order to eat utilising the means is wájib. So, it follows, according to the rule enunciated above that, in order to make ibadat, it becomes wájib to use the means for obtaining food. When this is so, that it becomes wájib to utilise the means for earning a livelihood, then it follows that earning a livelihood and utilising the means for this, also fall in the category of 'ibádat. Ponder over this!

However, it is important to bear the following perspective in mind: The fundamental or original objective is 'ibádat. This is of primary importance. The means to this objective, although also falling into the category of wájib, take on a secondary importance, because they are not objectives in themselves but are a means to the primary objective of 'ibádat. They

are subservient to the primary objective. According to values, the primary objective of 'ibádat will hold the highest position and will be of greatest importance, whereas the means will hold a lesser value and will be of lesser importance. So, the original 'ibádat will be of primary importance, whereas eating to make 'ibádat will be of lesser importance and the means to attain food for eating will also be of secondary and lesser importance.

To summarise: Haqq Ta'álá has stated: "I have created you solely for My 'ibádat. For this 'ibádat strength and power is necessary. The means and methods to attain these are also 'ibádat as far as you are concerned, in that you may be able to eat and become stronger so that you may make more and more 'ibádat."

### **The progress of ímán is dependent on deeds**

الكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۝

*All good words rise to Him and he exalts all virtuous deeds. (S.35.10)*

The Kalimah-Tayyibah ascends upwards, towards the heavens. However, in soaring upwards and maintaining its momentum and attaining an elevated stage, it has no intrinsic power to do so. It requires the assistance of an external force in order to be able to propel it. Haqq Ta'álá has said that the force of elevating this Kalimah is "*amilus-sálihah*" – good/ pious deeds.

Thus, because of the demands of ímán and by virtue of the need to make 'ibádat, it becomes necessary to eat, so that one can have the necessary strength and power for this, and one can perform good deeds – 'amilus-sálihah – to increase and elevate one's ímán more and more.

That is why Alláh Ta'álá has ordered: "O you with ímán, eat!" Without eating you will not be able to do anything. And this eating will be included in your 'ibádat. You should not consider this eating to be a "worldly" activity and you stop eating! Yes, when, together with eating and performing good deeds with taqwá, you attain spiritual strength – a rúhání power – and your spirituality (rúháníyet) becomes very elevated. Eating less or not eating at all for a few days, will not bring about any physical weakness in you. But do not try to do this in the initial phases.

From the stories of the auliyá-Alláh, annotated in the books of history of

the auliyá-Alláh, the following practice is proven to be true:

A walí of Alláh Ta'álá took out an almond from its shell and started fasting. At the time of iftár he took out the almond and nibbled a very small piece from it, making the intention of breaking the fast and at the same, making the intention of keeping fast on the following day. The amount of water that he drank was the amount that the web space between the thumb and the index finger can hold. Having eaten this amount and sipped this amount of water, he fasted again on the following day! By that one nibble and sip, he has made his iftár and his sehrí and has had his meal. It is not necessary that only if one sleeps and then one wakes up for a meal, then only ha one made sehrí. He did not neglect his niyets.

In a similar manner, when entering a masjid the more niyets for khair that one makes the more thawáb one will receive. One may make the niyet for i'tikáf, for namáz, for zikr, for tiláwat, and so forth.

To continue: In this way the one almond lasted him six months! How he managed to do this, what was his rúhání strength, how he managed to survive, are issues that he – and those who have attained some rúháníyet – would have been able to explain. These are matters that I and you cannot fathom.

Let us leave aside such situations. These are individualised incidents to do with juzb (fervour). Generally the situation is that the demand of ímán is 'ibádat and this is dependent on eating. That is why Alláh Ta'álá has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا

Eat! Without eating you will not have the strength to make 'ibádat. However, bear in mind:

كُلُوا مِنْ طَيِّبٍ

Eat what is halál, pure and clean. Do not eat what is harám. The word used is tayyib (good) and not táhir (pure). The word tayyib denotes that the food should not only be pure but delicious. This is the meaning of the word. If you wish you may check on the tafsír. Tayyib refers to what is not only pure but delicious and enjoyable as well – that which the temperament

will welcome and accept; that which will strengthen the blood. Whatever is gross and course that you eat in your diet will become excreta and the production of blood will be less. The blood that is formed will not be of a fine quality. When blood is not of a fine quality then there will be no special power and life produced. So, why should Alláh Ta'álá say that one should eat what is course and indigestible, eat what is not pleasant?

### **Eating & drinking what is delicious is not contrary to zuhd**

There was a sahábí رضي الله تعالى عنه, Abul Haytham, who owned an orchard which was situated outside of Madínah and in which there was a well. The well produced very cool water. He used to bring cool water from this well for Rasúlulláh صلى الله عليه وسلم to drink.

From this it is apparent that if a person, according to his capabilities and strength, were to make some arrangements, without any special and undue formality, to obtain or use an item, then this would not be contrary to zuhd. It is not contrary to being unattached to worldliness in one's heart. Zuhd means that a person, in his heart, is not attracted to or attached to dunyá. By taking this cool water and drinking it, Rasúlulláh صلى الله عليه وسلم did not forbid us from enjoying what is delicious. The degree of joy, cheer and fulfilment experienced at drinking cold water is not experienced by drinking hot water. Yes, drinking hot tea will bring about cheer and enjoyment because these are the inherent qualities of tea. However, we are seeing people drinking cold tea – iced tea – as is the custom in Europe!

That is why our Hají Imdádulláh Sáhib رحمه الله عليه, the Pír of our Pír Hadhrat Ashraf Alí Thánwí رحمه الله عليه, among the many advices that he gave our sheikh, he also gave the following bit of advice: “Mia Ashraf Alí, whenever you drink water, drink cold water, so that you may make shukr with your heart. Otherwise the shukr will be only from the throat and not from the heart.”

When I was still a student at dárul-'ulúm Deoband, I once wrote to Hadhratwálá رحمه الله عليه, that from a young age my temperament is such that I desire to eat nice food, even though it be little. I wrote: “Eating nice food, good food, produces a cheer and joy in one's disposition and from inside, from my heart, the urge arises to make shukr. So, I have the desire to eat

delicious food.” This is what I wrote to Hadhratwálá رحمه الله عليه. The method of replying to letters was not to write a separate letter, but to draw a line on the same letter at the relevant area and write the reply there.

Hadhratwálá رحمه الله عليه wrote back:

الطَّاعِمُ الشَّاكِرُ كَالصَّائِمِ الصَّابِرِ

That person, having eaten and making shukr of Alláh Ta’álá, is the same as that person keeping fasts and making sabr. We will not go into the debate of the Sufis whether sabr has a higher stage or shukr.

From the incident where arrangements were undertaken to provide cool drinking water for Rasúlulláh صلى الله عليه وسلم, we can deduce the following principle in order to obtain a working rule: To eat what is delicious; to wear what is “delicious”, to build a house that is “delicious” – that is, to enjoy good food, to wear good quality clothes and to build comfortable homes – all fall in the category of being “delightful”, producing cheer and elation in one’s temperament. On entering the home one’s spirits lift up.

We are in need of food all the time and, generally, everybody is in need of food; and strength is dependent on eating food, which is why food is being mentioned. Eat, but eat what is tayyib – what is pure, what is delicious.

Another reason for this statement is that, from the time of his creation, from conception to birth, this human has been safeguarded from what is harám. He has been protected from the use of impure substances. When he was in his mother’s womb, you are aware that the child is being fed through blood vessels in the umbilical cord which connects the child to the mother. The mother’s menses stop. The child is thus nourished through the mother’s blood via the umbilical cord and not orally. Alláh Ta’álá could also have made it that the mother’s blood could have flowed into the mouth of the foetus and the infant be nourished orally. However, the infant has been protected from ingesting anything harám while in the mother’s womb. This is an intimation from Alláh Ta’álá that: “Seeing I had made these arrangements for you while you were in your mother’s womb, it is now your responsibility, after coming into this world, to maintain this arrangement yourself.” If tayyib was not supposed to be for him could najis (impure) be his lot? Unthinkable!

The rúháníyet and núráníyet that is produced by eating what is tayyib cannot be produced by eating what is najis and what is harám. And also, whatever the nutrition is of the species, if it is utilised in the correct manner, then the body will grow and thrive and gain strength.

The examples I can quote are those of animals. Animals are of various types and their nutrition also varies. If one species tries to imitate another and eat the food eaten by the other, it will not thrive but will destroy itself. The food of the lion is meat. If cattle or goats start eating meat will they thrive or die? They will definitely die. There is an animal called khinzír. There are other species of animals which are the cow, the water-buffalo and the goat. The food of the former is rubbish and excreta, while the food of the latter are items like grain and grass, etc. If the khinzír eats what is filthy and impure, it will thrive and grow fat and strong. But if the cow, water-buffalo or goat were to eat the excreta that the khinzír eats, will they also thrive and grow fat and strong, or weak? These animals should not be eating the food eaten by the khinzír. They will obviously be harmed by this food.

In a similar way, nay, even more so, the food of insán is what is tayyib – what is pure and good, because man is more delicate than the animals. Another aspect: If the kuffár eat what is harám, they may thrive and become big and fat, but when the Muslim eats what is harám, his health is going to suffer. His rúháníyet will be corrupted. Whatever 'ibádat he used to do while eating halál, he will stop performing that 'ibádat on eating harám. His temperament will not be lively, it will not be cheerful, and he will not be able to make 'ibádat – and making 'ibádat is the objective.

### **Eating halál and tayyib produces rúháníyet and núráníyet**

There is the story concerning Hadhrat Junaid Baghdádí رحمه الله عليه that goes as follows:

He went into seclusion for a period of forty days – a chillah. We heard this qissah from Hadhratwálá رحمه الله عليه. The forty days passed, but he experienced no rúháníyet or núráníyet – he experienced no spiritual upliftment or exhilaration in his ímán within his heart. He became perturbed. He had been fasting; he had been up at night in prayer; he had been busy with zikr

and tasbîh – but all to no effect. He went to his mother and said: “Ammáján, I have spent forty days fasting, staying awake at night in prayer and making zikr, but I have not noticed any effulgence in the ímán in my heart. I see no upliftment within myself. It appears that you had fed me some harám morsel. Some harám item had entered my system.”

Just see where his gaze has focused on! Notice also what the qualities of the women were in that age.

She replied: “Dear son, never mind feeding you harám, I myself have never eaten anything harám!” Hadhrat Junaid Baghdádí رحمه الله عليه had such a strong conviction that he requested: “No, Ammáján, think carefully again.”

The power of thought and meditation is such that if it is used correctly and sincerely, whatever shortcomings a person has, will present themselves to him.

She pondered deeply. After a few moments she said: “I have just remembered something: When I was expectant, one day when I was on the roof-balcony, I plucked a berry from the branch of our neighbour’s berry-tree and ate it, without the permission of the neighbour. This I have just remembered.” The neighbour had a berry tree and one branch spread over their house. Hadhrat Junaid Baghdádí رحمه الله عليه said: “How nice would it not be if you ask forgiveness from our neighbour.” His mother felt embarrassed. “What need is there to ask to be forgiven for a mere berry?”

Nevertheless, she went to the neighbour and asked to be forgiven for having eaten that one berry without permission. Her neighbour herself was amazed and exclaimed: “Is a mere berry something to make an issue of and ask to be forgiven?” Hadhrat Junaid Baghdádí’s رحمه الله عليه mother said: “My son insists. Please forgive me in clear terms.” The neighbour said: “I forgive you whole-heartedly!” Hadhrat Junaid Baghdádí’s رحمه الله عليه mother returned home and said: “Son, I went to ask for forgiveness and our neighbour has forgiven me, and she has done so very happily.”

Hadhrat Junaid Baghdádí رحمه الله عليه again started a chillah, fasting, staying up at night in ‘ibádat and making zikr. Hardly had four days elapsed when he experienced within his rúh a special effulgence, a special rúháníyet and núráníyet, whereas he had not experienced anything previously after forty days of effort. He told his mother: “My observation turned out to be

correct!”

Just ponder over this: When was the berry eaten? On the other hand we see that the situation where people are deliberately, out of choice and with knowledge aforethought eating what is harám, but their conscience does not prick them. The reason is that light has, as yet, not entered their hearts that their conscience should prick them. If one takes clean, white clothes and a speck of ink or dirt were to fall on the clothes, one would become aware of this immediately. However, if the clothes are already filthy and full of stains, how will one become aware of that speck of ink or dirt? A normal reaction should be that these clothes are very dirty – do not use them as this will be most unbecoming. Do you now understand?

كُلُّوا مِنْ طَيِّبَاتٍ

Do you now understand? The condition attached is that of “tayyib” – pure and full of goodness. Eat what is tayyib – consider this to be Alláh Ta’álá’s rizq. What is rizq from Alláh Ta’álá is tayyib, and what is harám is not rizq from Alláh Ta’álá. Alláh Ta’álá may have created it but it is not meant for you.

To recapitulate: Ímán has to be clothed with good deeds – these are the demands of ímán. Together with this it is necessary and compulsory to eat. It becomes necessary to adopt the means and the methods for attaining what one has to eat. What is initially wájib makes the means also wájib, so earning also becomes wájib.

Now, to earn a living in order to obtain one’s rizq and food, there exist many means and methods. Amongst these is that of trade. Just as there is agriculture, artisanship and employment, there is trade as well. From my comments above, it should be apparent that this trade is also ’ibádat. This is a means of obtaining wealth, which is the means of obtaining food, which, in turn, is the means of making ’ibádat – so trade and business also become ’ibádat. This commerce is not a “worldly” activity. It cannot be categorised as “dunyá”. It is also included in ’ibádat.

### **Virtues of an honest trader**

It comes in the Hadíth Sharíf that Rasúlulláh صلى الله عليه وسلم has stated:

## التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّ وَالصَّدِيقِينَ وَالشَّهَدَاءِ

What more can one want? The trader – that person whom we consider to be involved in a “worldly” activity – who is truthful, honest and trustworthy will be, on the Day of Qiyámat, with the Ambiyá عليهم السلام, the pious and the martyrs. Neither has this person fought in battle and become martyred, nor has he progressed to the stage of the siddiqín. One knows what an extremely high position is that of nabúwat yet Rasúlulláh صلى الله عليه وسلم states that trade is a very elevated occupation.

Doing business, many issues present contrary to one’s temperament; there is much temptation towards greed and avarice in it; many do become greedy and avaricious. Turning one’s tabiyet away from these temptations and pitfalls, immersing in trade with honesty and trustworthiness, is a great mujáhadah. The rule is that the greater the mujáhadah the greater the qurb-e-Iláhí. Thus, even in this trade there is that much qurb-e-Iláhí, and it is this qurb-e-Iláhí that will result in this trader being with the Ambiyá عليهم السلام, the siddiqín and the shuhadá’. The task is small, the work is not much, but the reward and status and elevation and qurb are so high.

If trade is not ‘ibádat then how can there be companionship with the Ambiyá عليهم السلام, the siddiqín and the shuhadá’? The reason is that trade is a great ‘ibádat. From this it is obvious that no work, no effort, of a Muslim is “worldly”. Everything is Dín.

### **The status of the neighbour of Hadhrat Junaid Baghdádí** رحمه الله عليه

Hadhratwálá related a qissah concerning Hadhrat Junaid Baghdádí رحمه الله عليه. When he passed away, somebody saw him in his dream and that he was in Jannat. He was happy and cheerful. This person asked him: “Hadhrat, how did you fare?” “Alhamdulilláh, I was forgiven,” was the reply. A Hadhrat, did you attain any elevated stages?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “Alhamdulilláh, I also managed to achieve elevated stages.”

When we pass away we are presented before Haqq Ta’álá. As you know that when a criminal is apprehended there is first a pre-trial before the actual trial. When a visitor goes to the palace of a king as a guest, the visitor is first accommodated in the reception area before going to the royal court itself. Similarly, before the Day of Qiyámat, there is a “pre-trial” in the

'Álame-barzakh. These comments are in answer to the question as to how are we presented before Alláh Ta'álá? This is a brief explanation.

To continue: Hadhrat Junaid Baghdádí رحمه الله عليه said: "I have been forgiven and been given the glad tidings of Jannat here in the 'Álame-barzakh. I have also been granted high stages. However, I have been left behind by my fellow Muslim brother, my neighbour." The questioner was amazed at this comment. He said: "Hadhrat, your neighbour who has passed away was not known for any special deeds. We had never seen him make any special mujáhadah, or carry out any special riyádhah, or perform any 'ibádat like staying up at night in prayer, or make an excess of nafl namáz, or keep optional fasts in abundance. We have not seen any of these. So, why has he excelled?"

Over there, realities come to the fore and present themselves. Hadhrat Junaid Baghdádí رحمه الله عليه replied: "The fact of the matter is this: I was alone with no responsibilities: no wife, no dependants. I was care-free. So I busied myself with communicating with Alláh Ta'álá. However, my neighbour was married and had a family to support. He was obliged to go and work so that he could support his family. Also, his nafs had certain rights on him:

إِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا وَلِزَوْجِكَ عَلَيْكَ حَقًّا

*Your nafs (life) has rights over you; your wife has rights over you.*

"He was involved in his necessary 'ibádat, he kept way from harám, he fulfilled the rights others had on him, and it was on the basis of this taqwá, together with the intention and du'á that he made that 'O Alláh, free me as you have freed Junaid, so that I can also make your 'ibádat as he is doing,' that he achieved what he did."

To earn what is halál tayyib is no ordinary achievement. While occupied in earning halál this was his intention. It was because of his intention that he earned this high position. Alláh Ta'álá was virtually saying: "My bondsman desired to make such 'ibádat as Hadhrat Junaid Baghdádí رحمه الله عليه. Even though he did not find the opportunity to do so, but he attained that reward based on his intention."

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Deeds depend on the intention*

Just ponder: To be involved in farming and watering the fields, or to be a labourer and earn in this manner and, simultaneously, make meagre 'ibádat with taqwá is a great 'ibádat. So, this trade is not “dunyá” – it is also 'ibádat and a very great 'ibádat. Rasúlulláh ﷺ stated that the trader will be with the Ambiyá ﷺ, the siddiqín and the shuhadá'.

Rasúlulláh ﷺ also said that when this trader comes home tired and exhausted after a day's work – running from here to there, fetching this and that – and falls asleep at night tired out, he sleeps completely forgiven. He has performed his Ishá namáz with Jamá'at and he then performed his Fajr namáz with Jamá'at, Rasúlulláh ﷺ states that the whole night is written down for him as 'ibádat and forgiveness!

On the night of the fifteenth of Shábán some are staying awake at night busy with nafl 'ibádat, they have visited the cemetery and recited Fátihah for the forgiveness of the deceased, but this trader, tired out from the day's work, is unable to keep awake and sleeps away, he still gets the thawáb of the virtues promised for the night of the fifteenth of Shábán!

Do you now understand what trade is?

It comes in the Hadíth Sharíf that Rasúlulláh ﷺ has stated that when this trader, being occupied with his business the whole day, comes home in the evening and places his foot in his house the mercy of Alláh Ta'álá descends much more on him. And Alláh Ta'álá has a special muhabbat for him.

**Rahá'ish, ásá'ish, zíbá'ish, numá'ish**

The seeking of a livelihood has a number of degrees. The first is fardh, the second is mustahab, the third is mubáh and the fourth is harám.

That person who has nothing to eat and is in abject poverty and is destitute, for him to seek an income is fardh. This stage is referred to as Rahá'ish. This stage is fardh – to attain that much is compulsory.

If the person has sufficient to eat twice a day, but he desires to have something more, so that he can eat with some comfort, then for him to earn that much more is mustahab. This stage is referred to as ásá'ish, meaning comfort. After the stage of rahá'ish comes the stage of ásá'ish.

This will apply not only to food and drink, but will apply to clothes, to food and drink, to housing, and so forth. Applying these stages to housing we have the following: Having a small house which will provide shelter from the rain and the wind, from the cold and the heat, would be at the level of the first stage of rahá'ish: One's needs have been fulfilled. Having a house providing some comfort in addition to providing the basic necessities would fall into the next stage of ásá'ish. By the way, these words I am using were coined by Hadhratwálá رحمه الله عليه. He had a habit of rhyming his words.

This second stage of ásá'ish – to earn that much as to be in comfort – is mustahab. To earn so that one has more than the basic necessities and be comfortable and have the means to be at ease, will cause one to have peace of mind. The 'ibádat that is performed now will also be with peace of mind and tranquillity. Otherwise it will be the situation of:

*Evil income will result in an evil heart.*

And if the heart is filled with evil the person's deeds will be evil.

So, to strive in work in order to attain some comfort and ease (ásá'ish) would be mustahab.

### **Necessities of life: to have food, clothes and a house to stay in**

The necessities of life are: to have food, clothes and a house to stay in.

The third stage is that of zíbá'ish, also referred to as zínat – elegance/adornment. Food should be delicious as well. The clothes should be presentable as well. The house should be elegant. There is some decorative work. These features, over and above the level of comfort, are termed zínat. This would then be mubáh. A mubáh act is one for which there is neither reward nor punishment.

When I went to London, before my previous trip here to South Africa, I saw that they had carpets laid on the floors of their toilets. I was quite amazed at this, not having seeing this done before. My initial reaction was: "What unnecessary expenditure! What a waste of money!" This was just a thought. I enquired: "There are carpets in the rooms, where we walk with our shoes, but why are there carpets in the toilet as well?" My hosts explained: "Mauláná, the cold here is intense. You will find thick

wallpaper hanging on the walls and the floors will have carpets. If these were not there, and one walks barefoot on the floor, the cold enters the body and one will get sick. These are methods used to ward off the cold and to protect ourselves.”

Just see: What we had thought was an act of show (numá’ish), what we had thought was an indication of pride and arrogance – may Alláh Ta’álá protect us from sin, as the thought of sin is also sin, thinking evil of others is also a sin – turned out to have a sound basis. Now I understood. The carpet was in the category of necessities. At the most it would fall in the category of ásá’ish. It does not fall into the category of zínat and zíbá’ish. However, even if it was done for beautification and for decorative purposes, then it would be mubáh.

There are thus three categories of earning discussed so far: the first of fardh, the second mustahab and the third of mubáh. Yes, the fourth category of earning would be harám.

Possibly there are those who did not know this. Is there a category of earning that is fardh, a category that is mustahab and a category that is mubáh? Offo! This is an amazing elucidation! And there is a fourth category of earning and this is harám. This category is that of numá’ish. This is to do something for show; to impress others; to do something out of pride and arrogance; to show one’s high social status in the eyes of others. This is all harám. One should not have this intention. One can have any of the other three intentions – they would all be permissible. The first is fardh, the other two are permissible, that of mustahab and mubáh. There is no sin attached to these two.

One aspect that should be obvious to you after knowing the different stages is that we are referring to those earnings which are earned by halál means. One has to attain halál rizq. That is why that person who earns a living with the intention of fulfilling the wájib rights on himself, his family and dependents, so that he can feed and clothe them and, besides this, he also has the intention of, from time to time, seeing to the needs and the welfare of the poor and destitute, and also of his neighbours, that he may attend their needs and comfort, and that is the reason why he is exerting himself more and more in earning, it comes in the Hadíth Sharíf that such

a trader's face will shine more beautifully than the brilliance of the moon of the fourteenth night on the Day of Qiyámat!

So, just see: the trader sleeps in a state in which he is forgiven; Alláh Ta'álá is happy with the trader; the trader's face will outshine the brilliance of the moon of the fourteenth night on the Day of Qiyámat – but which trader is being referred to? It is that trader mentioned in the Hadíth Sharíf I had quoted:

التَّاجِرُ الصَّدُوقُ الْأَمِينُ

It is that trader who does not betray the trust placed in him and does not deceive others during his business and transactions with others. The virtues mentioned above refer to this category of trader. Do not for a moment question: What will I sell and what will I earn by using halál means? It is stated in the Hadíth Sharíf that those earnings that have come through deceitful and impermissible means, may appear to roll in and come in abundance, but in the end the result is that of loss and destruction. There is no barkat in that wealth. Money will be seen to be coming in but how it disappears will not be perceived.

### **Qissah of the honest bamboo-seller**

Hadhratwálá رحمه الله عليه mentioned that there was a person in Kámpur who started a business selling bamboo. Hadhratwálá رحمه الله عليه had stayed in Kámpur for some time. He taught at the madrasah there for fourteen years.

This businessman had taqwá in him. The mas'alah is that if there is a fault in any item you are selling, you should reveal it to the buyer. Bamboo may have holes or various other defects. Reveal these to the customer. Similarly, clothes or other items may have defects which the customer may not be aware of. The trader knows these and he should inform the customer. According to the defect the price of the item will also be less.

So, this businessman selling bamboo used to point out to the customers that this particular bamboo had this problem, that that bamboo had this particular defect and shortcoming in it but the other bamboo was of good quality. The price of the former was less and the price of the latter was

more. Because of his forthright manner, his business was not flourishing.

The other adjacent bamboo-sellers, who did not have this taqwá and did not exercise this precaution, saw his plight and mocked at him. They commented: “Is this the way to make business, that you mention such things to the customers and do not make a sale and get no profits? This is definitely not the way to do business!” However, this bamboo-seller was of an honourable temperament and sádiqul-amín (as in the Hadíth Sharíf above) and carried on as he used to.

But, dear brothers, after the buyers developed confidence and trust in him, his business picked up and the business of the others began to wane. This person’s business flourished to such an extent that the business of the others virtually collapsed. He became very wealthy. If a person acts according to the Sharí’at with taqwá, and he remains steadfast, that he should find himself in straitened conditions? This can never be!

### **Imám Abú Hanífah رحمه الله عليه and the roll of faulty cloth**

Imám Abú Hanífah رحمه الله عليه was a cloth merchant running a flourishing business. This trade was a family trade that had been running in the family from the time of his grandfather. He had inherited his shop from his father’s inheritance. The shop was huge and he had employees as well. Buyers used to come to the shop to buy but he also had a worker who used to take the cloth to the marketplace to sell.

On this one occasion a worker was sent out with some bales of cloth to sell. One roll of cloth had a defect in it. Imám Abú Hanífah رحمه الله عليه instructed the worker that if anybody wished to buy this cloth it should be pointed out to him that the cloth had a defect. The worker took the cloth and went to sell it. When the cloth was sold, this particular roll was also sold. When he returned, he gave the details of his sales to Imám Abú Hanífah رحمه الله عليه and handed over the money received. On being handed the money Imám Abú Hanífah رحمه الله عليه enquired: “When you sold that particular roll of cloth, did you reveal the defect to the buyer?” The worker said: “Hadhrat, I forgot! I did not point out the defect. I sold that cloth for such and such an amount.” Imám Abú Hanífah رحمه الله عليه said: “That money has now become intermingled – halál and harám have now become mixed.

It does not behove us to utilise this money.” The entire proceeds – the entire amount that had been realised from the sale of all the bales of cloth, amounting to thousands – he gave away in charity!

These virtues which have been explained, and what has been shown and proven that trade is not dunyá, that trade is also Dín, and Dín is also 'ibádat, and 'ibádat has some rules and regulations governing it. And that trader that takes all this into consideration and is involved in trade, his stage is very high. What can be higher than that one should be in the company of the Ambiyá عليهم السلام, in the company of the siddiqín, in the company of the shuhadá'; sleeping at night he is forgiven; the mercy of Alláh Ta'álá descends on him; Alláh Ta'álá shows muhabbat towards him; and on the Day of Qiyámat his face will shine brighter than the fourteenth moon?

However, my dear friends, brothers and buzurgs, having listened to the virtues working and of earning, do not criticise such personages who have restrained themselves from working. They are not involved in seeking a livelihood. The condition attached to seeking a livelihood is that it should be halál. The Hadíth Sharíf states quite categorically:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

*Seeking of a halál livelihood is fardh after the fardh of 'ibádat.*

It is apparent that the basic fardh is the fardh of 'ibádat. And seeking a livelihood is merely an instrument to fulfil the fardh of 'ibádat. And it should not happen that what is the means is made into the primary objective, and the primary objective is relegated to a secondary position, that the primary objective of 'ibádat is discarded and one is occupied mainly in trade. This is topsy-turvy – the objective has been discarded and the means has been made into the objective; what is primary is made secondary and what is secondary is made primary.

For example: When we wake up in the morning, our first fardh is this that we should cleanse ourselves by means of wudhú and proceed to the masjid – provided that the masjid is not at a distance – and perform our Fajr namáz with Jamá'at. The order for namáz is that whichever namáz that we have been ordered to perform – the five obligatory prayers – should

be performed in whatever time – the stipulated times – in the prescribed manner – with Jamá’at – in whichever place – in the masjid – provided that there is no Shar’í excuse. This is the order we have to obey first on waking up in the morning. Thereafter we have to fulfil the other fardh of seeking a livelihood by involving ourselves in work.

### **The status of tawakkul is higher**

However, if some bandah of Alláh Ta’álá keeps himself occupied only in the fardh of ‘ibádat and pays no attention to seeking a halál livelihood – how can a person be engaged in two occupations at the same time? – and he is a záhíd, one should not level any criticism at him, as we see being done. People say: “What has happened to him that he has broken his arms and legs and sits in the masjid? Can’t he go out and work? We have heard many virtues of earning a livelihood.”

Undoubtedly, that is true. For me and you this is true. However, for that person in whose heart Alláh Ta’álá has instilled the strength of taqwá – that person whose gaze is not on means – and he does not utilise these and, with strength of heart, he places his trust completely on Alláh Ta’álá – which is termed tawakkul, for which there are certain pre-conditions, which he has attained already – his status is much higher than the one going out to seek a livelihood. It comes in the Hadíth Sharíf that that person who is so busy in the tiláwat of the Qur’án Sharíf that he has not one free moment from his tiláwat, Alláh Ta’álá says that he has no need to earn a livelihood and that He will be sufficient to see to his needs, to that extent that he does not even need to free himself to make du’á. Du’á is also a methodology. Alláh Ta’álá is saying: “Do not even make du’á. I am sufficient for you.”

وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝

*And put your trust in Alláh. Alláh is sufficient as Trustee. (S.33.48.)*

The status of Rasúlulláh صلى الله عليه وسلم is very high and noble. One should think twice before criticising. What work did he undertake? Before nabúwat, Rasúlulláh صلى الله عليه وسلم used to take the goods of Hadhrat Khadíjah رضى الله تعالى عنها and sold these for her, but after nabúwat can anybody prove his going out to earn a living? What trade was he involved in? What agricultural activity

did he undertake? Whose employment did he seek? What profession or method did he employ to accumulate wealth? None. It was “tawakkul-alalláh”.

Among the Ná’ibáne-Rasúl, if such representatives are to be found in the ummat, if they and those associated with them – their wives and their children – have in their hearts this strength of tawakkul-alalláh, then nobody can criticise them. Nobody can find fault with them. They do not go out to earn a living, but do not criticise them. Should they ever come to your door to beg from, you may feel justified in telling them off, but remember that you will be destroying your Dín. In fact, they do not go to anybody to beg, because then how could this be tawakkul-alalláh? To go to somebody’s threshold is contrary to the concept of tawakkul-alalláh. At times a weakness does creep in and mistakes are made. Two qissas come to mind.

### **Lesson from a dog on tawakkul**

This qissah appears in one of the Arabic kitábs: “Nafhatul Yemen”.

One person opted for tawakkul-alalláh and went into the mountains to spend his life in ’ibádat. Food kept on coming to him. Alláh Ta’álá placed a test on him and the food stopped coming. One mealtime passed without any food. The second mealtime passed without any food. The third mealtime also passed but still no food. This person became gabbrified – worried and anxious.

In this unsettled state he came down the mountain and went to the nearby town. He approached the house of a Christian woman and asked for food. She gave him three rotís. Taking these, he started walking away from the house. The Christian woman had a dog. The dog followed him. As they reached the outskirts of the town the dog started barking at him and leapt at him as if he wanted to bite him on his leg. The buzurg threw down one rotí at the dog. The dog went after the rotí and started to eat it. As soon as it had eaten the rotí the dog went after him again. Barking again he charged for his leg. The buzurg threw another rotí at him. The dog ate the second rotí and charged after him again. The buzurg, in his fright, threw the last rotí at him. He had received three rotís and he lost all three rotís,

having thrown all three to the dog. The dog ate the third rotí and again charged at him.

The dog was on the point of biting him when this ábed addressed the dog: “O shameless creature! I had obtained three rotís from the house of your owner and I have given all three to you, so why do you still wish to attack me, O shameless one?” Alláh Ta’álá wanted the buzurg to learn a lesson and gave the dog the power of speech. The dog said: “Am I shameless or are you shameless? I had chosen to lie at the threshold of my master’s house and there were many a time when my master forgot to give me food. At times, days went by without my receiving any food, but I never left the threshold of my master. But you, having missed out on merely three meals, left the threshold of your real Master and came begging to the door of my master! Am I shameless or are you shameless?” Alláh Ta’álá taught him a lesson through the dog. This also happens.

### **Each according to his status**

Hadhrat Ibráhím Bin Adham رحمه الله عليه was a king. He is a well-known figure. Ask him what did he attain by giving up his kingdom and choosing the Path of Faqír (the path of the Mendicants – i.e. Tasawwuf). He had tasted the delight of both these domains. The wazír had approached him to resume his kingship, saying: “The door is still open for you to rule. Please return.” He had replied: “I have no need of it.” He must have found a better substitute.

He carried on along his journey. Night came and he stopped over at a particular spot. Alláh Ta’álá sent some food for him. The food was very delicious, of high quality and very fragrant. In the same vicinity there lived on the mountainside another poor buzurg. He had been there for several years. Alláh Ta’álá used to send him food daily as well but his food was very simple. On witnessing what had been sent to Hadhrat Ibráhím Bin Adham رحمه الله عليه, he thought to himself: “I have been here for so many years, having left off worldly affairs – having become a tárike-dunyá – I have been engaged in the ’ibádat of Alláh Ta’álá, and I get only simple food whereas that person is having food so delicious and appetising that its aroma is reaching me even!”

Very perplexed, he addressed Alláh Ta'álá: "Wáh, Alláh-Mia, Wáh! I am an 'ábed for so many years and I receive only this food, whereas that person just came today and he has such delicious and excellent food?" Alláh Ta'álá instilled into his heart by way of ilhám: "That is correct. You have just seen the superficial aspect. You have not taken account into account who he was and who you were."

Let me just digress to point out the following: People speak of "equality". The cry is: "Equality! Equality!" Equality is not a factor even by Alláh Ta'álá. Even He does not deal with everybody on an equal basis. He is the Kháliq of everybody and deals with everybody according to his status, taking into account factors like temperament and disposition.

To continue: Alláh Ta'álá went on: "He was a king. He set aside his crown for My sake. You, on the other hand, were a grass-cutter, earning your livelihood by cutting grass. This food you are receiving is far better than what you used to eat. This other person, what he has left aside, how will he tolerate the food you are eating? If you are unhappy, your hoe and basket which you had left behind, are still there. You may climb off the mountainside, reclaim your hoe and basket, cut grass and sell it and eat!"

However, having being making the zikr of Alláh Ta'álá for so long, there had developed a very beautiful relationship with Alláh Ta'álá. This person became penitent: "I have erred. I had not realised what the real situation was."

What work was he doing? None. He was assisted by Alláh Ta'álá from the unseen. If a person has tawakkul-alalláh, with strength of heart in oneself and those connected to one, then it is not necessary to adopt any external means of livelihood. To the contrary, these are people who are there to distribute – to take and give the best of things to others and not to take for themselves. I am attempting to refute a criticism. People tend to say: "Whatever people we have seen who are muttaqí and parezghár, we have seen that they are dying of hunger. Neither do they possess proper food nor do they have presentable clothes, nor a decent house to stay in! What type of muttaqí, what type of auliyá-Alláh, what type of Alláh-wálá are they? We are better off than them. If Alláh Ta'álá was pleased with them

then He would have given them more than us.”

Being Muslim, for a Muslim to make such statements...? This is similar to the statements hurled at Rasúlulláh ﷺ by the kuffár of the Quraish of Makkah. One should make taubah. For a káfir to mouth such statements is to be expected, but for a mu'min to say such things...? Remember very well that Rasúlulláh ﷺ had no shortages. He was told: “If you so wish, I will convert the mountains of Uhud into gold for you.” His reply was: “No. I prefer to eat at one time and the kitchen fire should be cold at another.” There was a reason for this also. However, the point is that Alláh Ta'álá made the offer to him, but the bondsman, Rasúlulláh ﷺ, was not in favour.

Similarly, as for the auliyá-Alláh – those who are true walís – they have no shortages. But they themselves decline. Why get involved in arguments and fights? Why take on the burden of keeping accounts? Why take on the worry of having to make qurbání and pay zakát? Then is the worry of spending the money correctly. These are distractions, diverting attention in another direction. Seeing their weaknesses they make du'á: “O Alláh! We do not desire wealth.” Alláh Ta'álá wanted to give them, but they declined.

On the other hand there were such bandas of Alláh Ta'álá, auliyá-Alláh, to whom Alláh Ta'álá offered wealth and their response was: “Certainly, I will gladly accept! I shall keep proper records. I will see to the poor and destitute, fulfil my obligations of qurbání, fitrah and zakát. I will attend to the destitute and see to their needs and welfare. Bring forth Your bounties.”

### **Abdul Qádir Jilání رحمه الله عليه buys an expensive material**

Gauthe -Pák, Sheikh Abdul Qádir Jilání رحمه الله عليه, was blessed by Alláh Ta'álá with a great deal of wealth and he accepted. He used to eat murg-pulao – a chicken and rice delicacy – daily. It is well known among the auliyá-Alláh that the excellent food he ate and exquisite clothes he wore, no other walí has ever ate or worn. There is an incident related about him:

A cloth merchant went to the king to sell some cloth. This material was so expensive that the king could not afford to buy it from his personal funds. The merchant left without the king buying the cloth. Being in Baghdád, the

merchant decided to pay a visit to Gauthe-Pák, Sheikh Abdul Qádir Jilání رحمه الله عليه. During the course of their conversation Gauthe-Pák رحمه الله عليه asked him the reason for his visit to Baghdád. The merchant explained that it was a business trip. What was he selling? Cloth. Gauthe-Pák رحمه الله عليه requested him to bring forth his material so that he could also see it.

When he saw the cloth it so happened that it was the very cloth the king could not afford to buy because of insufficient funds, Gauthe-Pák رحمه الله عليه expressed the wish to buy it. The merchant said: “Huzúr! Forgive me for saying this, but this cloth is so expensive that even the king could not afford to buy it.” Gauthe-Pák رحمه الله عليه could afford it and he gave him the required sum and bought the material. The tailor was then summoned and the cloth was given to him to sew a chogah for him.

The king came to know of this whole affair and he became infuriated. He told the wazír: “What I could not afford to buy, Abdul Qádir has bought? This is an insult to me! Go and question him about it!” The wazír went and met Gauthe-Pák رحمه الله عليه.

They were still sitting and chatting when the khádim-e-khás came and addressed Gauthe-Pák رحمه الله عليه: “Huzúr! That cloth that you had given for the chogah to be sewn is insufficient and there is not enough material to complete the one sleeve. How shall we complete the sewing of the sleeve?” Gauthe-Pák رحمه الله عليه said: “Is that so? Well, it is not a problem. Go to my room and you will find lying there a piece of hessian cloth. Take this hessian to the tailor and tell him to join it up to complete the sleeve.”

Just ponder: What was the quality and value of that material and what was the quality and value of the hessian? But in his eyes, gold and silver were equal to pieces of broken clay-pot. He did not buy the cloth for purpose of showing off, for numá’ish. Just now I had explained to you the four different levels. He bought it for refreshing the rúháníyet of the heart and as a sign of Shukr for a blessing that was showered on him by Alláh Ta’álá.

It comes in the Hadíth Sharíf words to the effect that Alláh Ta’álá states: “When I see on my bondsman the effects of My blessings, then I am happy with him.” Rasúlulláh صلى الله عليه وسلم has pointed out that when Alláh Ta’álá sees the effects of His ne’mats on the body of his bondsman He becomes happy. This person has valued the ne’mat.

The wazír became anxious and frightened. He thought to himself: “Is this person one to be questioned on his actions? In his eyes the expensive cloth and the hessian held equal value. No. He did not buy the cloth out of pride and conceit or out of arrogance. He had a ne’mat of Alláh Ta’álá with him and he bought it to express his shukr-lilláh.” He remained silent and did not pursue the matter.

When he returned he told the king: “Huzúr, there is a major difference in temperaments between us and him in regard to niyet.” “What is that?” the king asked. The wazír said: “Such an expensive piece of cloth, which you yourself saw, was sewn into a chogah but there was not enough material to complete the sleeve. Hadhrat then instructed, ‘Take that piece of hessian cloth and join it up.’” The king was also completely amazed at hearing this.

The excellent food that Hadhrat Gauthe-Pák رحمه الله عليه had eaten and the fine clothes that he had worn were unmatched by others. And what was his status? He was among the great auliyá-Alláh: His status was higher than that of the ‘abdáls. In fact, the rank of ‘abdáliyeh is distributed from the Gauth.

### **The piety of Hadhrat Ashraf Alí Thánwí رحمه الله عليه**

The honoured father of our Hadhratwálá رحمه الله عليه [i.e. the father of Hadhrat Ashraf Alí Thánwí رحمه الله عليه] was a landowner and had some good properties. After his demise, when the properties had to be distributed, there arose some doubt in Hadhratwálá رحمه الله عليه concerning the share that he would inherit. He asked Mauláná Rashíd Ahmed Gangohí رحمه الله عليه on the permissibility of taking the property. Mauláná Rashíd Ahmed Gangohí رحمه الله عليه replied: “If you take it, it is a fatwá, and if you do not take it is taqwá.”

*[That is, the legal ruling would be that it is permissible to take the property, but not to take the property would be an act of piety.]*

Consequently Hadhratwálá رحمه الله عليه did not take the property. For a short time he also suffered abject poverty. So much so that visitors used to come and were fed while husband and wife went to bed without food. Such a time was also experienced. However, thereafter, dear brethren, when the

ne'mats of Alláh Ta'álá started showering, it was like royalty! Once, a very large sum of money came to him. Hadhratwálá رحمه الله عليه became anxious and worried. "What shall I do with this?" he exclaimed anxiously. After some thought he said: "My heart desires that I send one thousand rupees to Deoband Madrasah and one thousand rupees to Saháranpur Madrasah."

What was the level of Hadhratwálá's fairness and justice? These were of the highest degree. His taqwá was of a very elevated level. His life was led at a very high level of caution and vigilance. Yet, what trade was he involved in? What agricultural activity did he undertake? Whose employment was he in at a later stage? Where was there a desire to accumulate wealth? Where was there any sign of greed and avarice? He distributed everything. The poor of Thánah Bhawan, orphans and widows were given a monthly allowance, which was noted down in a book. Some came forward to collect this allowance themselves; others had the allowance sent to their homes.

### **His fairness and justice – qissah of the two melons**

What was his fairness and justice like? Alláhu-Akbar! Once a peasant farmer brought two melons and gave it to Hadhratwálá رحمه الله عليه: "One was enough. Why was it necessary to bring two?" In the simple straightforward manner of the rural people the peasant replied: "Who does not know that you have two wives? The one is for the one wife and the other is for the other." Hadhratwálá رحمه الله عليه said: "Very well. But, dear brother, they should be exactly equal."

Just take note that the melons should be exactly equal in order that the one wife receives exactly the same as the other wife.

Many people have a great desire to marry a second wife. In fact, Barí-Pírání Sáhibáh – Hadhratwálá's رحمه الله عليه first wife – once remarked to Hadhratwálá رحمه الله عليه: "By marrying a second wife you have opened the road for your murídín to marry second wives also!" Hadhratwálá رحمه الله عليه replied: "To the contrary, I have closed the road!" She said: "Closed the road? In what manner?" Hadhratwálá رحمه الله عليه said: "My murídín witness all the time how I treat both of you with complete fairness and justice. Every item is shared equally between the two of you. If some parcel is tied in a string and is given to me then the item is divided equally. For measuring there is a scale

present in the khánqáh. Also, that very string is cut and given equally to the two of you. What goes to one goes to the other.”

Nowadays even one wife is not treated with fairness and justice, so how will justice be done between two wives?

To continue: The peasant responded: “I know you. You are particular about being equal therefore I have weighed both melons before coming. You can weigh them and see for yourself. There is your scale.” Hadhratwálá رحمه الله عليه weighed the melons and, really, they were of equal weight! Hadhratwálá رحمه الله عليه then said: “Fine. They are of equal weight. But show me, out of the two which is the sweeter one and which is not so sweet?”

Just ponder: To what degree is there fairness and justice? To what extent is there mujáhadah with the nafs? To what extent is there riyádhah? How much effort is not undertaken?

The peasant said: “You draw very fine lines! Did I thrust myself into them? I do not know.” Hadhratwálá رحمه الله عليه said: “Not to worry.” He took a knife and cut both the melons in half, setting one half of each melon into the one pan of the scale and the other half of each melon into the other pan. Adjusting them until they were equal he sent one set to the one wife and the other set to the other wife. Now there was equality. What an extremely high level of taqwá does this not demonstrate!

There are certain topics that are not suitable to be discussed in public gatherings, but the mashá’ikh will mention them. Mauláná Gangohí رحمه الله عليه had discussed some amazing topics in his majális, topics that appear to be contrary to modesty. In any case, what has been narrated above is amazing in itself. Yet there is more. I am attempting to show you the qualities of our akábir who preceded us.

Hadhratwálá رحمه الله عليه used to say – and in this there was no boasting but an invitation to simulate: “When I am having marital relations with my one wife I consider it harám to hold the picture in my mind of my second wife at that particular time – I make sure that a mental image of her should not come.” Hadhratwálá’s رحمه الله عليه one wife was a bit elderly and the second wife was of a younger, youthful age. There is a big difference in the mental images and the imaginings pertaining to the two. Hadhratwálá رحمه الله عليه used to say: “These are very fine points. To control one’s thoughts is very

difficult. But I consider it to be harám and I avoid this visualising.”

Of course, the other mas’alah is in its place, namely that the gaze of a person, coming from the shopping centre, falls on some attractive and beautiful woman and her image now sits in his brain and at night or at any other time, he has marital relations with his wife, and he brings forth that image to ignite and increase his passion. Though he is having relations with his wife, yet he is guilty of having committed the sin of ziná! Yes, he has committed the sin of ziná!

### **Sháh Abdul-Quddus Gangohí رحمه الله عليه and the ta’wíz of barkat**

To continue: We were discussing the topic of asbáb (means). If certain personages have not made use of the asbáb and have not resorted to the recognised methods of earning a livelihood, we should not criticise them. They have no need of using means. Their lives were that of tawakkul. Their wives and children were also on tawakkul.

Sháh Abdul-Quddus Gangohí رحمه الله عليه at times had no food to eat. Occasionally he used to go into the house and then sit down and say to himself: “It is the misfortune of Abdul-Quddus that he has to stay hungry because of his sins, but the wife is also staying hungry.” Very occasionally his wife used to complain and he used to reassure her: “Make a little sabr – have patience and fortitude. Excellent and delicious food is being prepared in Jannat!”

If we were to say the same thing to our wives, they would say: “What is being prepared in Jannat you eat – give me my food here to eat!” However, his wife was also of that calibre and level of tawakkul and she was also able to dispense with means.

Once it so happened that Sháh Abdul-Quddus رحمه الله عليه was away on a journey and his sheikh came to visit. At the time there was no food in the house to eat at all. The servant scurried about here and there hoping to find some flour. The sheikh sensed something was not right. He enquired: “What is the problem?” She said: “Huzúr, there is nothing to eat. I am trying to find some flour.” He took out a rupee and gave it to her. “Go and buy some flour and prepare something. I shall then eat.” She did this and he ate what was prepared. He then wrote out a ta’wíz and said: “Place this in what you

have bought. In-shá-Alláh, there will be barkat.” He then left.

In the days that followed there was food twice a day. A worried Sháh Abdul-Quddus رحمه الله asked his wife: “What is happening? Why are we not without food?” She explained: “Your sheikh came the day you were gone out. There was no food in the house. He gave some money for food and left a ta’wíz to be placed in the grain. This is the barkat of that ta’wíz.” Sháh Abdul-Quddus رحمه الله said: “Is that so? It is disrespectful to keep such a ta’wíz in the grain. It deserves to be kept on my head and not in the grain. Where is it?” He went inside and took it out and placed it in the turban on his head. After a few days the grain was used up.

### **Mauláná Rashíd Ahmed Gangohí رحمه الله is given a kímíyá**

Mauláná Rashíd Ahmed Gangohí رحمه الله was given a kímíyá by a majzúb. Mauláná Rashíd Ahmed Gangohí رحمه الله took it and placed it on a shelf in the house. The majzúb passed by a few days later and commented drily to Mauláná Rashíd Ahmed Gangohí رحمه الله: “Wáh, molví! Wáh! You have lost it, haven’t you?” When Mauláná went to check he found that, in fact, it was missing! Somebody had thought that it was just an ordinary bit of grass and threw it away!

These were our akábir buzurgs! Their gaze was not in this direction but directed at tawakkul. They were ones who distributed and did not accumulate.

I shall end off by relating a few other qissas:

### **Sháh Álimgír رحمه الله and his brother, Dárá Shiku**

After Sháh Jahán, his son Sháh Álimgír رحمه الله was due to take over the throne. His brother, Dárá Shiku, felt he should be the one to wear the crown instead. Dárá Shiku went to visit a buzurg. The buzurg welcomed him and, shifting from the quilt on which he was sitting, requested the young prince to come and sit there.

The buzurg was acting according to the Hadíth Sharíf which states that one should treat every person according to his status. Dárá Shiku declined: “Huzúr! Who am I?”

Out of respect for the buzurg he was hesitant to sit at the sitting place of

the buzurg, on his very quilt, whereas one should not be rash enough to refuse. One should obey as instructed – there is goodness in this. But Dárá Shiku did not do this and he went to sit in front facing the buzurg.

They conversed with one another. As Dárá Shiku took his leave he requested: “Huzúr! Make du’á that I receive the crown and that I become the king.” The buzurg replied: “That was my wish as well but what can I do...? Anyhow, very well, I shall make du’á for you.”

He did not want to hurt his feelings – anybody’s feelings. Hurting people’s feelings was something he could never do. “Very well. I shall make du’á for you.” Dárá Shiku departed.

Sháh Álimgír رحمه الله عليه came to find out about his brother’s visit to the buzurg. Sháh Álimgír رحمه الله عليه was a great muhaddith. He also went to pay a visit to the buzurg. The buzurg saw the prince enter and again shifted from his quilt and said: “Honoured Prince, come and sit here.” Sháh Álimgír رحمه الله عليه did not hesitate. “Very well.” He went to sit on the quilt that the buzurg had vacated for him. They conversed with one another. As Sháh Álimgír رحمه الله عليه took his leave he requested: “Huzúr! It is my desire that I receive the crown and become ruler.” The buzurg replied: “You have it already!”

In what way? The buzurg had offered him his quilt to sit on and he had done so! Sháh Álimgír رحمه الله عليه instantly saw the relationship. He quickly said: “Hadhrrat, this is only one half of it and not the whole. I may have the throne but I have not been crowned.” The buzurg replied: “Bháí, that is not in my hands. That slave of yours – the one that fills water in a jug for you to make wudhú – it is in his hands.” Sháh Álimgír رحمه الله عليه thanked him and departed.

On reaching home he immediately ordered his slave: “Bring water for me to make wudhú!” The slave brought the water. Sháh Álimgír رحمه الله عليه took off the turban from his head and placed it on one side on a pedestal and he performed his wudhú. On completing his wudhú he ordered the slave: “Take this turban of mine and place it on my head!” The slave said: “Huzúr! Have mercy on me! Please excuse me, as I have never done it before. Your honoured turban should be touched by my lowly hands..?” Sháh Álimgír رحمه الله عليه spoke in a severe tone: “I order you to do it! Take it and place it on

my head!” The slave had no option but to obey the command. “Very well.” He took the turban and placed on Sháh ’Álamgír’s رحمة الله عليه head. The slave then said: “You received the throne over there and you have received the crown over here. However, our secrets have been exposed. It is not proper that I remain here. Huzúr, I request you to set me free.” Sháh ’Álamgír رحمة الله عليه said: “I am setting you free. You may go.”

Who was this unknown person? A mere slave! What was in his power? The authority to crown! The throne was given by the one buzurg over there and the crown was received from the one over here. Yet, neither of the two had any worldly occupation. They were not doing any farming. They were not involved in business and trade. They were not employees. Their stage and level was that of tawakkul-alalláh.

### **Sháh Abdul Azíz رحمة الله عليه and the English Governor**

It was during the time of British rule in India that the English Governor came to meet Sháh Abdul Azíz رحمة الله عليه, the son of Sháh Walíyulláh رحمة الله عليه. The Governor’s head had no rúháníyet in it but was filled only with materialism. Sháh Abdul Azíz رحمة الله عليه was never involved in any business or sought any employment, yet had no lack of food. The Governor was quick to notice that he had no obvious sources of income and of sustenance, so he asked: “How do you manage to eat?” Sháh Abdul Azíz رحمة الله عليه evaded the question and gave no reply. Later, when about to leave, the Governor took out some silver coins from his pocket and presented them to Sháh Abdul Azíz رحمة الله عليه, saying: “Huzúr, please accept this gift.” Sháh Abdul Azíz رحمة الله عليه said: “Very well.” He took the money and immediately remarked: “This is how I eat!”

### **Sháh Abdul Qádir Sáhib رحمة الله عليه refuses a gift**

Sháh Abdul Qádir Sáhib رحمة الله عليه is among those personages who had no worldly occupation but who lived a royal life. A person brought a collection of koryá to Sháhsáhib, who thought to himself: “This appears to be a poor person. How can I take these koryá from him?” He did not take the gift. This person left, taking his gift with him.

Subsequent to this, the presents and gifts that used to pour in, ceased.

A stage came when Sháhsáhib had no food even. He thought to himself: “What has happened?” The answer suddenly struck him: “That person who had brought the koryá which I refused to take – I hurt his feelings! This is a result of that refusal of mine!”

He sent his servant to call this person. When he came Sháhsáhib said to him: “Bháí, at that time you gladly brought it. Now I am actually begging for it.” This person said: “Hadhrat, I had brought it out of pure muhabbat. I had meticulously collected the koryá one by one for you. When Hadhrat refused, I thought I would wait for the opportunity and present it to you again at a more appropriate occasion. Although I have had need for it, I have not touched it and have kept it intact.” Sháhsáhib said: “Bháí, go and bring it.” He brought it and Sháhsáhib accepted it.

The paths opened up again. Sháhsáhib was involved in the work of Dín. He was involved in serving the Dín of Alláh Ta’álá with sincerity and honesty and Alláh Ta’álá opened the paths for him again. Whosoever becomes Alláh’s, Alláh Ta’álá becomes his.

### **A sincere student’s arrangements for food**

Qárí Pánípat رحمه الله عليه was well known for his qirá’at. Initially he was a qárí only, but later became a molví as well. A mauláná went to him to learn qirá’at. Qárisáhib told him: “Bháí, first make arrangements for your meals and then come for your lessons.” The mauláná said: “Huzúr, I have come to correct my tajwíd of the Qur’án Sharíf, purely for the pleasure of Alláh Ta’álá. Food He will give. I am not requesting you for food. I merely request you to teach me.” Qárisáhib acceded, “Very well.”

One mealtime came and went and a second mealtime came and went, but there was no food forthcoming. The people in the neighbourhood were also not bothered. After taking his lesson the mauláná went to stay in the nearby masjid. It so happened that one person in the neighbourhood passed away.

This qissah was related to us by Hadhratwálá رحمه الله عليه. He also made the following pertinent and concise statements: “There should be ikhlás for the pleasure of Alláh Ta’álá. If there is ikhlás where can there be iflás (poverty)? Where there is khulús (sincerity) there is much fulús (money).”

There was a local custom to feed the needy for forty days whenever anyone passes away. Otherwise nobody bothered about caring for the mauláná. The mauláná ate well for these forty days. At times he was sent some halwá, at other times some meat and rotí, and so forth.

When the forty days were over, news came that somebody else had passed away. Again there was food for the next forty days! When these forty days came to an end, news again came that somebody else had passed away! The people in the neighbourhood came to realise that every forty days somebody was passing away! They said: “Let us make arrangements for meals for the youngster or else everybody in the neighbourhood will die off!” The arrangements were made and thereafter the sequence of deaths stopped! It was as if Alláh Ta’álá was saying: “If you do not make arrangements for such a bondsman of Mine, I will make the arrangements through your hands!”

### **In conclusion**

What I had said initially was that seeking a halál earning is fardh after the other fará'idh is for me and you. This does not apply to those who are true Ná'ib-e-Rasúl those who have khulús in the true sense of the word, who have tawakkul, with the necessary strength of heart in themselves and those connected to them. These means, whether of trade or agriculture or employment, are asbábe-ghair-ádiyah – means that are habits but not necessities. It is not an absolute rule that earnings will only accrue through trade, farming and employment. That is why one should not criticise those who dispense with these means.

The áyát and the Hadíth Sharíf that I have quoted are for me and you. I have tried to show that many talks and lectures have been given on the topics of wudhú, namáz and rozah, but concerning clothes and food, which we consider to be “worldly” topics, not much has been said. It is apparent that these are not worldly topics but form very much part of Dín.

It is the fadhl of Alláh Ta’álá that I have managed to discuss these topics. It is also a manifestation of your muhabbat and khulús. Those who know me know how very weak I am and that I suffer from dizzy spells and am unable to sit for long periods.

Today I have discussed briefly the subject of earning halál and the associated virtues. Do not consider it to be dunyá but consider it to be Dín, making sure that you have the niyet of earning by halál means. In the gaze of Alláh Ta'álá that trader will be a loved one; it will also be a source of showering of blessings; it will be a means of being forgiven as well, as he sleeps at night exhausted from his day's efforts. On the Day of Qiyámat his face will be shining bright like that of the glittering moon. It comes in the Hadíth Sharíf that nine parts of rahmat and barkat are kept in trade and one part in other occupations. You have also seen that the status of the Ambiyá عليهم السلام, the shuhadá' and the siddiqín are attained by this trader, provided that he is earning halál. From this you will realise that, as far as we are concerned, for a mu'min everything is Dín and not dunyá.

Alláh Ta'álá has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

*O you who Believe! Eat what is tayyib (pure, delicious and of high quality)  
which We have provided for you. (S.2.172.)*

On this I had said that garments should also be “delicious”, homes should also be “delicious”. I had explained to you the four levels as well.

Rasúlulláh صلى الله عليه وسلم had said:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

*Seeking a halál livelihood is compulsory after the fundamental fará'idh of  
'ibádat.*

I had also said that the effects of harám, the results of harám, are not good. The núráníyet that is produced by halál is not produced by harám. Therefore, when keeping rozah, if a person has harám or doubtful wealth, he should rather borrow halál tayyib money as a loan to buy his food. Also, the loan should be taken from a non-Muslim, so that at least in Ramadhán his food that is ingested at the time of sehrí and iftár is halál.

In discussing in front of you the topic of earning a worldly livelihood, I have explained that this is Dín and not dunyá. Every task of a Muslim is Dín and not dunyá.

I end off by making du'á that Alláh Ta'álá grant you and me the tawfíq to

earn halál and grant us the tawfíq to abstain from harám.

آمِينَ يَا رَبَّ الْعَالَمِينَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

فِي آمَانَا لِلَّهِ

Khudá háfiz.



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulillah, once again, solely through the fadhl of Alláh Ta'álá and the barkat of my Sheikh رحمه الله عليه -also, not forgetting the valued du'ás of our readers – this sixteenth discourse is ready.

Among the many challenges facing the Muslims is that of assessing the flood of Islámic information that is presented to them. This information comes from non-Muslim sources, in the mass media, as well as from Muslim sources. We have lectures, periodicals, newspapers, radio stations and also an abundance of Islámic websites on the internet. How does one sift out the truth from the false, the good from the bad?

An 'álim once put the question to Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه and put it thus: We do not have the time to go through each and every book that we come across, so how do we know that the book is reliable? The reply given was that we should be thoroughly familiar with our own religion and school of thought. Then, whatever is contrary to this had to be treated with caution. In-shá-Alláh Ta'álá, following this advice will be of great assistance to all of us in dealing with the vast amount of information that we are bombarded with.

Another important point to bear in mind is the following: Looking at the correspondence of those who used to write to Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, one notices that time and again the du'á

made and the advice given is to develop istiḳāmat.

What is istiḳāmat? The dictionary meanings of istiḳāmat are: “firmness; stability; constancy; steadfastness; rectitude; uprightness.” The word also implies carrying out tasks correctly and perfectly. The message conveyed is that one should carry out tasks perfectly, constantly and with steadfastness, even though the quantity is small. The emphasis is on quality rather than quantity; on constancy and continuity rather than impulsiveness.

The majlis being presented to you should be viewed bearing the above in mind. In this majlis a variety of topics are discussed by Hadhrat Mauláná Muhammad Masīhulláh Khán Sáhīb رحمه الله عليه. The topics discussed are important for all of us. This majlis was conducted in South Africa, given it an added importance as the topics discussed pertain more to us and others like us who live as Muslim minorities in westernised countries.

Several topics are emphasised over and over again. The purpose is to develop istiḳāmat in the sálik: the sálik may have heard a topic discussed previously, but the importance may have escaped his notice. By discussing the topic again, its importance is brought out. It is an occasion for the sálik to look at himself whether he has brought that particular aspect into his/her life and whether there is perfection and constancy in carrying that task. In this way, the sálik progresses step by step, stage by stage, but, under the guidance of his sheikh he reaches his/ her destination.

May Alláh Ta’álá grant us all the taufīq to follow the teachings of our Sheikh رحمه الله عليه. May Alláh Ta’álá save us from being swayed this way and that way by all the different winds that are blowing around us.

Ámín.

Dr. I.M.



*[This majlis was conducted by Hadhrat Mauláná Muhammad Masīhulláh Khán Sáhīb رحمه الله عليه in South Africa, most probably in the year 1982 or 1984]*

**ENTER INTO ISLÁM FULLY**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

*O you who believe! Enter into Islam completely [and perfectly] and do not follow the footsteps of Shaitán. Indeed, he is to you a clear enemy (S.2.208.)*

### **Fulfilling promises**

Before this, by the tawfíq of Alláh Ta'álá, and the focused attention, du'ás and the sincerity of intentions of all you honoured people here – before going on to narrate something in connection with this áyate-karímah – it is appropriate to say that, it was brought to my attention at about two o'clock or half-past two, that a majlis or a bayán shall take place. At the time of namáz I had no knowledge of having to deliver a bayán. That is why I was unperturbed. Zuhr namáz was performed in another masjid. When returning from there, as I was about to go upstairs to my room, it was indicated to me to proceed to a room downstairs. Thinking that some arrangements had been made for tea, I came this way. I do not eat any lunch. Whatever my habit is at home, that is my habit away from home, whether it concerns my ma'múlát or my eating habits. There, in the room, a dastarkhán was laid, some cold refreshments were served, what you call “ice-cream” – very delicious! I partook a very little of it and drank a very small amount of tea, not even a quarter cup.

We were in haste to come here seeing that word had been dropped into my ear about this majlis, because it is not decent that, when a written or verbal promise has been made to someone, when one has committed oneself, to act contrary to it. My temperament feels ashamed. It is a human, Shar'í and natural demand that a person should carefully weigh a promise before committing oneself and, once one has committed oneself, one should fulfil the promise.

Punctuality as far as time is concerned, my honoured friends, is an Islámic teaching. We have absolutely no need to take from others any aspects, whether they relate to matters intellectual, temperamental, Shar'í or common law. What is there lacking in our home, Islám? Each and every

facet and every situation have been set forth in detail. Rasúlulláh ﷺ has not neglected to comment on every topic for his ummat. Whatever was of benefit, or could be of benefit, from whatever aspect – not only on aspects of 'ibádat, but also on matters concerning mu'ásharat has been narrated.

Our thinking is that Islám is only concerned with namáz and rozah, these few necessary acts of 'ibádat. This has become the general attitude amongst our people. But this is not the case. From the time of one's birth till the time that one enters the grave, and whatever is going to transpire in the grave till the time of Qiyámat, and then till entry into Jannat or Jahannam and the conditions to be found there – that is, from birth till one's final abode in the hereafter – have all been narrated. We have absolutely no need to ask any other individual, any other nation, any other country, concerning anything connected to any aspect of our lives.

### **Istinjá – its method**

Take a simple act like istinjá – cleansing oneself after answering the call of nature: we have been taught even its method. From here we can assess that other (more important) aspects will definitely have been narrated. Besides the thawáb and reward we will be earning in the hereafter – this being our basic intention, that Alláh Ta'álá should be pleased with us, this being our aim and objective in every each of our actions. Nevertheless, other benefits also accrue.

With regard to istinjá, we have been shown and taught even its method: Do not stand and urinate; squat and urinate; when squatting select a spot that is elevated (if one had to urinate in an open place); if the spot is low, urinate in such a manner that urine-drops does not splash back on you but gets quickly absorbed into the ground. If drops of urine are allowed to splash onto one's trouser-legs, or feet or shoes then, after death, one will be liable for punishment in the grave as well.

### **Punishment in the grave**

You may be aware or may have heard that Rasúlulláh ﷺ, accompanied by some of his sahábah رضى الله تعالى عنهم, was passing by a qabrástán, when he

suddenly stood still and commanded: “Bring two green twigs.” These were brought. Rasúlulláh ﷺ planted the one on one of the graves and planted the other on another grave, letting them stand erect. The sahábah رضی اللہ تعالیٰ عنہم enquired: “O Rasúlulláh ﷺ, why have you done this? We have never seen you do this before.” Rasúlulláh ﷺ said: “The person buried here, lying in this grave, is being punished. The reason is that he did not take care to protect himself from drops of urine splashing onto him. And this other grave that is here is of that person who was a tale-bearer. He is being punished because of his tale-bearing.”

### **Tale-bearing – definition and a qissah**

I am sure that you know what is tale-bearing: A person goes to another and tells him: “This other person said such and such about you. This is harmful to your interests.” He then goes to the other person and tells him: “I am sure that you know that your so-called friend is scheming up plans to harm you and saying such and such about you.”

This is called tale-bearing. In this matter today’s world has advanced a great deal! To create disunity and discord has become our profession. To bring about unity or strengthen any existing bond is something that we have distanced ourselves from. Tale-bearing is something that we have to take great care to save ourselves from.

In connection with tale-bearing, a qissah comes to mind:

There was this one person who was quite wealthy. He had a number of servants and slaves. As he had the necessary wealth this is in order. The Shari’at asks that of what use is that wealth, of what benefit is that opulence? If Alláh Ta’álá has blessed a person with wealth, and employing servants is not harmful, neither at that moment nor in the future, and there is no danger of suffering financial difficulties, neither at that moment nor in the future, and this person does not keep servants, then he is a stingy person and a miser of the highest degree! Such a person should have a servant and take work from a servant.

To continue: This well-to-do person was in need of a slave and he went out searching for one. It was an age where slaves were kept. Slaves were being sold in the marketplace.

In search of a slave, he wandered through the marketplace, inspecting the various slaves presented there. He then noticed an individual selling a particular slave. He noted that the slave was youthful and extremely handsome. His body was muscular, his limbs strong and firm. He was immediately drawn to him and his heart was set on buying him. He expressed this desire to the owner of the slave that he wished to buy this particular slave. The owner noticed, from the fine clothes, demeanour and speech of this person that he was from the nobility. He took him aside and quietly warned him: “For goodness sake, do not buy this slave! Think for yourself: if he had no serious fault in him – one that is harmful and damaging – why would I ever sell somebody who is young and strong and handsome like him? He has such a major defect that you will surely suffer from its effects. He is a tale-bearer, and that is why I am selling him.” But the buyer was not prepared to listen to the owner.

It behoves a person that, if he is not prepared to use his own common sense and reason, he should take the advice of another and have confidence in him, provided that there is no evidence of this person’s enmity.

With great reluctance the owner sold him this slave. The new owner took him home. The slave was very intelligent. He worked hard and long at gaining the confidence of his new owner and his wife. When he was certain that he had achieved this and that they trusted him fully and would not reject anything he said, his old habit of tale-bearing manifested itself. He told his owner: “I have been here now with you for a long time. You have observed that I have proved myself to be truthful. I can tell you something that is absolutely truthful: it is this that your wife has forged a liaison with a stranger, of which I am aware.”

The husband thought to himself: “Such a long time has passed, and he has proved himself to be trustworthy, and this is what he is saying, but... should I take him seriously?” When the slave kept on repeating the same calumny, it had an effect on him, it being part of the nature of man that he is affected by the repetition of any statement. The slave then gave the owner a grave warning: “If you are not prepared to listen to me, just watch out for that day when your throat will be slit!”

The slave then went to his owner’s wife and said: “Do you know that your

husband is having an affair with another woman? I have tried very hard to save him from this woman, but he is completely infatuated with her. Despite my efforts, he is just not prepared to listen to reason.”

This is not a minor matter. How can any woman tolerate such a situation? When a man will not tolerate this shierk, that his wife’s eyes should wander onto another – this being the demands of an honourable disposition – similarly, a wife will not tolerate that her husband has an affair with another woman. From this you can gauge that if, humans being humans, a husband and wife being of honourable dispositions, will not tolerate this shierk of sharing their partners with others, how can or will Alláh Ta’álá be happy or tolerate the shierk of anybody making partners with him? This is a matter to ponder over.

To continue: The same tale the slave kept on repeating to the wife, just as he had kept on repeating the other tale to the husband. Then, one day the wife asked him: “Well then, what is the form of deliverance from this situation? What can one do to disenchant his heart him from this other woman so that his affair terminates?” The slave replied: “I know of a special talisman – a charm or amulet. I shall make an effort, by myself or with the help of others whom I am acquainted with. But the situation is serious...”

Just see his guile! He had gone to the husband and said: “There will come a day when your throat will be slit, seeing that you are not prepared to listen!” He then went to the wife and said: “I know of the talisman to be used, but it is not going to be easy...”

In desperation, she pleaded: “As far as is possible, I shall do whatever I can. What is it that I have to do?” The slave said: “When your husband is sleeping and he is in deep sleep, you take a knife and go to him and cut some strands of hair from the under-section of his beard and bring them to me.” Can you see his shrewdness? He continued. “When you have brought the strands of hair, I shall recite the special words of the charm on them and tie some knots, and this will result in discord and separation between him and this other woman.”

He then went to the husband and said: “Be alert! I fear that the time has come that your throat is going to be slit!” That night he lay in his bed, but where would sleep come? When the thought has been instilled in the

mind that one's throat will be slit, can anybody still sleep peacefully? But he pretended to be fast asleep.

His wife approached. Through half-open eyes he saw that she had a knife in her hand. She tip-toed nearer and bent to cut the hair from the underside of his beard. He, on the other hand, having been told that his throat was to be slit that night, was now convinced that she was wielding a knife to slit his throat, and he grabbed her hand. Snatching the knife out of her hand, he slit her throat with that very knife!

It is obvious that an incident like this cannot be concealed. The police were informed and he was arrested for her murder. He was found guilty and sentenced to be hanged. The whole story thus came out. Just before he was hanged, somebody asked him: "Why did you do it?" He replied: "This was the result of my own foolishness and immaturity. I did not accept the advice of one who had my welfare at heart. When I wished to buy this slave, the previous owner warned me that he was a tale-bearer and that one day I would surely suffer some harm from him. But I did not listen. I fell for his tale-bearing. My wife is also gone, my home is destroyed and my life is also ending."

My beloved friends! Whatever narration concerning oneself, whosoever narrates it, it is not permissible to accept it as truth. To be cautious thereafter, is another matter. There should be a full investigation first. There is a specific mas'alah regarding this: without proper investigation – without definite evidence – to act according to hearsay is not permissible.

To continue: Rasúlulláh ﷺ said that the person in the one grave was one who did not safeguard himself from drops of urine splashing on him and the person in the other grave was one who was a tale-bearer. "I have planted these green twigs on both their graves. The twigs will make tasbîh of Alláh as long as they remain. And the effect of the tasbîh will be that the punishment of the dweller will be lightened." The same with the other grave: "As long as the twig makes tasbîh, the punishment of the dweller in that grave will also be lightened." And it is not impossible that one day the punishment can end as well. Just assess for yourself the concern Rasúlulláh ﷺ had.

## Flowers on graves

From this I do not wish that it should be implied that it is proved that all flowers and plants on a grave will continuously be making the tasbîh of Alláh Ta'álá, whereas there is no proof for this. Also, the implication of having plants growing on the graves of people, and especially of the auliyá-Alláh, is that we consider them to be sinners and that they are undergoing punishment.

This is the mas'alah of the Sharí'at, and when the Sharí'at has stated something then it means that this is the order of Alláh Ta'álá and Rasúlulláh صلى الله عليه وسلم. That order (amr) that is not attained by qiyás, but is contrary to reason, which is referred to as amr-istihsání, shall be kept as it is and as it was according to the circumstances and the situation upon which it was stated. It will not be changed. This is the mas'alah.

Take this example: Rasúlulláh صلى الله عليه وسلم was leading the namáz. One sahabí رضي الله تعالى عنه, after making wudhú, tripped and fell as he was returning. The other sahabah رضي الله تعالى عنهم burst out laughing while they were in namáz. After completion of the namáz, Rasúlulláh صلى الله عليه وسلم said: "Those of you who laughed out loud while in namáz, your wudhú is broken and your namáz is invalidated. Repeat your wudhú and your namáz."

This is contrary to "reason" and is an amr-istihsání. No impurity was excreted. There was merely the act of laughing. How can one's wudhú break? And, once the order was given that the wudhú was broken, it is obvious that the namáz cannot be valid in the absence of wudhú. This particular order where the wudhú is broken, is called amr-istihsání. That is why it is said that that namáz in which there is rukú' and sajdah, if one were to laugh out loudly, the wudhú would break; whereas that namáz which has neither rukú' nor sajdah, this wudhú will not break. It is a different matter that the namáz will become invalid. This is amr-istihsání. It cannot change and cannot be applied to other situations: If a person is merely sitting, not making namáz, and he laughs out loudly, his wudhú does not break.

We were discussing istinjá and Rasúlulláh's صلى الله عليه وسلم statements. Rasúlulláh صلى الله عليه وسلم also showed the method of performing istinjá, and said that thereafter one should then use a mud-clot (dhelá) to wipe oneself dry. We consider this to be a minor matter and have mostly discarded this

practice.

You are aware that non-Muslim groups are obsessed with research. Numerous Ph.Ds. are undertaken on various research projects. One such research project was undertaken by an English doctor: he wondered why the Nabí of the Muslims, Rasúlulláh ﷺ, gave the order to wipe with a mud-clot after making istinjá. We, as Muslims, are in no need of such research. All we need to know is that Rasúlulláh ﷺ gave such an instruction at such a time. We have merely to obey. Why? We are in no need of any such philosophy and reasons. Our relationship is not such that we will obey only if we were to understand the reason behind the instruction. Wanting to know the reason behind an instruction and then only to obey is a sign of stupidity; it is a condition of having no faith and confidence – may Alláh Ta’álá save us from this! This attitude is one that can lead us to kufr. To undertake academic research is something else, but research is not needed for carrying out actions: our ímán dictates this is the order of Alláh Ta’álá and that of Rasúlulláh ﷺ.

### **Medical benefit of using mud-clods**

To continue: We had heard related to us by Hadhratwálá, Hadhrat Ashraf Alí Thánwí رحمه الله عليه. Hadhratwálá mentioned that he came across the article where this doctor wrote that for years he was doing research on why this instruction was given that one should wipe oneself with a mud-clot after having made istinjá. Then, one day, the following conclusions struck him: Urine is acidic. The residual drops of urine will, therefore, show an acidic effect on the urethra. The antidote to an acid is an alkali. Because of the harshness of acid, if drops of urine remain behind, this urine can have an adverse effect on the urethra. And the Nabí, Rasúlulláh ﷺ, where he had prescribed for his ummat deeds that are of benefit in the hereafter and also to save the ummat from harm in the hereafter, he had also prescribed deeds to save the ummat from worldly harms. This, then, is a bodily harm, where there is a danger of developing some illness. The urine has acidity in it and has the potential to cause harm, and the antidote is an alkaline so that the mud-clot draws out the drops of urine and its alkalinity neutralises the acidity, preventing the development of any illnesses. The

order that Rasúlulláh صلى الله عليه وسلم gave to use the mud-clot, thus, provides this worldly benefit.

One can thus gauge from this that whatever is harmful, Rasúlulláh صلى الله عليه وسلم has instructed us to abstain from it, and whatever is beneficial, we have been instructed to carry out. Everything has been narrated.

To continue with our topic: Among the instructions given to us is that, when we have promised somebody and given one's word to somebody, concerning time, be punctual in keeping to the time, unless some special, valid obstacle presents itself. This punctuality as far as time is concerned, is a mas'alah of our teachings, of our Shari'at, of our Islám.

It is not necessary for us to take lessons from observing the punctuality of others in that other nationalities are very punctual. We have seen, during the time of British rule, that when a person had made an appointment with some Ra'ís for a specific time, and he would arrive just two minutes early for an appointment, this person would look at his watch and would not enter the premises to say that he had come. He would look at his watch and would wait two minutes outside. At exactly the appointed time would he announce his arrival. So exact was the punctuality. Our akábir, the ahlulláh, as well, were very meticulous about being punctual.

So, this is a promise – it is a commitment – and we have been ordered to fulfil our promises:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ

*O you Believers! Fulfil your promises. (S.5.1.)*

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ۖ

*Surely you will be taken to account for promises made. (S.17.34.)*

### **Promises of the heart we have to fulfil as well**

We have this concept that promises are those that we make verbally and these are called promises and these are the only promises we have to fulfil. No, not at all! Even if we have made any promises in our hearts to anybody, to bring benefit or ease and comfort to anybody, these also have to be fulfilled! If we had made the promise in our hearts, but have not voiced it,

then this promise has also to be fulfilled. This promise made in the heart is making a promise to Alláh Ta'álá. It is necessary to fulfil this promise. If one does not fulfil this promise, there is a real danger of suffering some worldly harm!

It is accepted that as far as the ahlulláh are concerned, when some resolve sets into their hearts, provided that it is not contrary to the Sharí'at and there is some "alarm bell" (khatak) that rings in their heart, instilled from Alláh Ta'álá, it becomes a responsibility that they fulfil that resolve. If they do not fulfil that resolve – if they take no notice of that khatak – they do suffer some worldly harm, even though they may not suffer in the hereafter; for punishment in the hereafter is for sins only and not for matters that are not sins.

### **Do not ignore the 'khatak' in the heart: a qissah**

Hadhratwálá, Hadhrat Ashraf Alí Thánwí رحمه الله عليه, mentioned an incident:

A particular pír from elsewhere came to visit a particular locality. It is a natural desire to visit a person according to the status that he enjoys. When the local buzurg, who was a resident in that locality, heard of the arrival of this other person, he felt the desire to meet the visitor. When he stood up to proceed to meet him, the thought came into his heart: "Do not go." So he sat down again. Then he thought: "This is only a wehm – an unsubstantiated doubt – that I am having. I should go." He stood up to go. Again the thought came to him: "Do not go." He sat down again. After a little while he thought to himself for the third time, ANo, really, I should go and visit him. This is only my wehm. I have heard that he is a pious person." He stood up to go. Again the thought came to him: "Do not go!" Again he sat down. At the fourth instance he ignored the warning and proceeded towards the door. He had hardly taken two steps when his foot slipped and he twisted his ankle and fell down!

### **Importance of sincerity of intention**

Another qissah: There is a qissah of an individual who was travelling in the countryside at a time when there was a severe drought and famine. He saw a large mound of sand in the distance and thought: "O Alláh! If

this mound of sand could turn into grain, I would distribute it among all the poor.” This was a thought in his heart and became a promise of his. Alláh Ta’álá instructed the nabí of the time to inform this person that the sand will remain as it is, but the sincerity of his intention was noted by Alláh Ta’álá, and he would receive the reward in his Book of Good Deeds of having distributed that much grain to the poor!

### **Not honouring a promise**

Another qissah: Another person made this resolve: “O Alláh! Were I to receive a bag of money I would give the money away in charity!” Alláh Ta’álá sent him a bag of money. The thought now came to him: “If I were to give this away in charity, what would I do if I am in need?” His intention changed and became corrupt. He did not distribute the money.

You must have heard that there may be delay (dher) with Alláh Ta’álá, but not darkness or injustice (indher). Shortly thereafter, this person developed toothache. He went for treatment but to no avail. The pain increased. His teeth started falling out one by one. The pain and agony increased. He finally went out to the wilderness and lay down in complete despair. A Voice told him: “You had made a promise of distributing some money. I sent you a bag of money, but you turned back on your promise. Unless and until you do not give the money away, all your teeth will fall out.”

Just ponder: On the one hand there was this person without possessing any grain and the sand remaining as it was, but Alláh Ta’álá knew the sincerity of his intention, he was rewarded according to his intention. On the other hand, this person was given what he asked for, but his intention became corrupt and suffered its consequences, because he had not kept to the promise he had made.

### **Adl and fadhl: Justice and bounty of Alláh Ta’álá**

As I was saying, by Alláh Ta’álá there is dher (delay) – this is due to some wisdom, some tact on His part – but there is no indher (darkness / injustice). Otherwise, taking those kings who do not rule with justice, if Alláh Ta’álá were to be unjust as well, what difference would there be between the worldly kings and the King of kings?

There are two attributes of Alláh Ta'álá to consider: One is adl and the other is fadhl. Remember very well: never ask Alláh Ta'álá for adl, but always ask for fadhl. Should Alláh Ta'álá decide to deal with us with adl, dear friends, having placed one foot on the ground one will not remain alive long enough to place one's second foot on the ground! We should always but always ask from Alláh Ta'álá His fadhl, not for adl.

Just ponder: can any sinner ever address Alláh Ta'álá and say: "O Alláh! Deal with me with adl."? No, he cannot. However, what is the demand of adl? It is that, when one has acted contrary to His orders, one should not ask to be punished. Who wants to be punished? No. One should never request adl. Never mind sinning, even after having made 'ibádat one should not say: "O Alláh! I have made this 'ibádat – deal with me with adl." The quality of 'ibádat we perform our Rabb knows very well. If we were to be dealt with adl, we would not be entitled to any reward. Any reward is purely His fadhl. We should make du'á for fadhl. He has already stated from before that for every good deed (nékí), He will reward us tenfold. Therefore, the reward for performing the five daily namáz is as having performed fifty namáz. We are only too well aware of the quality of our namáz. Nevertheless, we place our hope in His fadhl, as has been mentioned.

These are topics that come to mind. As the topics come to mind, I mention them. I do not think out the topics beforehand. What is achieved by such planning? One plans one thing and something entirely different happens.

One buzurg was asked: "How did you come to recognise Alláh Ta'álá?" He replied: "I recognised Him by the fact that I resolve something and it does not materialise – I resolve something and it does not materialise – I resolve something and it does not materialise – I resolve something and it does not materialise. From this I came to realise that there is another Being whose resolve overpowers mine."

Similarly, another was asked: "How would you define 'aql?" He replied: "Aql is that which recognises Alláh Ta'álá." He was then asked: "Who is Alláh Ta'álá?" He replied: "Alláh Ta'álá is He who cannot be encompassed by 'aql."

So, one should always ask for fadhl. How can one ask for adl? Even after 'ibádat, ask for fadhl. It is only through His fadhl that He accepts our

'ibádat. That is why our Dádá-pír, Hají Imdádulláh Sáhíb رحمه الله عليه, used to say to those who remarked deprecatingly, with regard to the namáz that they had performed: "O Hadhrat, what is my namáz? My namáz is nothing." that this is showing contempt to namáz. This should NOT to be said. One should rather say, "Alhamdulilláh! I have performed namáz with the taufiq of Alláh Ta'álá, and I have hope that, through His fadhl, it will be accepted."

These are words, though spoken by my tongue, but are the statements of my Sheikh رحمه الله عليه. What I have heard from him I am relaying to you.

### **Rahá'ish, árá'ish, zíbá'ish and numá'ish**

You will have noted that people have glass cabinets – even people over here possess them. There is no harm in having them, if Alláh Ta'álá has blessed one with wealth. I do not wish to discuss this matter now, as I have already discussed it somewhere else.

There is no objection to having these cabinets, bearing in mind a few guidelines: Briefly, there are four categories: Rahá'ish, árá'ish, zíbá'ish and numá'ish. I hope our mothers and sisters are also listening attentively! I have been informed that there are womenfolk who are also listening.

Firstly, there is rahá'ish: this means, to have a place to stay, where one can see to one's needs, where there is shade from the sun, protection from the rain and cold. Such a place is called a house – a place to stay and where one's basics needs are seen to. To attain this much is fardh and wájib. Secondly, we have árá'ish: possessing those items whereby one can live in comfort. The house may be built but, as yet, there are no features providing comfort. If Alláh Ta'álá has blessed one with wealth, one should add on features providing comfort: some paintwork; windows providing proper ventilation; rooms big enough to be comfortable; proper lighting; etc. – features providing comfort. This category is mustahab, whereas the first category was wájib. The third category is that of zíbá'ish or zínat: beauty/ elegance/ adornment. This category is mubáh – that is, it is já'iz. It is neither wájib nor mustahab. If Alláh Ta'álá has blessed one with wealth, and one undertakes to make the inside on one's home beautiful and elegant, then it is permissible. A person may have elegant carpets on the floor,

beautiful frames on the walls, valuable objects in glass cabinets, etc. This will fall in the category of zībā'ish and zinat.

### **Women and beautification**

For womenfolk to beautify themselves for their husbands, whether it is facial beauty, or beauty of their hair or their clothes, so that their husbands are happy with them, that their hearts are more attracted to them and are more drawn to them, is not merely mubáh, it is higher category than even mustahab. Zinat and zībā'ish of this type is not only mustahab but it is wájib for her, that her husband's heart remains attached to her and that his eyes do not drift to others and his feelings do not incline towards others. This is wájib for the wife: she should be neat and tidy, her hair properly combed, she should apply surmah, and wear attractive clothes.

However, we see our womenfolk adorning themselves and making themselves attractive when they go out to weddings, but the moment they come home they remove these clothes. These sisters who then claim that they are staying with zībā'ish and zinat – forgive me, but what they have said, and are saying, is not zībā'ish, but falls into a fourth category, and that is of numá'ish, which is harám.

This fourth category of numá'ish, to display to others, is harám. In addition, if the clothes worn are contrary to the Islámic teachings, and are an imitation of non-Muslims, what is termed as tashabbah of non-Muslims, following their fashions, then this act in itself will also be harám. What happens is that today she is wearing a particular outfit which she saw displayed in the shops on their mannequins. After a few days this outfit is taken off and another outfit is worn, another fashionable outfit from America or elsewhere which she saw displayed on another mannequin in the shops. The first outfit may have cost five hundred Rands and the second outfit also costs several hundred Rands. This involves another evil – destroying one's wealth. One may dress well but simple, but one should not imitate other nations. Imitation of other nations – tashabbah – is harám. Whether it is a male or a female who imitates other nations, in both cases it is harám. There is a very severe emphasis on its avoidance.

## Beards of men and tresses of women

A Hadíth Sharíf comes to mind:

Among the varied jamá'at of malá'ikah who recite the tasbíh, there is a tasbíh of one group of malá'ikah which is truly amazing. The tasbíh that this jamá'at of malá'ikah recite is:

سُبْحَانَ مَنْ زَيَّنَ الرِّجَالَ بِاللُّحَى وَزَيَّنَ النِّسَاءَ بِالذَّوَائِبِ

*We recite the tasbíh of that pure Alláh Who adorned males by way of their beards and of that pure Alláh Who adorned women by way of their tresses.*

What we are discussing is zínat: The tasbíh is of that zínat. It is not to be assumed that the beard is only for adornment. The zínat refers to the tasbíh. Having a beard infers that there is zínat in it. However, it is fardh to keep beard.

It is of the she'ár (symbols) of Islám. When it is said that: "It is merely a sunnat", this thought is plain deception. Performing a circumcision is also referred to as sunnat. It can also be said that the Azán is sunnat. When the thought is expressed that it is merely a sunnat, then these are not befitting words to be uttered by any Muslim. Can any person claiming to be an 'áshiq of Rasúlulláh صلى الله عليه وسلم say: "It is merely a sunnat."? What an unseemly sentence!

These are of the she'ár of Islám that men should keep beards and that women should have tresses – the longer the tresses, with beautification and grooming, to that extent it lends to the beauty and adornment of women. There was that age, when women used to have an altercation with one another and one would threaten the other: "Let my husband come home and see if I do not cause your tresses to be cut off!" This was said in extreme anger. When there was a fight between the menfolk, were one of the men to catch hold of the other's beard, this was the end! Everything else could be tolerated, but for somebody else to lay a hand on one's beard was intolerable. It was a grievous insult, damaging enough for the person to give an ultimatum: "Today it is either me or you!"

The beard is of the sh'ár of Islám – it is fardh to keep one. Not to keep a beard is a matter of sin. However, not to keep a beard and then to make

insulting comments about the beard and say: “What have you put up? A ‘sign-board’?” A statement also heard is that a beard is kept by goats. The person making this statement does not realise that this comment reaches back to include the Ambiyá عليهم السلام!

I tell my brothers that, when such comments are directed at them, they should not feel upset, because they are being praised by such comments. These critics have acknowledged your elevated status. Do you not know that not every shop has a “sign-board”, but only big and important firms will have “sign-boards”! In other words, what they are saying is that, because of your kámil ímán and because of you being a good Muslim, that beard of yours is evidence of you being a kámil, Díndár Muslim. That is what the “sign-board” signifies. They may mean something else by their comments, but they are, in actual fact, praising you.

### **Imitating others: a qissah concerning transposition of bodies**

I am reminded of a qissah. This is a historical incident that Hadhrat Ashraf Alí Thánwí رحمه الله عليه related to us:

It was the time of hajj. Normally, before or after hajj, people go to the qabrástán – Jannatul-Málá in Makkah and Jannatul-Baqí in Madínah – to recite fátiḥah.

As a group passed a certain grave, their gazes fell on the body inside and they saw, to their utter amazement, what appeared to be the body of a young Christian girl! As we are all aware, no non-Muslim is allowed entrance into the Haramain, sacred cities of Makkah Mu’azzamah and Madínah Munawwarah. How could a Christian girl be present here? What an amazing thing to happen! One of the onlookers said: “But a certain man – a proper practising Muslim performing his namáz at the proper times, with a proper beard and so forth – was buried in this grave! Where is his body? In his lifetime, was there any action of his that could be responsible for this strange occurrence? Let us enquire at his home.”

Some people went to the house where this man, whose body was supposed to be in the grave, used to reside to enquire from his wife. They asked her as to the kind of person her late husband was and what his character was like. She replied: “He was a very good man. He was regular and punctual in

his namáz and he kept a proper beard – he had all good qualities in him. Why are you asking?” They urged her: “Think carefully. Was there anything he may have done that was... er... not entirely Islámic?” The widow paused to think. After some thought, she spoke: “One thing comes to mind. It is this: When my husband was in need of ghusl after janábat, yes, he definitely did perform ghusl. However he used to comment: ‘There is this good thing about the Christian religion that it is not necessary to perform the ghusl of janábat.’”

What this implies is that the teachings of another religion have been given pre-eminence and virtue in direct opposition to the Islámic fardhíyat (compulsory ‘ibádat) of the ghusl of janábat. This amounts to a criticism and objection of the command of Alláh Ta’álá, that it would have better if this command was not there. As a habit he did perform the ghusl but, in his heart, he found the command distasteful and he wished that it would have been better if this command was not there.

Ponder! He was performing the ghusl but from his lips were issuing words belittling and condemning the Sharí’at, and he considered that he was a mu’min, but ímán had departed from him. Some words of kufr are uttered by people and, out of welfare and compassion for our brothers, it is necessary to point this out to them. They are unaware which words, if uttered, will lead to kufr. It is, therefore, necessary that these topics come to the ears of our brothers and sisters. Topics bringing tears to the eyes have been, and continue to be, discussed. Topics producing mirth and humour have also been, and continue to be, discussed. Historical topics are also discussed. But these are not as beneficial as discussing the topics of illnesses and the cures of these illnesses. Unfortunately, our inclinations and attentions are not on the latter.

To continue: One of those who were present at the grave had an amazing tale to tell. He said: “I recognise this girl in this grave, who appears to be a Christian. I am her ustád. I used to teach her in Paris. She accepted Islám in front of me – she read the shahádah at my hands. She passed away in Paris and was buried there. It was thereafter, with the season of hajj coming, that I came for hajj. This is that very girl!”

Just see: This girl, living in Paris as a Christian her whole life, then

accepted Islám, passed away there and was buried there, and now came to lie in a grave in Makkah Mu'azzamah; while this man, a resident of Makkah Mu'azzamah, regular with his namáz and rozah, a good Muslim in appearance, buried in the sacred precincts of Makkah Mu'azzamah, was not to be found where he was buried.

A collection was made and funds were made available to send the ustád to Paris where he spoke to the parents of the girl and sought permission to have the body buried in Paris to be exhumed. When the coffin was opened, the body of that Muslim person who was buried in Makkah Mu'azzamah was found to be lying in the coffin! Alláh Ta'álá had caused the body of the girl to be transposed from there, as if to say that this Dárul-Kufr was not a worthy place for her to lie and that the Dárul-Islám of Makkah Mu'azzamah was a more appropriate place for her. As for the body that was in the sacred precincts of Dárul-Islám, it was as if Alláh Ta'álá had said that this is not a place for kufr, and his body was transposed to a land of kufr.

One should ponder. One should be careful what words issue from our lips. When the month of Ramadhán approaches wherein we fast, there are many who do not fast. Well, they are responsible for their actions but, when asked if they are fasting, for them to say: "Why should one fast? Fasting is for those who do not have food at home," they do not realise that these are words of kufr.

As I was saying – and, hopefully, you would have listened attentively – a few aspects have been mentioned concerning rahá'ish, ásá'ish, zíbá'ish and numá'ish. We have been forbidden to imitate non-Muslims in those aspects specific to them, whether the tashabbah relates to opinions and statements, or the tashabbah relates to actions and deeds, or whether the tashabbah relates to clothing and dressing, or even to the extent of tashabbah related to methodologies which are specific to non-Muslims. That is why the fuqahá have written in connection with utensils made of brass – I have not seen them being used here, but they are used back home to make rotí, etc. – that it is not permissible for Muslims to use them; but should they wish to make use of brass utensils then they should be plated with copper to differentiate them from the brass utensils used by non-Muslims.

One can see that in connection with a utensil, which is an item apart from one's body, the Shari'at states that it needs to be differentiated from that of non-Muslims, then with regard to the clothes that are worn on one's body and are attached to the body, how much more the emphasis will there not be on avoiding tashabbah with non-Muslims. Going a step further, take one's face, which forms part of one's body, how much greater caution should one not exercise in avoiding tashabbah with the non-Muslims.

### **Not observing purdah is imitating others**

The absence of purdah is a feature of non-Muslim lifestyles. The Islámic teaching is that of adopting purdah– not of neglecting purdah (be-purdagí). By seeing others, by staying among them and by associating with them, the effects have manifested themselves and we have stopped observing purdah. We have adopted the ways of non-Muslims, this being tashabbah of them. Worse still, we do not consider this to be a defect within us. It is a general rule that when a wrong action is commonly practised and one's temperament repeats that action frequently, one ceases to recognise it being wrong.

Bribery is wrong and was considered to be such by everybody, but by employees indulging in bribery as a common practice, it being evil has gone out of the minds of people and, instead, they are proud of it and will enquire from one another: "How much do you earn?" The reply will be: "I nett X amount a month."

Friends! When an evil becomes common and widespread, no matter how recriminative it may be, the evil of it goes out of people's minds. It is then considered to be goodness. Neglecting purdah was the supreme degree of insult and humiliation. Be-purdagí is a feature of the non-Muslims. By associating with them, staying among them, imitating them, the evil of be-purdagí has disappeared from our minds and we see the results of this on front of us. To put a halt to this evil has now become very difficult.

The fact is that there is the statement of Alláh Ta'álá in the Qur'án Sharíf:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

*O Nabí (i.e. Rasúlulláh ﷺ) say to your wives, your daughters and the womenfolk of the Believers, if they perchance were to leave their homes, they should cover themselves with their sheets (from their heads till the bottom). (S.33.59.)*

Jaláb – this is a sheet that is thrown over the head and allowed to hang right down to the feet. This includes covering the head, face, chest, legs and feet.

### **An incident from days gone by indicating the high degree of hayá**

Let me mention an incident that occurred in the days gone by in Jalálábád, indicating the high degree of modesty and sense of shame in that era. In those days women used to travel in dolís. These were sedan chairs which had a canopy and were covered on all four sides. There was a very small window-type opening on the sides. Even if they had to travel short distances, they made use of the dolí. After the partition of the subcontinent (into India and Pakistan) the use of the dolí has ceased.

A wedding was taking place locally. A certain lady was travelling to the house where the bride resided. While travelling, she placed her face at the window – which she should not have done – and peeped outside. Nearby, there was a Khánsáhib who observed her action. He quickly went into his house, took out his rifle, loaded it, came out and shot the lady as she was still peeping from the little window. She died on the spot.

The carriers, unaware of what had happened, stopped at the house where the woman was proceeding to, and placed the chair on the ground. But who could come out? The woman was dead. A girl from the house came to receive her, but nobody climbed out. The carriers called out for the woman to alight, but there was no response. Finally, they lifted up the curtains, only to see her lying dead, shot through the head. There was a big commotion. Who shot her? The carriers recalled hearing a shot being fired but could not say from where it originated. When an investigation commenced, the Khánsáhib himself came forward and declared: “I shot her. If she had no intention of observing purdah, why did she sit in a dolí? If she decided to sit in a dolí, then why did she expose herself by peeping out? My ghairat (sense of honour) could not tolerate this situation. My ghairat impelled me

to take the measure I did. Today she exposes herself after choosing to sit in purdah in a dolí and tomorrow she will be walking in the street without purdah!" This incident took place a very long time ago.

I have to emphasise that the above incident is not part of Dín.

What we were discussing is that which is resolved in the heart, is a promise made to Alláh Ta'álá. If one acts contrary to this, it is dishonouring a promise. There will be accountability by Alláh Ta'álá. The discussion then went on to the topic of tashabbah.

### **Nisbat with Alláh Ta'álá and with Rasúlulláh** صلی الله علیه وسلم

One other matter comes to mind. Oh, if we could only take a lesson from it! These Ahkáme-Iláhí (Orders of Alláh Ta'álá) denote nisbat with Alláh Ta'álá. They denote nisbat with Rasúlulláh صلی الله علیه وسلم. The whole issue of nisbat is very wonderful and amazing. The nisbat of Madínah Tayyibah is with Rasúlulláh صلی الله علیه وسلم. The nisbat of Baitulláh Sharíf is with Alláh Ta'álá. Just see how much honour and respect is there for the city of Madínah Tayyibah. Just see how much honour and respect there is for the city of Makkah Mu'azzamah and of the Baitulláh Sharíf. Therefore, how much more respect and honour should one not hold in one's heart to the orders related to these? How much displeasure will there not be on acting contrary to these orders!

One person, having travelled through various countries, arrived at the time of hajj and went to Madínah Tayyibah. He bought some dahí (yoghurt), and, having eaten some, remarked: "I have been to such and such a place. The dahí of that place is better than the dahí of this place." When he went to sleep at night, Rasúlulláh صلی الله علیه وسلم said to him: "Seeing that you prefer the dahí of that other place you may as well leave here and go there!" When Rasúlulláh صلی الله علیه وسلم cannot tolerate even an adverse comment made about an item of food in his locality, how would he tolerate the actions of those who act contrary to his given orders?

There is a clear cut injunction:

حَالِفُوا الْمُشْرِكِينَ وَاعْمُوا اللَّحَى وَقَصُّوا الشَّوَارِبَ

*Act contrary to (the actions) of the mushrikín - lengthen your beards and*

*shorten your moustaches.*

As to the length of the beard, it is not unlimited. We should not be in imitation of the Yahúd or the Sikhs. This would again amount to tashabbah. The emphasis is on opposing the mushrikín.

To continue: The talk was on Alláh Ta'álá's fadhl and adl. These are two important attributes. We should never ask for adl but always ask for fadhl. If we were to be dealt with adl, our life would not be sustainable for even one moment: having taken one step, we would not live long enough to take another step forward.

### **Qissah of Hadhrat Shiblí رحمه الله عليه going to the masjid**

On the topic of fadhl I remembered a qissah concerning Hadhrat Shiblí رحمه الله عليه that he had made wudhú and was proceeding to the masjid to perform namáz رحمه الله عليه.

This should be our effort also, that we should make wudhú at home and perform all our five namáz in the House of Alláh Ta'álá. It is conceded that in this age many homes may not have water, so there is no problem in making wudhú at the masjid.

So, having made wudhú at home, Shiblí رحمه الله عليه was proceeding to the masjid when a Voice called out: "Shiblí! You are proceeding with those feet to Our House?" Shiblí رحمه الله عليه turned back. The Voice called out again: "Shiblí! Why have you turned your back on Our House? Why have you turned your face away?" Shiblí رحمه الله عليه stood still. The Voice called out again: "Shiblí! How can you make sabr from coming to Us that you have stood still?" Shiblí رحمه الله عليه cried out: "I am not allowed to proceed; I am not allowed to return; I am not allowed to stand." The Voice called out again: "Very well, Shiblí, you may come with those feet of yours towards Us." What a manifestation of muhabbat!

It is His fadhl that He has allowed us to perform namáz. Hají Imdádulláh Sáhíb رحمه الله عليه said many times that to state deprecatingly: "What is our namáz? It is nothing!" is an insulting statement. Do not say this. However, every each and namáz should be performed with diligence and care. Say to yourself: "I have presented myself in the court of Alláh Ta'álá. How should I stand? How should I make my intention and fold my hands? How should

I pronounce the words with clarity? Where should I place my gaze?” Yet, we acknowledge that who can perform his ‘ibádat at the level which the honour and dignity of Alláh Ta’álá demands? But, simultaneously, depart from the masjid with this yaqín that the namáz has been accepted.

### **A lesson to be learnt from imitation fruit**

The example we can provide is as follows: We were saying that people have glass cabinets in their houses and then we went on the topic of zínat, that it was permissible. Coming back: In these glass cabinets are to be found various ornaments. However, there should be no figurines and pictures of animate objects. One may also find, among the ornaments, a bowl or basket of artificial fruit – there may be melons, bananas, grapes, pears and apples, and so forth.

The first time that a simple person like myself came across this situation, the thought came to mind that the host has already kept some fruit ready for us; some bananas, grapes and some apples. Have these being kept to eat? But, after enquiring, I was informed: “These bananas, grapes and apples in front of you are not for eating.” “Then what are they for?” “Hadhrat, this is some artwork. A certain person has fashioned these into the form of fruit from clay, painted them in the colours of real fruit and baked them in an oven to give this presentation.” I was amazed. It was so cleverly done as to appear like real fruit – real bananas, grapes, apples and melons, yet made of clay!

Also amazing is the fact that the original, real fruit would cost just a few cents or Rands, yet, these artificial fruits, because of the clever craftsmanship, cost ten times or more than the real fruit! Instead of you giving fifty cents you gave five Rands for each fruit. What type of person are you? You pay fifty cents for the original and five Rands for the artificial fruit that cannot be eaten but is a mere copy of the real fruit? If you are so happy that you are prepared to reward the craftsman ten times the cost of the original, and you are proudly displaying the fruit in your glass cabinet, then why would Alláh Ta’álá not accept that rozah and namáz, even though they may not be like the original rozah and namáz made by Rasúlulláh ﷺ, but are attempts at replicating the same? Definitely He will!

One should leave the masjid with this yaqín that definitely He will. Our Dádá-pír, Hají Imdádulláh Sáhíb رحمه الله عليه also said: “Having completed one namáz and one now performs the next namáz, have the yaqín that the previous namáz was accepted. If a king calls one of his citizens to his royal court and he is displeased with him will he invite him again? Definitely not! In a similar manner, if Alláh Ta’álá has blessed one with taufíq of making ‘ibádat in His Royal court, and then blesses you with the taufíq to perform ‘ibádat in His Royal court once again, it implies that the first ‘ibádat was accepted.”

The mas’alah of tashabbah has again been proved in a wonderful and amazing manner from the above explanation. Friends, there is great qabúliyet in imitating the pious. Similarly, there is great repugnance in imitating the evil. Another word had come to my lips, but I did not use it.

We hear people commenting sarcastically: “Does Dín rest on the way you dress?” Yes. Dín does rest on the way you dress! Wear Islámí clothes and then see! When somebody wears a kurtah extending to below the knees, people lift their eyebrows. One person over here told me – I had been told this before and I have heard it again today – that when a person wearing white Islámí clothes and a topí, and has a beard, the indigenous people will greet them with respect and will say that this is a Musalmán. And when a person is not dressed in this manner but has a coat and trousers, despite being a Muslim, the response is not the same. And when he is asked: “Who is this person and who is that person?” the reply given is that this person is an Indian, while the other person is a Muslim. Even the indigenous people differentiate on the basis of clothes and appearance. This is the fadhl of Alláh Ta’álá.

### **Hadhrat Músá عليهم السلام and the magicians**

What can one do? Issues keep on returning. Leave aside what happens in dreams, but have you not heard? Hadhrat Músá عليهم السلام was sent by Alláh Ta’álá to Fir’oun who had become very arrogant. Hadhrat Músá عليهم السلام was ordered to invite him to Tauhíd.

However, dear friends, those who refuse to accept, will refuse to accept

the Word of Alláh Ta'álá; and those who refuse to accept the Word of Alláh Ta'álá, and those who do not accept the Word of Alláh Ta'álá, where will they accept the word of the Rasúl also? Shaitán did not accept the Word of Alláh Ta'álá; Abú Jahl did not accept the word of Rasúlulláh ﷺ. Nimrod did not accept the word of Hadhrat Ibráhím ﷺ. And Fir'oun refused to accept the word of Hadhrat Músá ﷺ.

Fir'oun had never suffered even a headache. He felt himself to be invincible and claimed godhead for himself. He was given respite for three hundred and fifty years, during which time he was not afflicted with even a headache. Fir'oun thought that he was god. How much time was he not given?

As mentioned before, there is dher by Alláh Ta'álá – a period of respite – but there is no indher (injustice). One should not abuse the respite given by Alláh Ta'álá, as mentioned earlier in the qissah of the person who did not keep to his promise of giving charity after Alláh Ta'álá gave him money.

Fir'oun still refused to accept after the three hundred and fifty years were up. Instead, he summoned all the magicians in the land. It should be noted that in that age there were no magicians superior to the ones that Fir'oun had. When the magicians gathered, their leader told his disciples: “Go and find out the type of clothes Músá was wearing. Make for yourselves exactly the same type of clothes. If he is a magician then there is no fear that he will win, because there are no magicians greater than us. And if he is a nabí, as he claims to be, and he exhibits any miracle of his, the people will not realise that it is Músá, as you will all be dressed the same, and the people will not be influenced by him.” The magicians did as they were told and dressed just like Hadhrat Músá ﷺ was dressed.

At the time that the challenge took place, Hadhrat Músá ﷺ was asked by the magicians: “Will you commence or us?” He replied: “You begin.” From here, it has been deduced that, as far as possible, avoid being a claimant, as one's case is stronger then. The magicians displayed their trickery. In response, Hadhrat Músá ﷺ threw down his miraculous staff. As he knew what the potential in the staff was, he stood back. The staff miraculously turned into a huge snake which then proceeded to swallow the smaller snakes which the magicians had produced. The smaller snakes were ingested and digested by the staff-turned-serpent. What a big stomach the

serpent had! Seeing it was a miraculous serpent, this is to be expected.

Here, let me relate to you a subtle point (latífah): After the staff-turned-serpent of Hadhrat Músá عليه السلام had swallowed the artificially created snakes of the magicians, the staff-turned-serpent turned around and proceeded in the direction of Fir'oun. Fir'oun's self-proclaimed godhead vanished in an instant. As the serpent came nearer, he backed off in terror and pleaded with Hadhrat Músá عليه السلام: "Catch him! Grant me respite!" Hadhrat Músá عليه السلام had a fierce temperament and he refused to catch hold of the serpent. Wahí came to Hadhrat Músá عليه السلام from Alláh Ta'álá: "O Músá! We had granted Fir'oun respite for three hundred and fifty years, and he is asking you respite for just a little while, and you are not prepared to grant him this? Grant him respite." Hadhrat Músá عليه السلام granted him respite. He grabbed hold of the serpent and it turned into a staff again. However, it appears in the books of history that, previous to this incident, it was Fir'oun's habit to have a bowel action once every forty days but, subsequent to this episode when he saw the serpent coming for him, he had forty bowel actions in one day! This was his "godhead"! Friends, there is respite from Alláh Ta'álá. There is imhál (to be given respite) but not ihmál (to be let off).

The magicians brought ímán. This was the point I wished to make. The magicians accepted the invitation to Tauhíd. Hadhrat Músá عليه السلام was puzzled by one aspect. He asked Alláh Ta'álá: "O Alláh! You sent me to Fir'oun for his guidance. He did not accept the invitation to Tauhíd, but the magicians brought ímán. Why so? This is something I do not understand." Friends, these are matters of the unseen. These are issues concerning the secrets of Alláh Ta'álá! No nabí can fathom the secrets of Alláh Ta'álá and no angel can fathom the secrets of Alláh Ta'álá.

### **The mysteries and secrets of Alláh Ta'álá**

Another qissah has come to mind: Hadhrat Músá عليه السلام once requested: "O Alláh! I wish to attain knowledge of Your secrets." Alláh Ta'álá replied: "O Músá, do not ask about My mysteries. You can never fathom them." However, Hadhrat Músá عليه السلام persisted with his request.

Take note at this point that, in our worldly affairs, when somebody

important is pleaded to, and this person begs and persists in a request, the person to whom the requested is directed will give in to please the person. With Alláh Ta'álá it is the same. The rule is that the auliyá-Alláh are trained in the manner of the Ambiyá عليهم السلام. This is the rule.

الْوِلَايَةُ مُسْتَقَادٌ مِنَ النَّبُوَّةِ

*Wiláyet that is attained – the wiláyet that is of benefit – has been attained  
in the footsteps of the Ambiyá عليهم السلام*

Some follow in the footsteps of Hadhrat Músá عليهم السلام. Others follow in the footsteps of Hadhrat Ibráhím عليهم السلام, and so forth.

When Hadhrat Músá عليهم السلام persisted with his request, Alláh Ta'álá acceded and instructed him: “Go and station yourself at the mouth of a cave at a particular place. You will be able to see wayfarers travelling along the path there but they will not be able to see you. From there you will be able to observe My mysteries in action.” Hadhrat Músá عليهم السلام went and stationed himself at the spot indicated by Alláh Ta'álá.

After a very short while a person on a horse appeared. The path was adjacent to a stream where wayfarers used to stop to refresh themselves. The weather was hot. The wayfarer alighted from his horse and, placing a satchel that he with him on the ground, refreshed himself with water from the stream, ate from his provisions, climbed back on his horse and departed. He forgot to pick up his satchel and take it with him! Take careful note of this point.

Very shortly, another wayfarer passed by there. He saw the satchel, picked it up and walked away with it. Again, very shortly after this, a third wayfarer came that way, a poor wood cutter carrying a bundle of wood on his head. He stopped there, lay down his bundle, sat next to the stream and washed his hands and face.

In the meantime, the first wayfarer on the horse thought of his satchel, remembered that he had left it at that particular spot by the stream and returned to retrieve it. All the while Hadhrat Músá عليهم السلام was observing closely to what was happening. The wayfarer on the horse returned and saw this person washing himself and then anxiously looked around for his

satchel, but obviously, the satchel was nowhere to be found. He demanded from the woodcutter: “I forgot my satchel here just a short while ago. There is nobody else here besides you. Give me back my satchel!” This poor woodcutter denied all knowledge of the satchel, but the first wayfarer would not believe him and kept on insisting that he wanted his satchel back: “There is nobody else here besides you. You must have taken it!” The woodcutter kept on denying any knowledge of it. It was an age where people carried their weapons with them. The first wayfarer took out his sword and killed the woodcutter, turned his back on him, climbed on his horse and rode away.

Hadhrat Músá عليه السلام was struck with astonishment. Someone else took the satchel and this person who did not take the satchel, but busy washing his hands and face, was beheaded. What an amazing turn of events!

Hadhrat Músá عليه السلام asked Alláh Ta’álá: “O Alláh! I do not understand at all!” Alláh Ta’álá said: “I told you beforehand that you cannot fathom My mysteries. Have you observed My mysteries?” Hadhrat Músá عليه السلام said: “Alláh, please explain to me.” Alláh Ta’álá explained: “The father of the rider on the horse – the one whose satchel was taken – had at one stage stolen a thousand Dínárs from the wealth of the second wayfarer. Therefore, the second wayfarer, who took the satchel, was compensated in that the satchel containing a thousand Dínárs was returned to him from the inheritance of the first wayfarer.”

As to the one who was beheaded, there also lies an amazing tale: “The wood cutter, who was beheaded, had murdered the father of the first wayfarer. The son of the murdered man was given the opportunity to avenge the murder of his father.” Obviously, all three involved were not aware of the reasons for the events, but justice was finally meted out. “Músá, each had his right restored to him. Your mind cannot reach to such depths.” Hadhrat Músá عليه السلام said: “Yá Alláh-Mian! Nobody can unravel Your mysteries!” A Fársí phrase states:

*The rights have been restored to those who have rights.*

Have you seen? The unseen is known only by Alláh Ta’álá. This is of His special attributes.

Is there anything more to say? Yes, something does come to mind. I

hope that our sisters and mothers are listening carefully! When something happens that is contrary to one's temperament – something causing sadness, grief, despondency or some harm or somebody's demise – one tends to lose control of oneself. Then there is crying and wailing, clothes are shred, there is cessation of eating and drinking; and the thought is there that one does not know what treasures have slipped from our hands. One's gaze shifts away from Alláh Ta'álá. Some become completely depressed and do not leave their beds. Stop to think and ponder on the following qissah, also connected to Divine mysteries:

### **The mysteries behind the death of a káfir and a mu'min**

Two persons became very ill, one was a Yahúd, a káfir, and the other was a Muslim, a mu'min. The Yahúdí káfir had a desire: "I am close to death. I wish I could eat some fish!" The Muslim mu'min also had a wish: "I am dying. If I could just have some olive oil!"

The one was anxious to have his wish of eating fish fulfilled and the other was anxious to have his wish of having some olive oil fulfilled. Alláh Ta'álá summoned two malá'ikah. To the one Alláh Ta'álá gave the instruction: "There are no fish in his pond. Place a fish in the pond for the Yahúd to eat." To the other malá'ikah Alláh Ta'álá gave the instruction: "The Muslim mu'min wishes to have some olive oil. There is bottle of olive oil on a shelf in his house. Take the bottle and destroy it with the olive oil so that he cannot have it!"

Until the full account is not heard, one does not what kind of thoughts and doubts go through our minds. This is why one should listen to a bayán till the end. A bayán is such that midway through one topic another and then another topic is discussed, with the speaker coming back to complete the incomplete topics which were only partially discussed.

To continue: Both the malá'ikah met on the way to fulfil their tasks. The one asked the other: "Where are you going?" The first one said: "I have been ordered to go to a particular Yahúd. He has a desire to eat some fish, and there are no fish in his pond. So, I have to place one in it for him to eat. Where are you off to?" "I have been ordered to go to the house of a Muslim. He has a desire to partake of some olive oil. There is a bottle of

olive oil on a shelf in his house. My instructions are to destroy the bottle and the olive oil so that he cannot have it.” The second malá’ikah enquired from the first: “Did you ask Alláh Ta’álá why?” The first one said: “Yes, I did. I said: ‘O Alláh! The Yahúdí káfir is dying and You are fulfilling his dying wish and heart’s desire. There is no fish, yet You are seeing to his wish. What is the wisdom behind this?’” “What was the reply?”

Our sisters and mothers should listen very carefully to this!

“Alláh Ta’álá said: ‘Whenever the Yahúd had performed any goodness in the world, I had compensated him in the world with some khair.’”

Note that good deeds performed in this world fall into two categories: One is where the intention is to attain some qurb – that is, attain some thawáb, attain some reward, attain closeness to Alláh Ta’álá, attain His pleasure, attain higher stages in Jannat. The other category is where the intention is solely to benefit the creation. One finds others give water to drink to the thirsty in hot weather, feed animals, give charity and assist people with problems out of a sense of compassion, and so forth.

“Alláh Ta’álá continued: ‘He is now on the point of dying. He has to his credit one good deed, for which he has still not been compensated. He has this strong desire to eat fish. I want his desire to be fulfilled so that he is compensated in this world for the good he has done. And, in the hereafter, he proceeds straight into Jahannam. That is why I have instructed you to feed him the fish.’”

Are you pondering over this?

The first malá’ikah then asked the second one: “Did you enquire as to why you had to destroy the olive oil for the Muslim not to be able to partake of it?” “Yes, I did.” “What did Alláh Ta’álá say?” “Alláh Ta’álá said: ‘Whenever this mu’min Muslim bandah committed any sin, I afflicted him with some problem contrary to his temperament, some difficulty, some sadness and grief, some problem. He made sabr, on account of which I washed away his sins.’”

Ponder over this. Alláh Ta’álá is Arhamur-Ráhimín – the most merciful of all those who show mercy. Something comes to mind. Let me narrate it before I forget.

## Marrying a second wife

A woman came to Hadhrat Junaid Baghdádí رحمه الله عليه. She asked him: “Hadhrat, my husband wants to marry a second wife – what do you have to say on this matter?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “Dear sister, Alláh Ta’álá states in the Qur’án Sharíf,

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

*And if you fear that you cannot do justice (to so many), then one only.*

(S.4.3.)

If a man wishes to marry a second time, having one wife already, and he can be fair and do justice, then there is permission to do so, and if he is unable to be fair and do justice then it is not permissible to marry a second wife. If he wants to marry a second wife, what is the problem? It is permissible.”

The woman responded: “Hadhrat, if the Sharí’at were to have allowed me, I would have taken off my veil from my face and revealed my face to you, and then asked you: ‘Being married to one as beautiful as I – would it be even remotely justified for him to let his gaze fall on anyone else?’”

These words were hardly out of her mouth when Hadhrat Junaid Baghdádí رحمه الله عليه fell unconscious in a spell of ecstasy. The woman went away. When Hadhrat Junaid Baghdádí رحمه الله عليه regained his senses, his khádim-e-khás asked: “Hadhrat, what was the reason for you to have been overcome with such ecstasy?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “The woman’s words reminded me of the Hadíth Sharíf wherein Alláh Ta’álá states that: ‘O My bondsmen, the veils of núr that lie between Me and you, if it was possible for you to see Me, I would have lifted these veils of núr between Me and you, and I would have revealed Myself to you, and I would have asked you that: ‘I being the (majestic) Deity that I am, would you be justified in letting your gaze fall elsewhere?’”

Ponder over this.

From here one should understand the position that one wife has. In this age men are finding it difficult to fulfil the rights of one wife, how can anybody picture having a second marriage and additional children? You

are not so young and strong, and neither is there the physical strength to fulfil the rights of two wives, when the rights of one are being fulfilled with difficulty, nor is there the wealth to treat both wives equally, nor is there the wealth to provide both equally. As for houses, give to the other wife a house to the same value as the first one was given. The value of food and clothing given to the one has to be the same as the value of the food and clothes given to the other. The amount of hours and minutes spent at night with the one has to be equal to the hours and minutes spent with the other. If the time spent with one exceeds the time spent with the other the rights of the latter have been usurped – one has committed zulm.

There is something else to remember as well: The one wife to whom you are already married – whether you married her having seen her before or without seeing her – may speak some harsh words at times, may be obstinate at times and may address you in an unsuitable terms at times, but the second wife will definitely be worse than the first one! Do not have any hope that the second wife will be angelic! Why so? The reason is that women, as many as there may be existing, even though they may be the wives of kings, even though they may be the wives of the auliya-Alláh, they have been created from a crooked rib! You young people should remember this very well. Do not ever mention a second marriage. Also, do not ever take the name of taláq. She may ask for a taláq a thousand times – and she will definitely make this request – but do not do so.

### **Women created from the left rib of the left side.**

Rasúlulláh صلى الله عليه وسلم had already stated long ago:

تَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَذْهَبُ بِلُبِّ الرِّجَالِ

*You (women) show immense ingratitude to your husbands. You are deficient in intelligence and are so crafty that you chew up the intelligence of even the most clever and intelligent men!*

Do you understand? Rasúlulláh صلى الله عليه وسلم had already mentioned this beforehand – he had foretold this. Have a proper understanding of this before getting married. And once you are married, stick to one! Live like a man.

Women have been told: “You show ingratitude.” Rasúlulláh ﷺ has also said that you may give your wife gold filling the world but the day that you do something that upsets her, she will turn around and say: “Since the day I have come to this house, I have had no comfort! My mother and father gave me away without looking properly. My kismet is broken! Since I have come to this moribund house I have never been at ease! Give me taláq!”

Let her carry on using the word taláq. After all, she is a woman – she will speak irrationally. You, O male, have been created simply from sand: Hadhrat Ádam ﷺ was created from clay, whereas Hadhrat Hawwá ﷺ was created from the crooked rib of Hadhrat Ádam ﷺ, and from the left side, at that! Mind you, not from the right side, but from the left side. So, there are two kinks in her creation.

Now, it is possible to straighten everything – I have been to a steel plant and saw steel being melted and molded into ingots, so steel can be shaped and straightened – but, dear brother, if you think that you can straighten your wife, Rasúlulláh ﷺ has said it will not happen, but will break – that is, it will end in taláq. Do not ever try to attempt to straighten her. Yes, if you see something her temperament will accept, explain to her. In essence, do not pay heed to her words. Make as if you are deaf. And when you are deaf then you are dumb as well – if you do not hear, how can you answer back?

### **A unique way of creating peace**

Hadhratwálá, Hadhrat Ashraf Alí Thánwí رحمه الله عليه told us a qissah:

A certain person’s wife went to a buzurg with a complaint: “Hadhrat! My husband is causing me tremendous vexation with his scolding.” The buzurg immediately understood the situation. The husband says one thing and the wife says four things in retaliation. Her tongue never tires.

Just now we were sitting silently for quite some time and nobody spoke. You may have observed that in the home situation when the wife does not say anything, the husband will have nothing to say. Only if she says something will he respond to her. When several men get together they are able to remain silent for long periods, but let just two women come

together, then there is no room for silence! Therefore, become deaf and dumb and the argument will not progress any further.

To continue: When the wife came with her complaint, the buzurg immediately understood the situation. He said: “Bring some water and I will recite something over it.” She brought the water. He mumbled something and then said: “Take this water with you. When your husband starts saying things to you, take a gulp of the water from this bottle and sit down. Do not swallow it and do not spit it out. The arguments will cease.” She took the water and left.

Now, whenever the husband became a bit harsh in his speech, she would take a gulp of the water and sit down, neither swallowing the water nor spitting it out. The husband now had nothing to respond to. After a few days both the husband and the wife had stopped the arguments.

### **The position of the husband is the head of the family**

What is the position of your husband? He is a male after all. He is the head. He may not be making namáz and he may be immoral, but for you, the wife, he is your leader. It is incumbent on you to be considerate and have adab for him. It is a different matter if you do not show any respect to him, he ignores your disrespect and discourtesy. However, after marriage, the wife is not bound to serve the father or obey the commands of her father as much as she is bound to obey the orders of her husband.

### **Obedience to the husband: qissah of the wife of a sahábí** رضى الله تعالى عنه

Our sisters and mothers should listen attentively to the following incident which occurred in the time of Rasúlulláh ﷺ:

The husband of a particular lady, when he was about to leave home, instructed his wife: “Do not set your foot outside the house until my return.”

There was purdah in that age, not as we see nowadays that husband himself walks hand in hand with his wife in public, making an exhibition of himself. Our experienced elders used to say: “Once you have allowed the feet of your wife to leave the threshold of your home, and you then wish her to stay confined to the house, you will not find her at home any

longer.” This is an observation that comes from experience, dear brothers. We have allowed her out, so the blame lies with us.

So, this sahábí رضى الله تعالى عنه went away, leaving these instructions with his wife. The lady’s father fell ill. He sent a message to her with somebody that he wished to see her. She replied: “Ask Rasúlulláh صلى الله عليه وسلم the mas’alah, that my husband had left these instructions, so should I go or not?” Rasúlulláh’s صلى الله عليه وسلم reply was that it was not já’iz for her to go. She did not go.

Do you see her qualities? On the second day the message came: “Your father is now close to death. Now go and visit him.” She gave the same reply as before, and Rasúlulláh صلى الله عليه وسلم gave the same reply: “It was not permissible for her to leave the house as her husband had forbidden her. She was not set her foot outside.” On the third day her father passed away. Somebody came to inform her: “Now that he has passed away, go and see him.” She still gave the same reply. Rasúlulláh صلى الله عليه وسلم said: “Even now it is not já’iz for her to leave the house. Her husband had forbidden her.”

It is a different matter that the husband should allow his wife to visit her parents once a year, whether they call her at their expense or not at their expense. If Alláh Ta’álá has given him the means, then he should do so at his own expense. Allow her to stay some days with them. The parents also should not refuse the husband’s request to have her back. They may request: “Our hearts desire she should stay longer.” However, if he insists that she should go back, then they should concede: “She is yours. Take her away.” There should neither be refusal from the one side nor insistence from the other side. Yes, once a year let her meet her parents.

On the reply of Rasúlulláh صلى الله عليه وسلم, she stayed at home and did not go. Her father was given ghusl and the kafan was wrapped around him, the Janázah namáz was performed and he was buried.

When Rasúlulláh صلى الله عليه وسلم returned home after the burial, wahí came down, and Hadhrat Jibríl عليهم السلام came and delivered a message. After he had left, Rasúlulláh صلى الله عليه وسلم summoned a sahábí رضى الله تعالى عنه and told him: “Go and inform the lady who had been asking the mas’alah concerning leaving the house where her husband had forbidden her to leave the house, even though her father became ill and passed away, and I had told her that

it was not permissible to go out from the house – go and tell her that wahí has come from Alláh Ta’álá, stating: ‘Convey salám to her and tell her that because she had acted on the Sharí’at, that she acted on the instructions of her husband and did not go to see her father, on this basis I have forgiven her father.’”

Say, for instance, she had gone to see her father, what would have happened? She would have shed a few more tears, but she would never have been blessed with the blessing she attained by acting on the Sharí’at. By acting according to the Sharí’at, by virtue of the nisbat that this order had with Alláh Ta’álá and His Rasúl ﷺ, she attained the forgiveness of her father. This is something to ponder over.

On the topic of this forgiveness and the importance of purdah I wish to end off. There are women also listening in, and should not be left out. Men have ample opportunities to listen to discourses, but they do not have many occasions to listen to these discourses and this discourse is basically meant for them. So, this mas’alah is very important for them. Whether she observes purdah or not, she knows best, but at least, the importance of purdah becomes known. And the taufíq for taubah will follow and the womenfolk will come to know about the punishment for not observing purdah. They are unaware. However, after being made aware – should I tell you? – the effects of these topics coming to the ears of women, women have started adopting purdah.

Just a little while ago, along the way, one person informed me: “An owner of a big cinema, having a massive income, left the cinema business, by the fadhl of Alláh Ta’álá – another example of the effect of such talks. Many women have started adopting purdah on their own. This is a sign of the sharáfat of being a sálik – the nobility and virtuous character of the true seeker of Haqq. Previously they were unaware. Now they have been informed. You have seen the effect of nisbat where a person listens to advice given.

### **Not covering the hair: what happened in the grave**

By us, in the district of Saháranpur, there is a town called Mangalore, a woman passed away and was buried. Her brother was among those who

buried her. He was a government employee.

After the burial, when they left he felt for some papers he had with him. He searched his pockets but could not find them. He went to search at home, but could not find them there. He then realised that the papers must have fallen out at the time he was bending down when burying his sister. The papers were some important official papers and not his own personal papers.

He took some other persons with him and had the grave dug up again. He found the envelope with the papers in the grave, but what did he observe? He saw that the hair, which are normally divided into two sections, the section from the right side of the head being placed over the chest on the right side and the section from the left side of the head being placed over the left chest, had become somewhat tangled. His sister's hairs from the right side were entwined around the big toe of the left foot and her hairs from the left side were entwined around the big toe of the right big toe. It formed somewhat like a catapult. As a result her head was pulled up little from the ground and her feet were also pulled up slightly from the ground. He thought to himself: "She must be in considerable discomfort." He stretched his hand to loosen the hair from the toes and he suddenly felt a searing pain in his fingers as he touched the hair. The hair was so terribly hot that he burnt his fingers. He immediately withdrew his hand, quickly re-buried her and went home.

He tried treating his hand, but no remedy could stop the searing pain. He went to a buzurg, who gave him some special water over which he had recited something, to dip his hand in. Whenever he kept his hand in this water he found relief. The moment he withdrew his hand from the water, the pain commenced again. The burning pain remained for some days. He asked the buzurg why this happened to him. The buzurg replied: "It would appear that your sister was not observing purdah with ghair-mahrams. She apparently left her hair uncovered in front of these ghair-mahrams. Alláh Ta'álá serves out punishment according to the crime. Her punishment is through her very hair. The hair have been heated in the fire of Jahannam and entwined around her toes."

Just compare the situation of the other lady from Paris because of the

nisbat of acting according to the Sharí'at, to that of this woman who did not bother about the Sharí'at, and what the results were for both.

These topics came in when we were speaking about Hadhrat Músá عليه السلام. I was saying that he was unaware of the mysteries of Alláh Ta'álá. In the one incident each person received his just deserts

Without knowing it, the traveller on the horse avenged the death of his father, and the rightful owner of the money was restored his wealth. These are unfathomable mysteries. Similarly, in the other incident, the káfir being granted his dying wish of eating fish, so that he may have no good to his credit anymore and enter Jahannam on dying. And the mu'min bandah being deprived the joy of having some olive oil so that, by being deprived of this desire, he was compensated for the one sin for which he had not made taubah, so that he may enter Jannat directly on passing away.

### **The importance of taubah**

Taubah is an act we should never dispense with. After having inadvertently committed a sin, we should make taubah immediately. Not only that, but even after having performed 'ibádat we should also make taubah as completion of that 'ibádat. In any case, when a mu'min bandah makes taubah Alláh Ta'álá is very fond of him. Sin is a filth and impurity. How can He send anyone with the filth of sins on him, into Jannat? One can see that there are certain matters which even the malá'ikah are not aware of, and even a nabí is not aware of and they have to enquire from Alláh Ta'álá.

### **Concluding the topic of tashabbah**

We had digressed when we were discussing the qissah of Hadhrat Músá عليه السلام and the magicians. Hadhrat Músá عليه السلام asked Alláh Ta'álá: "O Alláh! There is something I do not understand: You sent me to Fir'oun for his guidance. He did not accept the invitation to tauhíd, but the magicians who came to challenge me, you gave them the taufíq to bring ímán. They proclaimed, 'We bring ímán on the Rabb of Músá عليه السلام and Hárún عليه السلام'. Why so? You granted them the taufíq to bring ímán but deprived Fir'oun of the taufíq of bringing ímán."

What was the reply Alláh Ta'álá gave? These are matters to ponder over.

By coming here you have honoured me. Our sisters and mothers should reflect on this and give it your consideration.

Alláh Ta'álá said: "O Músá, what you say is correct: I did send you for the guidance of Fir'oun, but he performed no such deed that entitled him to be granted the taufíq. However, as far as the magicians are concerned, they had assumed the same type of clothes that you did. When I saw that they had worn the same type of clothes as My nabí, that they were imitating him in their dressing and appearance, I had a feeling of ghairat that they had imitated My nabí, why should I deprive them? Why should I not grant them taufíq on this action of theirs? That is why I granted them the taufíq to bring ímán and they brought ímán."

Do you see? Have you understood the mas'alah of tashabbah? By imitating one who is pious, Alláh Ta'álá granted the taufíq towards the piety of ímán. On the other hand, despite making namáz, etc., have you seen what happened to that person from Makkah Mu'azzamah? Merely on him saying that the ruling of the Christians with regard to the ghushl of janábat was better than that of Islám, he passed away without ímán.

Remember very well that a person's ímán does not slip away right up to the time of death. Ímán is snatched away before death. May Alláh Ta'álá preserve our ímán till the time of our last breath, with izzat and áfiyet. What happens is that ímán is snatched away long before. It is only manifested and revealed at the time of death that the person is dying without ímán. It is at the time of death that the person is shown to have died without ímán, that he was a non-Muslim. Alláhumma fazná – may Alláh Ta'álá safeguard us and preserve our ímán with izzat and áfiyet, till the time of death.

Tashabbah is not an insignificant mas'alah – it is a very grave matter. One should exercise the greatest caution in making any statements or dressing in a way that would be construed as tashabbah.

What can one say? Have you seen also the positive side of tashabbah as well? The magicians imitated Hadhrat Músá عليهم السلام with an ulterior motive, yet Alláh Ta'álá's ghairat caused the magicians to be blessed with the taufíq of bringing ímán? Ghairat is also an important quality.

**Enter into Islám fully**

After discussing all these subjects, the áyet which I had recited initially, has been left out. In connection with this áyet let me state that all these topics will be included in this áyet. This is not the occasion for going into more details. What has Alláh Ta'álá stated in this áyet that was recited?

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً ۖ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

*O you who believe! Enter into Islam completely [and perfectly] and do not follow the footsteps of Shaitán. Indeed, he is to you a clear enemy (S.2.208.)*

Ímán is the name given to 'aqá'id – those few concepts that have to be affirmed in the heart. Islám is the name of the expression of the demands of that ímán connected external actions and deeds.

So, what is Alláh Ta'álá saying?

This is what Alláh Ta'álá is saying: The emphasis is: “fully and completely”. We have explained the meaning and details of “fully and completely” for some time now. Let us now review the concept. It encompasses 'ibádat, mu'ámulát, mu'ásharat and akhláq, and it also encompasses the mas'alah of tashabbah – these are what Tauhíd demands.

I have stated initially what shierk is. When a wife will not tolerate sharing her husband with another, and a husband will not tolerate sharing his wife with another, how can Alláh Ta'álá tolerate partnerships with Him? There are two categories of shierk, one is shierk-e-jalí (major shierk), which is tantamount to kufr; and the other is shierk-e-khafí (minor shierk) from where the smell of kufr is exuding, contrary to the concept of Tauhíd.

This hasad is not appropriate for a Muslim, one with ímán. It is the quality of Shaitán – he is the first to show this hasad against Hadhrat Ádam عليه السلام and consequently became accursed. Hasad means objecting to the action of Alláh Ta'álá: Why has He granted another such a big house? Why has He blessed him that he eats lavishly? And so forth. This is not the occasion to go into details. A hint is sufficient for the intelligent.

To continue: Alláh Ta'álá is saying: “O you with ímán (whether you be men or women)! Enter into Islám fully and completely. It must not be that you believe in Rahmán and your 'aqídah is on Rahmán, but in your actions you are in accord with the thinking of Shaitán. Do not walk in the footsteps of

Shaitán; do not fall into the trap set by Shaitán. Is it an intelligent thing to do? Do you not know that Shaitán is your open enemy?”

### **Dealing with one's enemy**

Does one believe what one's enemy tells one? Even if one's enemy were to say something that appears beneficial and for one's well-being, one should not accept it. He is our enemy, even though he gives advice of goodness. Alláh Ta'álá is stating that he is our open foe. In addition he is also the enemy of your forefathers – and you are making friends with him? What is the ghairat within you saying? Are you going to listen to the words of your enemy in contradiction to that of your forefathers? What type of intelligence is this? Do we all understand this? Whether the enemy is one's own or that of one's forefathers, one should not believe in what he says. And Shaitán is your enemy. He is the enemy of Rahmán. Shaitán is the enemy of Alláh Ta'álá, the Rasúl of Alláh ﷺ and your enemy, so, how can you ever listen to him? He is your open enemy.

The full explanation of this áyet is rather long, and this is not the time to go into the details. However, when this concept has been understood from this áyet, then ponder over the topics that were discussed earlier on. Avoid falling into the traps of Shaitán. Oppose his plans. Some aspects of following him have been mentioned. Whether it be aspects of 'ibádat, mu'ámulát, mu'ásharat or akhláq; or the aspects of tashabbah; or purdah; or approaching others from amongst the creation with softness; or saving oneself from ghussah or kínah – these latter being Shaitání characteristics – we should enter into Islám fully and completely.

### **Importance of Mondays and Thursdays**

Listening and discussing is for the purpose of acting accordingly, for one to focus and ponder on one's shortcomings and weaknesses, and save oneself from these. At the minimum, when the days of Monday and Thursday arrive, one should picture in one's mind the following: “Today, our deeds will be presented to Rasúlulláh ﷺ. At least let this Monday/Thursday should pass without me committing any sins.” Let these days, at least, pass by with the above thought in mind. Contemplating in this

manner, in-shá-Alláh, these two days will pass without committing sins, and when one keeps on contemplating repeatedly along these lines, a time will come when one will avoid being caught in the clutches of Shaitán, as Alláh Ta'álá knows the talab that is in one. Alláh Ta'álá is the One who blesses with taufíq.

The discourse is approaching its end. Just to emphasise that we should not harbour such negative thoughts that we have a multitude of sins and if we make taubah today we will break the taubah tomorrow. Who can be certain whether the taubah will be maintained or not? Similarly, who can say whether sins will be committed again or not? Having made taubah, at that time the sins are forgiven. So, make taubah every night before sleeping. It may happen that one's rúh departs during the night in one's sleep, and having made taubah before sleeping, one's sins have been forgiven. Also, make this resolve that if there are any rights to fulfil with regard to any person, one will make the effort to fulfil these rights. Alláh Ta'álá is well aware of one's intention. Remember:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Deeds are judged by their intentions.*

So, make a definite point of making taubah at night before sleeping, with remorse in one's heart. And respect the days of Monday and Thursday. And do not let the waswasah of Shaitán enter one's mind that he did not make taubah and that he will not allow you to make taubah. And remember very well that, when the bandah makes taubah with a remorseful heart, the thought of remorse has just occurred, and he has not as yet lifted his hands to plead, Alláh Ta'álá states: "I have accepted your taubah!" Four thousand years before Hadhrat Ádam عليه السلام was created, Alláh Ta'álá had written on all four sides of the Arsh:

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ

*Indeed (definitely but definitely) I shall forgive that person who has made taubah to me. (S.20.82.)*

Do not let the thought even come near you that what will happen if the

taubah breaks. If this happens, make taubah again. And if, perchance, it breaks, make taubah again. Mauláná Rúmí رحمه الله عليه writes in his famous compilation, “Al-Mathnawí”, addressing those who are káfir, sun-worshippers, fire-worshippers, idolaters:

Alláh Ta’álá states:

*“Come away, come away, whatever you may have done, come away. Whether you are a káfir, a sun-worshipper, a fire-worshipper, an idolater, come away. This is Our Royal court. It is not one of hopelessness. Even if your taubah has broken a hundred times, then too, do not give up hope. Even now, if you make taubah, you will be forgiven.”*

Alláh Ta’álá has desired that we should make taubah:

مَنْ تَابَ تَابَ اللَّهُ عَلَيْهِ

This means that when any bandah directs his attention towards Alláh Ta’álá, He turns with mercy towards him. Alláh Ta’álá is virtually saying: “Seeing he is turning his attention to Me with remorse, I turn My attention towards him with mercy.” Hadhrat Músá عليهم السلام had asked Alláh Ta’álá: “Whose voice is loved by You?” Alláh Ta’álá replied: “The voice of that person who, with remorse, makes taubah – his purified voice is loved by Me. He calls on Me once and I respond to him twice. He calls out: ‘Yá Rabbí’ and I respond with: ‘Labbaik, Labbaik, Yá Abdí,’ – I am present, I am present, O My bondsman. What is it that you desire?”

One should never keep oneself aloof from taubah. The court of Alláh Ta’álá is ever open. Alláh Ta’álá states: “There should never be any degree of hopelessness as far as We are concerned. Entertaining the feeling of hopelessness is that of the kuffár:

إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ۝

*Verily, none despairs of the mercy of Alláh save disbelieving people.*

(S.12.87.)

*The mu’min is told: Do not feel that there is no hope.*

Therefore, at no stage should one be concerned as to what will happen if one’s taubah breaks. Tell yourself firmly: “I shall make taubah again! I

shall make taubah again!" As we mentioned, Mauláná Rúmí رحمه الله عليه states, relaying Alláh Ta'álá's statement in these tones:

*"Come away, come away, whatever you may have done, come away. Whether you are a káfir, a sun-worshipper, a fire-worshipper, an idolater, come away. This is Our Royal court. It is not one of hopelessness. Even if your taubah has broken a hundred times, then too, do not give up hope. Even now, if you make taubah, you will be forgiven."*

### Du'á

May Alláh Ta'álá grant us the taufiq to tread along the path of His Orders, with ittibá' of the Sunnat. May Alláh Ta'álá safeguard us from committing sins. If perchance – Alláh Ta'álá forbid! – we should commit any sins, may He grant us the taufiq to make taubah.

وَأَخِرُ دَعْوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz



### BOOKLET NUMBER SEVENTEEN

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulillah, once again, solely through the fadhl of Alláh Ta'álá and the barkat of my Sheikh رحمه الله عليه – also, not forgetting the valued du'ás of our readers – this seventeenth discourse is ready.

The month of Ramadhán is always a memorable month. This is that special month in the Islámic calendar that causes Muslims all over the world to re-invigorate their ímán. No matter what the condition of the Muslim is, this individual finds it easy to give up bad habits and make more 'ibádat in this blessed month.

This special atmosphere is especially noticeable where there is a masjid

in the locality, where many more people are to be seen coming for the different namáz. People are seen carrying their little packets, dishes and flasks at the time of sunset, ready to break their fasts. With the Taráwíh prayer being performed at night, with the huffáz reciting the Qur'án Sharíf in their melodious voices, this special feeling that pervades during the month of Ramadhán, is more enhanced.

This brings me to Jalálábád: What was the routine there during Ramadhán? Those who had spent Ramadhán there will vouchsafe that this month was really memorable. The khánqáh used to be full, with the overflow of people having to be accommodated in the madrasah section. Taráwíh was performed at various venues, including the Madrasah Masjid as well as in the classrooms. Our Hadhrat رحمه الله عليه used to make his Íshá salát in the Muniwálí Masjid but performed the Taráwíh salát in the courtyard in front of the majliskhánah. The interesting part of the Taráwíh salát was that only one háfiz used to perform all twenty rakats, completing the Qur'án Sharíf himsel. Our Hadhrat رحمه الله عليه did not approve of the system of two or more huffáz performing the Taráwíh by sharing the twenty rakats between them. This did not allow any one háfiz to recite the whole Qur'án Sharíf by himself in the Taráwíh.

Sehrí was eaten individually and not collectively. Each individual would prepare his own meal and eat it in his room. The same applied to iftár. According to the rules laid down, association with one another was strictly forbidden unless there was a great need to have contact with others. Having meals together or inviting others to one's room in the khánqáh for meals was not allowed. Sálíkín also did not sit in i'tikáf, as this would have meant that they would not have been able to attend the various majális that Hadhratjí رحمه الله عليه conducted.

Sálíkín were encouraged to recite more Qur'án Sharíf in this month and, of course, be punctual with their attendance at the majális. There were no collective programmes laid out for those who were staying in the khánqáh.

Seeing that the madrasahs were closed during the month of Ramadhán, many 'ulemá came to spend some time in Jalálábád. Their presence created an additional lustre to the place. However, more than their presence, more

than the fact that the khánqáh was full, was the fact that the rúháníyet that emanated from Hadhratjí رحمه الله عليه was at an exceptionally high level.

During this month a definite difference was also noted in the content of the majális that our Hadhrat رحمه الله عليه conducted. The topics were discussed at a higher level and many finer points were also discussed. Seeing that there were a significant number of 'ulemá and students present, many aspects were addressed to them specifically.

The majlis that has been translated in this issue of "For Friends" was conducted on the first of Ramadhán 1412, corresponding to the 7th March 1992. Our Hadhrat رحمه الله عليه passed away on the 14th November of the same year. That is, this was our Hadhrat's رحمه الله عليه last Ramadhán.

Our du'á is that Alláh Ta'álá grants us the tawfíq to act according to the precious teachings of our Hadhrat رحمه الله عليه.

Dr. I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sahib رحمه الله عليه in Jalálábád, India, on the 1st Ramadhán 1412, corresponding to the 7th March 1992.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### ROSHNÍ & INDHERÁ – LIGHT & DARKNESS

There is feebleness in my health.

Indherá and roshní – darkness and light – are opposites. Similarly, fujúr (wickedness) and taqwá (piety) are opposites. Light is excellent, but, at times excessive light will cause one to be distressed. There should be i'tidál (equilibrium) in everything. This is the haqíqat and this is the yaqín of all the Ambiyá عليهم السلام.

### **Adl (justice) and be-adlí (injustice)**

If there is be-adlí from others towards one, but from oneself one should not stop behaving with adl. Do you understand? To repeat: If there is be-adlí from others, but from oneself one should not leave the reigns of adl in one's behaviour to them. To have developed this degree of adl and have it entrenched in one's temperament, is referred to as Maqáme-Adl.

For example: The wife does not behave with adl. She follows the route of be-adlí. Perfection (kamál) is that the husband should not discard adl in his behaviour with such a wife when she exhibits her be-adlí. What kamál is it to behave in a good manner with one whose behaviour is good? To behave correctly with evil people – this is an act of kamál! This is husne-Sulúk (beautiful manners)! From this husne-Sulúk there enters beautification in one's Sharí'at. There is another way of putting it: until husne-Sulúk – here the term “Sulúk” refers to “Tasawwuf” – has not been attained, husne-Sharí'at can never be achieved. And husn (beauty) is liked by everybody – in everybody's eyes it is a quality that is loved. And why should husne-Sharí'at not be loved by everybody?

That is why “Sharí'at” has been attached to “Taríqat,” irrespective of whether you call it “Tasawwuf” or “Sulúk” or whether you call it “Haqíqat,” because the true meaning of Taríqat is as follows: Whatever task, in whatever manner, at whatever time, we have been ordered to perform, to perform that task in that manner, is called Taríqat.

Sharí'at is: Ahkáme-munazzal min-Alláh: Those orders which have been sent down by Alláh Ta'álá. These Ahkáme-munazzal min-Alláh may be connected to the zâhir or to the bâtin. Only when one observes and gives full consideration to the directions which accompanied the orders, at the time of carrying out the orders, will it be said that the orders have been carried out. This would be termed Taríqat. If one were to deviate from the directions that accompanied these orders, this would not be termed discharging these orders.

Now, darkness (zulmat) has its methodology and light (roshnî) also has its methodology – there is a need for equilibrium in both. If one deviates from the adl, it means that one has deviated from the correct method and

the moment one deviates from the correct method, it cannot be termed as having performed the task.

### **Tawádhū (humility) and takabbur (arrogance)**

Take tawádhū and takabbur: Tawádhū is a light, radiance (roshnī). Takabbur is darkness (indherá.) There should be i'tidál in both. There should adl in both. You present here are sáhibe-'ilm ('ulemá). You are aware that in the Shar'at both ifráṭ and tafrít are forbidden. The position between ifráṭ and tafrít is called adl .

The reality of takabbur is something else. There is takabbur-súrí and takabbur-haqíqí. Takabbur-súrí is one thing and takabbur-haqíqí is something else. Until takabbur-haqíqí has not been eliminated and tawádhū-haqíqí has not been achieved, it is ná-já'iz to utilise takabbur-súrí. Until tawádhū-haqíqí has not set in, it is not correct to make use of what is contrary to tawádhū. Otherwise one will suffer harm and one will land up in difficulties. One will not be able to safeguard one's honour. One will not be able to save oneself from situations of disgrace, whereas it is fardh to save oneself from situations of humiliation.

### **Honour and disgrace**

Some situations appear to be those of disgrace but may not be so! Listen carefully now, for this is how this old is man presenting it to you!

Sometimes the situations have the appearance of disgrace, but they are situations of honour in the eyes of others, even though the sense of it being honourable is absent within oneself.

For example: You are going somewhere along the rural area. You come across another person sitting with a bundle of something or other. As you are passing by him, he calls out: "Ají Mianjí!"

You have a proper beard; you are wearing a kurtah as well, neither a mini-one nor the long one of the style of the Arabs, but of some length; and the legs of your izár are above your ankles, so you appear to be a "Mianjí" in the eyes of onlookers. And you, incidentally, are also an 'álim, one who has graduated as an 'álim from a dárul-'ulúm.

So, this person sitting there calls out: "Ají Mianjí! Are you just passing

by indifferently? It appears that you have no compassion within you. You should at least have enquired of me: ‘You have this bundle next to you and you are sitting down. Why are you just sitting?’ Ají Mianjí, come here. Mulláhjí, come here. This bundle is very heavy. I can carry it on my head, but lifting it up is very difficult. I did not realise how heavy it was. Carrying it on my head is also difficult. Just see how old I am and what I am capable of? You are young, má-shá-Alláh and at your age you have greater capabilities. You are able to lift it and carry it for me, for it appears very difficult for me to carry it on my head. How nice would it not be if you could carry it on your head for me and take it to my house.”

So, in appearance – externally, súratan – this would be disgraceful for you to do so. Is that not so? However, this act would be an honourable act in the eyes of others. Do you understand? In reality, it is not disgraceful. It is only so in appearance. If one has even a little trace of takabbur, one will not tolerate the apparent disgrace. And if one possesses tawádhu haqíqatan, then this apparent humiliation will be adopted.

You have learnt it off and even taught it to others, the Hadíth Sharíf that states:

لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَذِلَّ نَفْسَهُ

*It is not the shán of the mu'min to disgrace himself.*

Yes, you have learnt it off and even taught it to others, but you have not recognised the appropriate occasion. You have not recognised the appropriate situation. You considered the situation presenting itself to be that of humiliation: “Me! Carry that bundle on my head? What if I meet my friends and acquaintances, what looks will they not give me? And the Hadíth Sharíf clearly states that one should save oneself from situations of disgrace, so how can I tolerate such a humiliating position?”

Initially, being an ‘álim, you already took offence at being called “Mianjí” and “Mulláhjí”. You forgot that a long time ago, all the great and the very great personalities were called “Mulláhjí”. For example: Mulláh Jívan, who was a great ‘álim, the ustád of Hadhrat ‘Álamgír رحمۃ اللہ علیہ. Mulláh Jámí, whose kitáb, the shareh of “Káfí,” you have studied. Such great personalities

were called “Mulláh”. But nowadays, being addressed by the term “Mulláh” is not tolerated. Why is this term not tolerated? The reason is that the term “Mulláh” has taken on another meaning – it is considered to be an undignified term in the eyes of people, an insulting term. Yet, there was an age when this term was used commonly for great, great ’ulemá. This term is now applied to the mu’azzin of the masjid or for those who are very low in the social scale. This term has become thus decayed. However, one has to recognise who the person who is using this term. If it is an ordinary, unsophisticated person, a peasant from the farmlands, then his using the term “Mulláhjí” should not be offensive.

### **A qissah about simplicity and muhabbat**

Hadhratwálá رحمه الله عليه was standing in front of the courtyard, under the covered area. A person came up to him, made salám and musáfahah. Hadhratwálá رحمه الله عليه asked: “From where have you come?” He replied: “I have come from Pánípat.” “What have you come for?” He took Hadhratwálá’s name, saying simply: “I have come to see Ashraf Alí.”

One often sees in books that the author’s name is written without any titles, simply Ashraf Ali, without adding “Sáhib”. Hadhratwálá رحمه الله عليه said: “I am Ashraf Alí – people call me Ashraf Alí.”

Can you hear me? The person from Pánípat said: “Oh no. It’s not you.” He addressed Hadhratwálá رحمه الله عليه with the informal “tú” and not the more respectful word: “áp,” never mind saying even respectfully “Hadhrat”. Hadhratwálá رحمه الله عليه said: “And why not?” He repeated: “No, it’s not you.” Hadhratwálá رحمه الله عليه asked: “How do you know that I am not, when I am telling you I am Ashraf Ali?” He said: “He is very handsome.” Hadhratwálá رحمه الله عليه said: “How do you know this?” He said: “He had once come to Pánípat to give a lecture. I saw him. He was very handsome.” Hadhratwálá رحمه الله عليه asked: “And how long ago was that?” The person from Pánípat mentioned that it was something like twenty or thirty years ago! “That many years ago, that is when I saw him.” Hadhratwálá رحمه الله عليه said: “At that time I was in my youth. Now I am gone old. Where will you still find the same handsomeness?” The Pánípatí responded: “Not so. You are telling lies. You are not Ashraf Alí!”

There was a mauláná-sáhib from Keráná sitting nearby. He had a very white complexion and his beard was not gone very white as yet. Hadhratwálá رحمه الله عليه said: “Very well. Then it must be that person.” The Pánípatí turned around and looked at him. “No, he is too white. It is not him either.” Hadhratwálá رحمه الله عليه said: “It is not him and it is not me. Fine, then go and ask somebody.”

At that time there were some building operations taking place and there were some workers around. This person went to them. Whoever he asked, gave the same reply: “That is the person whom you are enquiring about. He is the one.” Finally, he was convinced, seeing that everybody was giving the same reply. He came running back and was about to fall at the feet of Hadhratwálá رحمه الله عليه who grabbed hold of him, preventing him from doing so. “Oh, oh. What are you doing?” The Pánípatí said: “It is you! Forgive me my mistake.” Hadhratwálá رحمه الله عليه said: “Nothing to worry about. It is a question of non-recognition. My heart is happy. Now tell me: why did you come?” He said: “I was busy with my work, when the thought of you came to me and my heart told me to go and see you. So I left and came here. I came just to see you again.” Hadhratwálá رحمه الله عليه said: “Is there some work you have to do here then?” He replied: “I have not come for any work. I came to see you. My heart had muhabbat for you and the urge was there to see you. Now that I have seen you, I am going back home. Assalámo-alaikum.” He left.

Now, the words with which he addressed Hadhratwálá رحمه الله عليه and calling him a liar on top of it, would appear to be slanderous, you will agree. In appearance it was slanderous, but not so in reality (haqíqatan). Hadhratwálá رحمه الله عليه recognised the nature of the person presenting himself. He, thus, tolerated his manner of speaking and he was not upset in the least. Was he offended? Not at all. To the contrary, he was happy. The manner in which some people use the formal “Hadhrat” is like the piercing of an arrow! On the other hand, the use of the informal “tú” by others causes a glitter to enter the heart and makes a person happy. In such instances, the word “Hadhrat” is a cause for disgrace and the word “tú” is a cause for honour.

Do you see what tawádhū is and what takabbur is? What light is and what

darkness is?

These are principles that are being enunciated. The ramifications you can work out when the occasions arise. However, the task of making deductions is not for everybody. Whosoever has developed within himself correct capabilities of deduction, will be able to do this. His deductions will be correct. As I have mentioned earlier, only that person who has developed tawádhu-haqíqí embedded in his heart, with no iota of takabbur remaining in him, may resort to takabbur-súratán. That person who has not developed “maleke-izále-razílah” (permanent eradication of the akhláqe-razílah) and imbued himself with “maleke-tawádhu-e-haqíqí (permanent true humility) is not permitted to adopt takabbur-súratán.

### **Mauláná Abdur-Rabb Sáhib’s encounter with Nawáb-sáhib’s security guard**

Hadhratwálá رحمه الله عليه mentioned the following incident:

There was a mauláná from Delhi. His name was Mauláná Abdur-Rabb Sáhib. You may have heard of the well-known “Madrasah Abdur-Rabb” in Delhi, named after him.

Now, Mauláná Abdur-Rabb Sáhib was a guest of a nobleman, a nawább Sáhib, in Míráth. On his way back from Míráth on the way to Delhi, he stopped over in Deoband. The ’ulemá came to meet him and he related to them what had happened to him while he was a guest at the nobleman’s mansion in Míráth:

“I had gone to Míráth, where I was a guest of such and such a Ra’ís and an incident took place there involving me. What happened? Well, in the middle of the night, out of the blue, for some unknown reason, I had a tremendous urge to answer the call of nature. I got out of bed and proceeded to the toilet. Now, I did not know that the toilet for guests and others was separate and that the Nawáb-sáhib had a special toilet reserved for his personal use. The toilet that I entered happened to be the special one reserved for the Nawáb-sáhib! When I came out of this toilet, it so happened that the Nawáb-sáhib’s security guard happened to be passing by on his security round. He barked at me with harshness, in a reprimanding tone: ‘Who are you?’

“I quickly thought to myself: ‘Abdur-Rabb, if you were to adopt the

humility of the 'ulemá of Deoband at this point in time, you will suffer such a beating that you will not be able to stand up after that!' I told myself: 'It is not appropriate to adopt the posture of humility of the 'ulemá of Deoband at this moment.' So, I barked back at him: 'Who are you shouting at? Don't you know who I am? I am Hadhrat Mauláná Abdur-Rabb Sáhíb of Delhi!'

"My tone was such that he was visibly shaken, for it appeared that I was a special guest of the Nawáb-sáhíb! The guard, completely cowed, immediately started apologising: 'Huzúr, I ask to be forgiven!' I stuck to my role: 'Asking for forgiveness are you?' 'Huzúr, I did not recognise you.' 'Did not recognise me...? Wait till morning comes...!' 'Huzúr, do not report me to the Nawáb-sáhíb! He will dismiss me. I have a wife and children to support. I will become poverty-stricken! For the sake of Alláh Ta'álá, forgive me!'

"The poor chap was truly humbled. When I saw that he was completely subdued, I said: 'Fine. Very well. I forgive you. You can go. I will not say anything.' I forgave him."

Hadhratwálá رحمه الله عليه said that when he had said this, a smile had come to his lips. He had continued: "That was not an occasion for displaying tawádhú. It was an occasion for displaying apparent, outward, súrí-takabbur. Or else I would have been beaten so severely that my life would have been at stake! That is why I adopted apparent, súrí-takabbur on that occasion to avoid difficulty and disgrace befalling me."

Have you some idea now? He had tawádhú-haqíqí and there was no trace of takabbur in him. However, that was an occasion of adopting súrí-takabbur and not displaying his normal humility. Also, from his statement: "It was not appropriate to adopt the posture of humility of the 'ulemá of Deoband," one can assess that the 'ulemá of Deoband had within them the highest degree of tawádhú in their temperaments in that age.

### **The tawádhú of Hadhrat Mauláná Mahmúdul-Hasan Sáhíb**

Hadhrat Mauláná Mahmúdul-Hasan Sáhíb was somebody with great tawádhú. Once there was a jalsah of a madrasah in Kámpur. Hadhrat Mauláná Mahmúdul-Hasan Sáhíb, who was known as Sheikhul-Hind, was also a guest.

Incidentally, Hadhratwálá رحمه الله عليه used to be upset at this title and used to comment: “Hadhrat Mauláná Mahmúdul-Hasan Sáhíb was at that level of being Sheikhuḥ-’Álim, not merely of the subcontinent of India (Hind). I am amazed that he is referred to as Sheikhuḥ-Hind.” Hadhrat Mauláná Mahmúdul-Hasan Sáhíb was the tutor of Hadhratwálá رحمه الله عليه. He was not the sadr-mudarris at that time – Mauláná Ya’qúb Sáhíb was the sadr-mudarris.

To continue: There was an ’álim from Aligarh, Mauláná Lutfulláh Sáhíb. He was a great scholar and he excelled especially in the science of mathematics. Abdul-Haqq Khairábádí was a famous Logician and Philosopher. In his era Mauláná Abdul-Haqq Khairábádí used to say: “In the whole of Hindustán, there are only two and a half ’álims.” He counted himself as one, his father as the second and Mauláná Lutfulláh Sáhíb of Aligarh, as half an ’álim. In his opinion the ’ulemá of Deoband were completely excluded! The reality was that the ’ulemá of Deoband – speaking of their whole academic lifestyles – were an embodiment of Fiqah and Hadíth. They glittered in these fields. They had great expertise in the field of Logic, but they did not immerse themselves completely in this field. Based on this Mauláná Abdul-Haqq Khairábádí held the view that the ’ulemá of Deoband had no special affinity for the science of Logic. On the other hand, he considered himself to be uniquely eminent in this field.

Never mind the ’ulemá of Deoband, even Mauláná Ismá’íl Shahíd رحمه الله عليه nephew of Sháh Abdul-Azíz رحمه الله عليه whose era had just passed, was not given any consideration.

### **Sháh Ismá’íl Shahíd رحمه الله عليه replies while swimming**

Hadhratwálá رحمه الله عليه related another incident:

Mauláná Abdul-Haqq Khairábádí sent an ’álim with some questions pertaining to Logic, with the instructions: “Go to Mauláná Ismá’íl Sáhíb and have him solve them.”

Now, Sháh Ismá’íl Shahíd رحمه الله عليه was pre-occupied with the concept of jihád. In order to wage jihád, several forms of training are necessary. One does not know what situations one may come across during jihád at the practical level. So, Sháh Ismá’íl Shahíd رحمه الله عليه used to walk barefoot on the

stone-laid courtyard of the Jámí'ah Masjid in Delhi in the heat of summer. The reason was to be prepared for the vicissitudes to be found on the battlefield. What if one had no shoes, how would one fare? He also trained himself to be a good swimmer: he used to go to swim in the River Jamná, which flows through the one end of Delhi. After Asr he used to swim from one bank to the other and back.

It is important to be acquainted with the histories of our akábir. What type of people were they? Those who have passed on before us were such that they were people without match!

Mauláná Ismá'íl Shahíd رحمه الله عليه was also a Háfizul-Qur'án. His practice was that, when he started his swim in the River Jamná, he would start reciting the Qur'án Sharíf. Reciting all the way while swimming from the one bank to the other and then back in the direction of Delhi, he used to make a khatam of the Qur'án Sharíf! He would then proceed to the Jámí'ah Masjid to perform his Maghrib namáz with jamá'at. This was his practice with regard to swimming.

So, at the time that he went into the River Jamná for his normal swim, the 'álim sent by Mauláná Abdul-Haqq Khairábádí, arrived with the questions. He addressed Mauláná Ismá'íl Shahíd رحمه الله عليه: "I have been sent by Mauláná Abdul-Haqq Khairábádí Sáhíb. He has some questions on Logic for you to solve." Mauláná Ismá'íl Shahíd رحمه الله عليه said: "You can carry on asking the questions and I will give my replies. You write them down as I speak." The 'álim did as instructed and put forward the questions, while Mauláná Ismá'íl Shahíd رحمه الله عليه gave his replies on the turn. So, while swimming along the bank of the river, Mauláná Ismá'íl Shahíd رحمه الله عليه gave his replies to all the questions.

This was the person whom Mauláná Abdul-Haqq Khairábádí thought had no inkling of the science of Logic! Can you gauge his calibre? Do you see the calibre of our akábir, of the lineage and nisbat of Sháh Walíyulláh رحمه الله عليه? The 'ulemá akábir of Deoband have their academic lineage from Sháh Walíyulláh رحمه الله عليه. The publishing and propagation, especially of fiqah and Hadíth Sharíf, have come down from Sháh Walíyulláh رحمه الله عليه..

Let us now continue with the previous qissah: The Jalsah in Kámpur was taking place. Mauláná Lutfulláh Sáhíb had also been invited but had not

arrived as yet. The turn of Hadhrat Mauláná Mahmúdul-Hasan Sáhib came to deliver his lecture. During the course of his lecture, there was a slight commotion. Mauláná Lutfulláh Sáhib had arrived. People turned around to look to see who had come. He was well known and a whisper went about: “Mauláná Lutfulláh Sáhib has arrived! Mauláná Lutfulláh Sáhib has arrived!” Noting the slight commotion Hadhrat Mauláná Mahmúdul-Hasan Sáhib also looked up. When his gaze fell on Mauláná Lutfulláh Sáhib, he abruptly ended his talk. Having rounded up his sentence in a few words, he finished off.

Are you listening?

Some of his students from the dárul-'ulúm who had gone with him to the Jalsah, as happens that a sheikh will take some of his muríds with him, felt very disappointed at this. It was not the habit of Hadhrat Mauláná Mahmúdul-Hasan Sáhib to deliver lectures. However, on this occasion he had made an exception and his talk was full of amazing proofs, arguments and counter-arguments. The students felt very heart-sore. They were aware that Mauláná Lutfulláh Sáhib Alígarhí did not have a high opinion of the 'ulemá of Deoband. He had no real respect for them in his heart. So, the students were naturally very disappointed and also very puzzled, as this was an occasion to demonstrate the capabilities of the 'ulemá of Deoband.

When Hadhrat Mauláná Mahmúdul-Hasan Sáhib came to meet them, greetings took place and after the scheduled proceedings of the Jalsah were attended to, they then retired to the places allocated to them. Some of the students asked Hadhrat Mauláná Mahmúdul-Hasan Sáhib: “Hadhrat, what did you do? This was the ideal opportunity to have continued your lecture. Mauláná Lutfulláh Sáhib would have come to realise that the 'ulemá of Deoband were not devoid of providing proofs arguments and counter-arguments in the science of Logic. He would have heard your lecture with his own ears but, Hadhrat, you kept quiet.” Hadhratwálá رحمه الله عليه went on to say that Hadhrat Mauláná Mahmúdul-Hasan Sáhib said: “Very true. This very thought that you are expressing, came to me as well.”

Are you all listening?

He continued: “And I thought to myself: ‘If I were now to continue with my lecture it would be to show off my greatness, a manifestation of pride

and conceit. It will not be for the pleasure of Alláh Ta'álá or for the Díní benefit of the listeners. It would be for myself and not for the pleasure of Alláh Ta'álá – ridhá-e-Iláhi.' So, I kept quiet."

Is my voice reaching you? Do you see the qualities of our akábir? In other words, there is no room for waswasah. No room is left for such a thought, when it comes to mind and then to keep it in one's mind. Do you understand? Takabbur, riyá and 'ujub: these are controlled in such a manner that not even a single waswasah is allowed to intrude. Do you see the reality of tawádhu? Do you see the extinction of takabbur? Have you pondered over it?

Light and darkness are our topics. Tawádhu is light and takabbur is darkness. Tawádhu-haqíqí and takabbur-haqíqí and tawádhu-súrí and takabbur-súrí, are not permissible to be utilised by everybody. This is for certain individuals who have become like these individuals. Which type of individuals? These are those who have haqíqí nisbat ma-Alláh.

So, who are these who have haqíqí nisbat ma-Alláh? These are those who have attained a nafs that is mutma'innah. Again: Who are these? These are those with nafs-mutma'innah. In the Qur'án Sharíf the nafs is mentioned as one but can exist three states. I had spoken on this previously.

### **The nafse-mutma'innah**

One state is nafse-ammárah. The Qur'án Sharíf mentions this:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

*Verily, the nafse-ammárah incites to evil. (S.12.53.)*

Its basic component, its innate disposition, is to commit evil. This statement of Hadhrat Yúsuf عليه السلام has mentioned in the Qur'án Sharíf by Alláh Ta'álá. Was the Aziz's wife not running after him and did he not flee from her to save his life? This was in the royal palace.

Are you listening attentively to my words? You are? Excellent! There are lessons in these. With the taufíq of Alláh Ta'álá, there are lessons to be learnt in all these.

### **A youth avoids Shaitán's net by an amazing strategy**

Incidentally, something else comes to mind. Hadhratwálá رحمه الله عليه related this to us. You find those with money, in search of comfort and pleasure, will have servants – young boys, girls and women – to do all their work for them: to cook and clean, to make up the beds and so forth. There are many among these who are big gossipers, carrying tales from here to there and from there to here. Also, they are full of many titillating, alluring and provocative stories.

A youth, very handsome, was passing by. In a mansion along the way there lived a young lady. She was of a good, well-to-do home. It so happened that she was alone at home – her parents had gone somewhere in the neighbourhood for some necessary work. Standing at the entrance of the mansion was one of these mischievous maids. On seeing the handsome youth approaching, she quickly went inside and instigated the young lady of the house: “There is such a marvellous and handsome youth outside!” “Go quickly and call him,” the young lady responded. He was called on the pretext that the young lady in the mansion was ill. “Please make dam on her. You appear to be a durwesh from your appearance.” He went in, unsuspectingly.

Some people are innocent and trusting. The young lady addressed him: “Come in, come in. My illness is such that I need you to fulfil my desires.” The door behind him had been locked. He became terrified. What to do? He suddenly clutched his stomach. He grimaced and said: “Ofo! My stomach has a severe cramp! Instruct your bándí to place some water for me in the toilet.”

In those days the toilets had no running sewerage like we have these days. Water had to be taken specifically to the toilet for istinjá and the night-soil was removed by special groups of cleaners.

The water was placed in the toilet for him and he went out. One does not know whether there was some excreta lying there or he had a bowel action but, in any case, he took the faeces and smeared some on his face, some on his hands and some on his clothes. With this the flies also started swarming around him. In this amazing condition, he re-entered the bedroom. The young lady saw him and started screaming at the bándí: “A mad man! What madman did you bring here? Get out! Get him out from here!” The bándí

opened the door and let him out.

You understood the strategy the youth used to save himself? On the other hand, take our youth, our young men: should they see some beautiful girl they will try different schemes to meet her. Whereas, in the incident just mentioned, without wanting to, he had a beautiful lady within his reach but he devised a scheme to escape her clutches. He was at the stage of nafse-mutma'innah.

Do you now recognise this phase of the nafs, nafse-mutma'innah, or not yet? This is what it means to have haqíqí nisbat ma-Alláh. Those who are older will relate these incidents to the younger people, to the tálib, from person to person – from Hadrathwálá رحمه الله عليه to me and then from me to you. These are not related without real reasons. To the tálibe-tazkíyah, to the person in the khánqáh, to the sincere and truthful searcher, these have lessons in them. “Ofo! This is an amazing effect of having a nafse-mutma'innah.” Faeces – something which ná-pák – was taken in his bare hands and smeared on his face and arms and on his clothes and then he presented himself to her. She was revolted by the sight and the smell of him and got rid of him, screaming: “A mad man! What madman did you bring here? Get out! Get him out from here!” He went home, changed his soiled clothes and put on clean clothes.

Is my voice reaching you?

This same youth was once going somewhere, sometime before the above incident took place. Along the way he had come across Shaitán, who was carrying a net with him. This person had addressed Shaitán, saying: “Prepare a net for me also. The net you are carrying looks beautiful.” Shaitán had replied: “Very well. I shall see to it some time.”

Now, after the above incident, the youth again met Shaitán along the way and said: “Where is my net? I had asked you to prepare one for me also.” Shaitán replied: “Arè yár! I had prepared a net for you! However, you became insane!”

It comes in the Hadíth Sharíf:

النِّسَاءُ حَبَالَةُ الشَّيَاطِينِ

*Women are the nets (snares) of Shaitán.*

So, Shaitán said that he had prepared such a net for him, but instead of falling into his net, he resorted to the ploy of appearing insane. How did he resort to this scheme of appearing mad? It comes in the Hadíth Sharíf:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَنْ يَقَالَ لَهُ إِنَّهُ لَمَجْنُونٌ

This means: “Just see, O you mu’mins, you will not be kámil mu’mins until those who see you do not tell you that you are mad, completely mad.”

Did the kuffár and mushrikín not tell Rasúlulláh ﷺ that he was mad? Yes, they did! Nowadays, do not the general populace, the intellectuals, the politicians and national leaders, say: “How much knowledge do the ‘ulemá have? What do the ‘ulemá know? Just see from where to where has the world not progressed! From where to where has the world not advanced! What do these ‘ulemá know? This is the age of progress. Man has reached the moon already. What do the ‘ulemá know? ‘Ulemá have no knowledge of today’s world.”

### **Status of the ‘ulemá and politics**

This is the label the ‘ulemá have been given in this age, from the intellectuals, from the politicians, from the leaders of the nation. Yet, what did my Hadhrat say? Was he not in the final age and most recent period? What should I say? In his age, my Hadhrat was the essence, the sum total and a faultless jewel of all the auliyá-Alláh, ‘ulemá and pious predecessors. I have heard with my own ears, in the very special majális that used to take place in the mornings, Hadhrat saying... What did he say? He said: “Whatever ahwál (spiritual states) that had been experienced by the preceding auliyá-Alláh, those very háláts I have also experienced.” And he also said.... What did he say? Well, you have heard of Mansúr of days gone by, the one who had proclaimed “An-al-Haqq!” and who was executed after being found guilty of blasphemy. Hadhratwálá رحمه الله عليه said, concerning this incident: “Were I present at that time, I would not have allowed Mansúr to be taken to the scaffold to be executed.” I am relating matters that I have heard with my own ears.

To continue: What else did Hadhratwálá رحمه الله عليه say, in this last era, taking into account all the conditions prevailing at the time? “The politics

of this age is different. Our 'ulemá should avoid getting involved in these politics. Our 'ulemá will not be able to support and sustain the politics of this age. Let those intellectuals who have come here after having studied in England, get involved in politics. Yes, your duties are to mix with them, develop informality with them and make tablígh to them. Allow them to rule. The nature of politics in this age is such. And the rank that you hold, the duty that you have to carry out is to associate with them and develop an informal relationship with them and make tablígh to them so that, in time to come, they come to know the Sharí'ah laws and the politicians come to accept these and act on the Sharí'ah.

Let them study and let them rule. However, tablígh should be made to them. Now, those making tablígh, should they be ordinary people approaching such people? Remember, these are people with status, be it from the point of view of their noble family lineage, or their education, or from being well-bred, or from being cultured. So, should just an ordinary person go and make tablígh amongst them? There was a time when the 'ulemá also were men of status, being from noble lineage, being cultured, being well-mannered, having perfection in rhetoric and having perfection in eloquence. These are the ones who should go to them.

Just see. Wait and see. See what? It is not a question of being rich or being poor. It is a question of family nobility (khándán). It is not in everybody's nature to follow those of a lower khándán – not everybody has the temperament to incline to those of a lower family lineage.

The Ambiyá عليهم السلام, those who were given nabúwat, all came from very, very noble families. They were not from a low lineage. Rasúlulláh صلى الله عليه وسلم was descended from a very noble family from among the Arabs, even though he was raised in poverty. What is so special about family nobility and lineage? Leave aside the present times. This age is full of fitnahs. Even those from very noble and honourable families, have not maintained their noble positions. This is the result of television, bringing its tablígh from the west. Otherwise, those who were of great and noble families were a category apart. We have seen them, we have met them and we have interacted with them. Without being “educated”, yet they were very highly cultured. They possessed amazing manners. They had amazing etiquettes.

If wrong teachings were not imbibed, or if no learning was attained, or if correct learning was pursued, a person became even more cultured.

The 'ulemá of those days were told by Hadhratwálá: "Let them involve themselves in politics. Let them rule. But you make tabligh amongst them, so that their temperaments turn towards the laws of the Sharí'ah in their national politics and their administration.

As I was saying: My Hadhrat was the essence and sum total of all the 'ulemá and auliya-Alláh.

### **The status of 'ilm cannot tolerate hirs and tama'**

Let us continue: Take 'ilm: can it tolerate hirs and tama'? Can 'ilm tolerate greed and avarice? 'Ilm: what is meant by this word? Does it refer to secular education or Dín? It refers to Dín and wahí. If this is the case, then can 'ilm tolerate deception and sycophancy? Can it adopt, on an ikhtiyarí basis, slander and disgrace? Mind you, I am using the word ikhtiyarí. Ghair-ikhtiyarí is another matter. I had mentioned previously, if told to carry this big burden home for someone in distress, is it ikhtiyarí or ghair-ikhtiyarí? It is ghair-ikhtiyarí. Is this disgraceful? This would not be disgraceful.

لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَذِلَّ نَفْسَهُ

It is far from the dignity of a mu'min that he adopts any activity that will lead to his disgrace in the eyes of people. The word "ay-yuzilla" is used. This refers to ikhtiyarí activity. What is ghair-ikhtiyarí is excluded. So, now do you understand the difference?

The talk, in the beginning, was on tawádhhu and takabbur; light and darkness. So, a mu'min should not voluntarily adopt from his side such activities that will be disgrace on him in the eyes of the people, that people think him contemptible. Ghair-ikhtiyarí is another matter.

### **Qissah: the humility of Mauláná Muzaffar Husain Sáhib**

Take the situation with our Mauláná Muzaffar Husain Sáhib. He was a great 'álim, abstinent, muttaqí, highly respected in the community. He lived in Kándlah. Mostly, the 'ulemá of Kándlah were noblemen. He dressed very plainly and simply.

On one occasion he was going somewhere. Co-incidentally, a policeman,

having just alighted at the railway station, was going to the police station with his luggage. Seeing this person in his simple attire, he ordered him in commanding tones: “Come here! Carry my luggage! I’m on my way to the police station. Take my luggage there!” Mauláná Muzaffar Husain Sáhib lifted the luggage as ordered, placed it on his head and carried it to the police station.

When they reached there, the policeman ordered: “Good. Leave it here!” It so happened that the police superintendent knew Mauláná Muzaffar Husain Sáhib. Understandably upset at the policeman’s audaciousness in getting Mauláná to carry his luggage, he stood up and was about to reprimand the policeman, but Mauláná Muzaffar Husain Sáhib quickly spoke up: “He is weak and tired and was in need of assistance, so I helped the poor chap carry his luggage. Do not tell him anything!” The superintendent had great respect for Mauláná and said nothing to the policeman.

Do you see? Did he adopt what is ikhtiyárí or ghair- ikhtiyárí? He had adopted what was ghair-ikhtiyárí. Is there respect in his action or disgrace? Respect, because he was ordered to do so and he did not do so voluntarily. To have acted voluntarily in this way is forbidden.

It is not in the capability of everyone to utilise light and darkness to a degree of fairness and justice; according to the demands of place, person and situation. That is why the muslih, the guide and mentor, fills the ears of the tálibáne-isláh, the tálibáne-tazkíyah, with every type of teaching and causes these to settle in their hearts, so that they may apply it correctly and act accordingly when the situation demands.

Do you understand? Until the haqá’iq for differing situations are not brought forth, how is the poor student of tazkíyah to know? The sheikh is not going to remain with you forever. Hadhratwálá used to say that the teachings of the sheikh will remain. The tálibe-sádiq, mukhlis, who listens attentively with correct i’tiqád to every word and allows these words to settle firmly in his heart, will find the teachings of his sheikh with him all the time. The tálib will now develop light in his heart, from adopting taqwá and making an abundance of zikr and from muráqabát.

The foremost is taqwá. An abundance of zikr or muráqabát does not take priority over taqwá. This is termed correct nisbat, correct attachment to

Alláh Ta'álá. Mere muráqabah, without taqwá, is not correct nisbat with Alláh Ta'álá. The first and foremost is taqwá. To embellish this, there is the zikr of Alláh Ta'álá, to embellish this is also the contemplation of Alláh Ta'álá.

There may be roshní, but there is no recognition of a particular item – there may be light, but no item is seen with it. So, will the light enable one to grasp the item which the light was supposed to reveal? The answer is no. That is the position of taqwá.

The qissah of Mauláná Muzaffar Husain Sáhib has been mentioned. Bear it in mind. He had adopted what was ghair- ikhtiyári, in which there is no disgrace. The term “ay-yuzilla” is used. Grammatically, it is not “feil-e-lázmi” (an action that terminates in itself) but “feil-e-tá'diyah” (an action that is continuous).

### **Istigná (independence) and its opposite □ be-istigná:**

Qissah of the prince visiting a nobleman

Those who are from nobility possess amazing manners and culture. Hadhratwálá narrated an incident concerning istigná and bé-istigná:

There was a prince from Iran who had come to India for a holiday. During his travels he also came into contact with a particular nobleman. The nobleman told him: “Seeing you are here on holiday, this here is my address – should you come my way, please do come and pay me a visit.” The prince replied: “Very well. Will do so.”

Those who are big-shots in the world, have a habit of being extravagant (isráf). In the context of their status, they tend to be wasteful. For them to recognise an appropriate place, person and occasion is very difficult. It was the same with this prince from Iran. While travelling and spending, his financial condition deteriorated. He reached a situation of impoverishment. Even his clothes, instead of showing his princely status, evidenced his degraded state. While in this condition, he thought of the offer of the nobleman he had met. He still had his address with him. He decided to go and visit him.

When the nobleman saw him in this abject and weak condition, he brazenly recited a couplet in Fársí to the prince:

When the temperament of a lion (being a lion) changes to that of a jackal,

He goes begging with his needs to the doors of others.

Having previously seen the prince in his royal splendour and witnessing his poverty now, the nobleman read this couplet. However, after all, the prince was from royalty. Without any hesitation, as his repartee, he also recited a couplet with an air of complete independence and nonchalance.

You have not seen a real lion.

What you may have seen is an artificial lion.

No matter what the condition of a masculine lion descends to,

Despite his needs, he still lashes out with his sharp claws!

The prince, having recited this rejoinder, turned around and started walking away. The nobleman realised his indiscretion and error, and apologised profusely, again and again, but the prince retorted: “You are not worthy of associating with.” He left.

From this you will be able to see what *istigná* is. That prince from Iran was a worldly person. He was not one who possessed *'ilme-Dín* and *'ilme-wahí*. In comparison to the worldly person, one can gauge to what degree of *qalbí istigná* that person should have in whom the knowledge of *Dín* has entered and to whom *'ilme-wahí* has reached.

What was the reason that *Hadhratwálá* related this incident to us? In order to compare the two. In the above incident, was it not a matter of disgrace for the prince to still meet the nobleman after the latter had recited that insulting couplet? Yes, it would have been dishonourable for him still to meet him. So, he did not meet him.

So, what did *Rasúlulláh* ﷺ state to the general *mu'min* community? Remember that whatever *Rasúlulláh* ﷺ stated was, in actual fact, what *Alláh Ta'álá* wanted him to say:

لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَذِلَّ نَفْسَهُ

What about that person who, besides being from among the general *mu'minín*, is also an *'álim*, what then? And, being a *mu'min* and an *'álim*, he is also a *sáhib-e-tazkíyah*, a *sáhib-e-tarbiyet*, what then? What degree

of istigná must he not have! At times there is some admixture, some contamination occurring in istigná and istikbár (pride/ conceit.) Istigná is light. Istikbár is darkness. To be able to recognise the admixture is not everybody's work. Yes, with the tawfíq of Alláh Ta'álá, that person will be able to do it, who is a sáhib-e-tazkíyah, sádiq, mukhlis, with his gaze on the hereafter, with a nafs that is kept at the level of mutma'innah, one who can recognise the difference between light and darkness and one who is able to act on adl and insáf.

At times, another person may come forward with injustice and treat him unjustly, but this tálib-e-tazkíyah will not allow the reigns of adl to slip from his hands. May Alláh Ta'álá make it that we can understand! This is what is termed tazkíyah; this is what is called Taríqat and Sulúk. This is that Sharí'ah that will not be manifested as Sharí'ah without husne-Sulúk.

### **Repetition is beneficial**

Just see: Hadhrat Alí رضی اللہ تعالیٰ عنہ had thrown the káfir enemy on the ground and was saddled on his chest, about to slay him...

An incident may be repeated several times in order that a certain concept settles down firmly in the heart of the tálibáne-tazkíyah, so that on the right occasion, without making an effort at remembering and without having to stop to think of the solution, the correct reaction springs up spontaneously in his mind and he acts accordingly. In the Qur'án Sharíf as well, one finds certain incidents narrated at several different places, often with a slightly different perspective, so that Alláh Ta'álá is telling us: "The related lessons may be settled firmly in the hearts of My mu'min bandah and that My dispensation comes to be known – what is My methodology (ádattulláh) – when, with whom and in what manner."

Similarly, the muslih will relate an incident several times on different occasions and in different majális. A person may think: "I have heard this before, many times." Yes, you may have heard it before, but has it settled in your heart? Has the lesson been learnt? Have you acted accordingly when the situation presented itself before you? Have you attained that firmness?

### **A qissah: Hadhrat Alí رضی اللہ تعالیٰ عنہ reacting to being spat in the face**

We heard Hadhratwálá relate this incident many times and also read it for it has been published as well. Anyhow, let us continue:

Sitting on the káfir's chest, his sword drawn, Hadhrat Alí رضی اللہ تعالیٰ عنہ was ready to execute the káfir. At that crucial moment the káfir spat into his face. Hadhrat Alí رضی اللہ تعالیٰ عنہ immediately got off his chest.

Take into account that the person was a káfir, an enemy attacking him, and one who was overpowered and defenceless. He still had the gall to insult Hadhrat Alí رضی اللہ تعالیٰ عنہ by spitting into his face! Was this not denigratory?

The status of Hadhrat Alí رضی اللہ تعالیٰ عنہ should also be considered: he came from a very noble family, one whose ímán was of the highest order, one who had an honoured position among the sahábah رضی اللہ تعالیٰ عنہم and closeness to Rasúlulláh ﷺ; one who had been given the glad tidings of Jannat. Truly, he was of a very elevated status.

Those who are truly elevated, who are considered to be important, have the highest degree of 'abdiyet; they have the highest degree of humility, even though they may be wearing clothes of royalty. Mulláh Jámí رحمه الله عليه was a great 'álim. You may have studied his kitáb "Shareh Jámí," which is prescribed in the dárul-'ulúm.

### **The importance of turning to a sheikh**

Before proceeding, let me mention something else: Towards the end, some 'ulemá develop some perception with regard to tazkiyah. When this realisation comes, they do not ignore it, but place their full attention and concentration on it. I have seen this with my own eyes. Mauláná Rasúl Khán Sáhíb was a very amazing and accomplished mudarris at the dárul-'ulúm, excelling in Philosophy and Logic. I studied the kitáb "Qází" under him.

### **A qissah: Mauláná Khairábádí Sáhíb answering a student**

Once, a person from Khairábád attended his class whilst he was teaching the kitáb "Qází". We had mentioned previously Mauláná Khairábádí Sáhíb, who considered himself unique in the field of Logic and Philosophy. Well, this student was from the same place. He had come to visit another student here. Seeing that the lesson was still on, he went to sit among the students

of the class. Mauláná Rasúl Khán Sáhib did not notice his arrival or his presence. He had the habit of looking down and not looking right or left while he gave his lesson. He used to lean his back against the wall and give his lesson in this manner.

When the lesson came to an end, the Khairábádí student raised a criticism of a particular point. Mauláná Rasúl Khán Sáhib gave his reply. On this, the Khairábádí student raised another criticism. Mauláná Rasúl Khán Sáhib replied to this. Again, the Khairábádí student raised another objection on this reply.

O students, are you listening? An ustád will recognise the quality of his students and tailor his talks at their level. He explains the subjects of the kitábs accordingly. They sit in front of him daily and he comes to recognise their potentials. However, here was a student who appeared to be stubborn and mad, raising one needless objection after another.

So, Mauláná Rasúl Khán Sáhib, in reply to the objection, then delivered a power-packed lecture, giving proofs, references and detailed explanations. At the end of this powerful exposition, he kept silent. There was now no more room for any objections or criticisms and none came forth!

Mauláná Rasúl Khán Sáhib had the habit of using three phrases and these were: “Himár (donkey); buze-akhfash (dunce) and kamarband ho-gyá dilá (i.e. has the steam being knocked out of you?)” These remarks were made in affection, according to the quality of the student concerned. However, on this occasion he did not know that there was a visitor present, but when he saw that there were no further objections being raised, addressing the questioner, he said: “Himár! Buze-akhfash! Kamarband ho-gyá dilá? Why do you not speak now?” The questioner was silenced.

Do you see? Our ’ulemá were not in any way inferior to the Khairábádís. Our akábir ’ulemá were a match for the Khairábádís, who were boastful of their knowledge of Philosophy and Logic.

Coming to the point I wish to make, that towards the latter period of his life, Mauláná Rasúl Khán Sáhib also turned towards Tasawwuf and Sulúk. He established an isláhí contact with Hadhratwálá and was given khiláfat – majáze-bai’at – as well. Another such person was Mauláná Abdur-Rahmán Sáhib Kemalpúrí of Mazáharul-Ulúm, highly qualified in Philosophy and

Logic, Hadíth and Fiqh. He also developed this realisation towards the end and became bai'at to Hadhratwálá. He also became majáze-bai'at. These individuals developed the realisation of the importance of Tasawwuf and Sulúk towards the latter part of their lives.

### **A qissah of Mulláh Jámí looking for a sheikh**

We were going to speak about Mulláh Jámí before we digressed. His qissah came to mind when I spoke about royalty. He had also developed this yearning to tread the Path of Sulúk. He went to go and meet a buzurg.

Now, remember that 'abdiyet is an inner state. What we had mentioned with regard to the reality of humility and the difference between istigná and istikbár.

The akábir of the Naqshbandí silsilah in the past used to live with much pomp and glory. The Chistiyah did not adopt this method. Although we are connected to all the four silsilas, the Chistiyah silsilah is predominant

Before Mulláh Jámí could enter to meet the buzurg, he saw that there was a doorman at the entrance. He had to obtain permission from the doorman in order to enter. Having obtained this permission, Mulláh Jámí went forward and shifted the curtain in the doorway. As he lifted the curtain his gaze fell on the furnishings inside: luxurious carpets were on the floor, large, soft pillows against the wall, with the buzurg sitting with the pomp of royalty. On seeing all this luxury, Mulláh Jámí recited a line of poetry:

*The Ahlulláh, those who are wásil-bil-Haqq, cannot be infatuated  
by the dunyá.*

Having recited this, he left and went to stay at the masjid.

At night he had a dream in which some person from the rijále-ghaib came to him. Mulláh Jámí asked him: "I want to travel the road to Alláh Ta'álá. Could you show me the way?" This person answered: "You had the road but you left it." Mulláh Jámí's eyes opened. He was now very perplexed. What to do now?

He dosed off again and saw another dream: It was the Day of Hashr and accounts were being taken. Mulláh Jámí saw himself there as well. Some people came to him, demanding money owed to them by Mulláh Jámí. He was greatly agitated, as he had no money with him. He saw a sedan-

chair coming with somebody sitting in it. There was an attendant with this person. The sedan-chair was placed on the ground and the attendant came to Mulláh Jámí with the good news that the sheikh had offered to settle his debts from the money that the sheikh had kept there. The money was handed over and the debts settled. Mulláh Jámí was left off the hook. Curious to know who the generous person was, Mulláh Jámí approached the sedan-chair. Much to his surprise he recognised the person as the same buzurg that he had gone to that day! His eyes opened. He was now more perplexed than ever!

The night passed and it was the time of dawn. At the time of Fajr he saw the sheikh enter the masjid for salát. The opportunity to ask his forgiveness had presented itself. He rushed forward, but as he was about to fall at the sheikh's feet, the sheikh stopped him. "No. No. It is not necessary. However, that line that you read – yesterday you recited for your own pleasure. Today, my desire is that you recite it again, but for my pleasure." Mulláh Jámí said: "It was my error, my fault. I ask to be forgiven." The sheikh said: "I am quite serious: yesterday you recited for your own happiness; today recite it to make me happy." Mulláh Jámí recited the same line again:

*The Ahlulláh, those who are wásil-bil-Haqq, cannot be infatuated  
by the dunyá.*

The sheikh immediately added his own line to it:

*If one who is a real, haqíqí Mehbúb of Alláh Ta'álá, keeps dunyá as  
a friend, he does it for the sake of a friend.*

The one line of poetry became a couplet. The friend had asked and he had a right over one, so as per the order of Alláh Ta'álá, it was used for the friend. It was not used for oneself, not for elevating one's prestige, not for promoting one's status and grandeur, not for the sake of hubbe-jáh, not for the sake of hubbe-mál. Only for hubbe-Iláhí.

As I had said, towards the end many come to realise the importance of Sulúk. So was it with Mulláh Jámí. He also became aware of the need of having a sheikh. He became bai'at to the buzurg.

### **The responsibilities of a sheikh**

Remember that istigná is one thing and istikbár is another. To differentiate

between the two is not within the capabilities of everyone. The muslih – that person whom you refer to as the sheikh – will discuss various topics in a majlis. The qualities of the tálib will determine the degree of 'ilm that he will attain and the degree of perception that he will develop. Just as the muslih will convey correct practice, so will he convey correct Díní ta'lím.

Now, take this letter that I have received, and have kept in front of you. The sender has written: “This is my name. I am a student at a dárul-'ulúm, studying such and such specialist kitábs.” Where he has written “dárul-'ulúm,” I have drawn a line and written: “dárul-'ulúm is a general term. Nowadays, the madrasah is called a dárul-'ulúm, but this is a general term applicable to all such institutes. Why did you not add a specific name to it, so that one may recognise which dárul-'ulúm you are attending?” This has been done to correct his statement. A dárul-'ulúm is a general, generic term for such institutions and not specific to a particular one.

You would have studied Logic, in which these issues are explained. For example: man is an animal, falling into the category (genus) common for all animals. The sub-group (species) that he falls under is that of “nátiq” (one who speaks). Until this sub-group is not mentioned, he will be considered to be just a part of the animal kingdom.

So, this student wrote “dárul-'ulúm,” but he did not mention the sub-group, the specific institution. I am aware that, generally, when we refer to “dárul-'ulúm” over here, we are referring to the dárul-'ulúm in Deoband. However, what has happened now recently? Now there are two dárul-'ulúms in Deoband, one being the “Qadím” (Old) and the other being the “Jadíd” (New). The latter is attached to the Jáme Masjid, which is waqf, the other being ghair-waqf. I am not sure what term is used to describe it. So, which dárul-'ulúm is he studying at – the Qadím or the Jadíd? I also realised that he was most probably referring to the dárul-'ulúm Qadím. However, he was being corrected on this issue: a line was drawn at that point and the question posed as to why did he not specify the dárul-'ulúm. How am I to know which dárul-'ulúm he was at if he did not specify as much?

So, that person who is a sheikh will correct the statements of his muríds, just as he corrects their actions. Why did he write in those terms? Why did he speak in that manner? Also, why did he sit in that manner? Sitting

here, why is he looking elsewhere? Is this correct talab – is this a sign of questing?

The sheikh relates incidences and anecdotes as well – the context and effects of these are also related, in order that the tálíbán may develop discernment and a deep understanding of Dín, with its detailed ramifications and differences of opinions.

Every hirs is not harám. Every tama' is not harám. Every takabbur is not harám. Every istigná is not permissible. One should be able to discern the correct viewpoint in differences of opinion. This is not easy and simple – it is not an insignificant quality. One needs to have lengthy sohbat to develop this. One needs to listen with great attention and thoughtfulness.

It is a well-known practice coming down from the mashá'ikh, that there is not just a single specific topic discussed in a majlis, as in a lecture, but the topics discussed are general, varied and many. These are presented with authentic narrations and rational proofs.

I had said something earlier on, before the majlis had commenced: The lights were switched on. There was enough light. The doors were then opened and more light came in – the intensity of the light increased. What did I then say? I said: “Put the lights off.” Was this non-beneficial speech? What amazing people, what amazing friendship, what an amazing demonstration of faith and confidence, that this statement of mine is considered to be frivolous, to be lá-yání, to be laghú to be useless!

### **Explaining laghú – absurd/nonsensical**

The meaning of the word “laghú” is “absurd/ nonsensical”.

This word is used in the Qur'án Sharíf. See in the twenty-fifth surah. Mentioning several of the noble qualities of the believers, Alláh Ta'álá goes on to state that one of the qualities of the mu'min is that:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ

*And those who do not participate in false activities. (S.25.72.)*

The translation of this áyet is that the shán – the nobility and dignified status – of the believers is that they do not sit where nonsensical activities are taking place. The word that is used is “lá-yash-hadúna” – “they do not

witness”. The word “*lā-yasma-úna*” – “they do not listen” – is not used. The Word of Alláh Ta’álá is pure and full of depth and inner meaning. Scholarly linguists have thrown down their arms in the face of it.

To continue: It is also not stated: “*lā-yaj-lisúna*” – “they do not sit” – but it is said: “*lā yash-hadúna*” – “they do not witness”. Also, the word “*laghú*” is not used, but the word “*zúr*” – “lies/ falsehood” – is used. It is not in the shán of a mu’mín is that he should sit in stupid and unintelligent gatherings. The meaning then would be that those gatherings where the conversation is non-beneficial, useless and inappropriate and where there is no dafa’mazarrat (warding off harm), a gathering where those present speak about irrelevant matters, are avoided by the mu’mín.

Another way of putting it is thus: He does not give an opportunity to others to witness his stupidity by his actions. If he were to sit in such gatherings, his action would be proof of his stupidity and being unintelligent! Those with knowledge have clearly understood that, by his action and by his speech, he is giving a clear indication of his idiocy, his stupidity. Those with knowledge have understood very well!

Do you understand?

Ímán also has some rank and status and those with ímán – the mu’minín – will also enjoy some rank and status. So, that person who has this rank and status should live up to that position, not shift away from it. So, we should assess ourselves: being mu’mín and also of the ahle-’ilm, have we shifted away from that rank or not?

Alláh Ta’álá is saying it: By your actions and your speech, why are you giving proof of your idiocy and stupidity? Are you not ashamed? Have you no sense of shame? Have you no modesty in you? Why are you sitting in such venues? Why are you sitting amongst such people? Why are you involved in such activities? And, mind you, you being of the ahle-’ilm! Why are you involved in the sports of the English, being students of wahí?

It is Alláh Ta’álá who is stating that this is not in keeping with the shán of the mu’mín. And what if that mu’mín is an ’álim and what if that ’álim, in addition, is a tálib in Sulúk? Has the rank and status not increased? It has! That is why Alláh Ta’álá has stated further on: Never mind not sitting there, never mind not providing proof of one being an idiot and

being stupid, when his route unavoidably passes by them and he passes by incidentally by such stupid people, his shán is such that he pays no attention to them and he passes by with the greatest of dignity, in such a way that there is not the slightest thought of his own greatness or pride or arrogance; and there is absolutely no contempt for those involved in those nonsensical activities.

وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝

*When they pass by idle pursuits they pass by with dignity. (S.25.72)*

This is a continuation of the áyet quoted above: Never mind sitting with such people, If and when he has to pass by them, he does so with head bent, with the utmost humility, with utmost dignity and serenity. There is no pride in him. Also, his behaviour is such that it is apparent that there is no arrogance in his temperament and there is no contempt for others. In other words, there is no istikbár in him, but, in contrast, there is istigná.

Do you understand? Have you understood the examples?

The Qur’án Sharíf states that such people have istigná in them. There is no istikbár in them. “Marrú kirámá” indicates that they have no istikbár in them, but they have istigná towards such activities. As stated previously: It is not in the capabilities of everyone to differentiate between istikbár and istigná. To recognise and utilise light and darkness in the correct manner is not within the capabilities of everyone. This topic had commenced when this bandah had said that the lights should be switched off.

Where this topic has been elucidated, with the fadhl of Alláh Ta’álá and the barkat of Hadhratwálá, from here another issue becomes apparent. This has entered my mind just at this moment. It concerns adl, (justice) i’tidál (equilibrium) and staying within the hudúd (Sharí’ah limits).

### **Isráf – wastefulness/extravagance**

Utilise only as much light as is necessary for that task to be done correctly. If much greater light is used then this will be isráf. Yes, if the task cannot be performed without it, then make use of a bigger globe or additional lights. I do not know much about these newer and fancier lights on the market. However, if that task is being performed satisfactorily, then what

is the need for attaching additional and expensive lighting? This is now wasteful spending – fuzúl kharchí and isráf. The person has moved away from adl. Being a Sáhíbe-wahí, a Sáhíbe-'ilm, he still is not aware of what constitutes isráf.

### A Qissah: Isráf related to lighting

I cannot remember at this time whether this incident pertains to Hadhrat Umar رضى الله تعالى عنه or to Hadhrat Alí رضى الله تعالى عنه but it was a sahabí, with regard to whom Rasúlulláh صلى الله عليه وسلم has stated:

أَصْحَابِي كَالنُّجُومِ بَايَعْتُمْ إِيَّاهُمْ أَتَدْرِكْتُمْ

*All my sahabah رضى الله تعالى عنهم are like stars. Whomsoever you follow from among them, you will be rightly guided.*

There was a lamp burning at the sahabí's home. The lamps used mustard oil (or something similar) to produce light. Another sahabí رضى الله تعالى عنه said: "If the flame was bigger, there would have been more light." The sahabí رضى الله تعالى عنه it was either Hadhrat Umar رضى الله تعالى عنه or Hadhrat Alí رضى الله تعالى عنه replied: "If this light is sufficient for the work to be carried out satisfactorily, what need is there for a brighter light? More oil will be used. Will this then not be isráf?"

This is narrated proof (dalíle-naqlí) of my statements.

The importance of being able to differentiate between roshní and indherá, núr and zulmat and the use of everything on every occasion with adl and i'tidál, has been set before you. Incidentally, these topics came to my lips after what happened earlier on and the topic of roshní and indherá carried on into different avenues. The crux and essence of this topic is that one should save oneself from futile activities, from the aspects of actions as well as speech. This has been proven from the Qur'án Sharíf:

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۖ

*And those who do not participate in false activities. When they pass by idle pursuits they pass by with dignity. (S.25.72)*

It is stated not only here, but at other places as well,

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>٥</sup>

*And who avoid worthless conversation. (S.23.3.)*

The shán of a mu'min is that he abstains from useless and vain actions and speech – he avoids these activities, he bypasses them; he sidesteps them.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ

*And when they hear vain talk they withdraw from it (S.28.55.)*

When he hears any person speaking non-beneficially to him and he realises that it is fruitless and useless, he brushes it aside. Whether the “laghú” is directly at him, that such and such a person has said this about you; or it comes to his ears indirectly, he brushes it aside. This is the shán of the mu'min that has been described in the Qur'án Sharíf in different places. So, if that person is one of the ahle-'ilm and also a sáhibe-tazkiyah, then, to a proportionately higher degree, should these qualities be in him!

### **Different methods to stop the carrying of tales**

That is why it was the method of our Hadhratwálá and other akábir, Hadhrat Gangohí رحمه الله عليه Hadhrat Hají Imdádulláh رحمه الله عليه and others that, when somebody came to them and said: “Such and such a person had this to say about you then their response was: “That person may have said it or not, but you are throwing it directly into my face!” After such a rebuke, this person would not have the courage to carry tales again in the future.

However, people like us respond in a different manner from that of our akábir. We would gleefully ask: “Yes, yes, what more did he have to say? Come, speak openly! Why are you hesitating?”

Interest has been aroused, is that not so? We do not know what gossip he will come to relate in the future. He will make up stories. He has found an ear to whisper into. His interest has been aroused. He has lent an ear to his gossip. The fountains for quarrels and fights have been opened. The in-fighting among relatives has now commenced.

Rasúlulláh صلى الله عليه وسلم was going somewhere. Passing a qabrastán, he stopped and ordered for two green twigs to be brought to him. He placed one on one of the graves and the other on a second grave. The sahábah رضي

صلی اللہ تعالیٰ عنہم enquired: “O Rasúlulláh صلی اللہ علیہ وسلم, what is this?” Rasúlulláh صلی اللہ علیہ وسلم replied: “The inmate of the one grave was one who did not protect himself from drops of urine falling on him. And the inmate of the second grave was one who did not save himself from carrying tales. Both were being punished. I have placed these green twigs on their graves so that, because of the tasbîh made by the twigs, their punishment would be lightened.” Rasúlulláh صلی اللہ علیہ وسلم was sent as a mercy to both the worlds.

Carrying tales is another manifestation of laghú. Laghú has many branches to it. The evil of the tongue is not only to tell lies. The tongue is involved in many evils. Imám Ghazálí رضى الله تعالى عنه has written down some twenty evils of the tongue.

In tazkíyah of the nafs it is very necessary to save oneself from laghú and láyání. If one does not save oneself from these how will one save oneself from those aspects which are obviously useless and forbidden? This is the meaning of tazkíyah of the nafs that one will also protect oneself from those actions which may be permissible in themselves, but which may lead one to what is prohibited. So, protect yourself even from that category of permissible act.

That is why all the tálibín, but especially the one who is a muftadí, should not involve themselves in issues pertaining to já'iz and ná-já'iz. The tálib should not insist on a certain matter and say: “But this is já'iz!”

Is my voice reaching you?

Those who are staying in the khánqáh should not talk to others, should not socialise with others, and should not stare at others. This person may not be looking at the other person with evil intent (bid-nigáh) and may be looking at the other person with muhabbat and with i'tiqád. Nobody is stopping you. However, the person stared at feels it a burden on his heart. It may be that some people's constitutions are weak.

### **A qissah: Hadhrat Mauláná Ilyás Sáhib in Thánah Bhawan**

Hadhrat Mauláná Ilyás Sáhib, the founder of the Tablígh Movement, came to the khánqáh in Thánah Bhawan. Hadhratwálá used to perform the five times salát in the masjid. After performing the Asr namáz, Hadhratwálá came to stand in the courtyard near the covered area. It was summer

time. Hadhratwálá had two servants, one for the big house and one for the small house. The servant from the big house was standing as he had some necessary work. Hadhratwálá became aware of Hadhrat Mauláná Ilyás Sáhíb standing at the middle door of the masjid and staring at him. Thinking it to be just incidental, Hadhratwálá did not say anything. However, Hadhrat Mauláná Ilyás Sáhíb kept on standing there and staring at Hadhratwálá. Hadhratwálá told the servant: “Just see who that Sáhíb is.” Hadhratwálá had a very investigative temperament and used to enquire into every occurrence.

Nowadays, whatever another says, one accepts and one is convinced of its truthfulness. There is no inclination to investigate personally. However, it is very necessary for a person in a position of responsibility to investigate a situation. It is not sufficient to rely merely on hearsay. How can one act on something one merely heard from somebody?

So, the servant went to enquire and reported back: “It is Mauláná Ilyás Sáhíb.” Hadhratwálá said: “Ofo! Being one of us, he does such a thing? Go to him and tell him: ‘The muhabbat you have is in its place. I am aware of it. However, what can I do? My constitution is a bit weak. Whenever somebody stares continuously at me, there is a danger of drops of urine leaking out.’ Go and tell him that.”

Hadhratwálá took into consideration the status of Hadhrat Mauláná Ilyás Sáhíb. It was not a situation where “everyone is driven with the same whip”. Recognise the individual. We are speaking about roshní and indherá – light and darkness. The branches and masá’il are being enunciated and the method of its application. Recognise the person and the situation.

The message was delivered and Hadhrat Mauláná Ilyás Sáhíb moved away from there. Yes, Hadhratwálá had reprimanded him, but the reprimand had taken into account the status of the individual being addressed.

Khwájah Sáhíb used to sit in the area where the students had their classes, leaning against a pillar. When Hadhratwálá used to come he was able to look at Hadhratwálá, but in such a way that Hadhratwálá was not aware that he was being stared at. He knew very well that if Hadhratwálá were to know of his looking at him from there he would be taken to task in a severe manner! Others would also look at Hadhratwálá but they would sit

in such a hidden manner that they were not noticed by Hadrathwálá as to be watching him.

Have the different types of “laghú” being explained? It is fardh to save oneself from laghú. So, if one goes to sit at those places where people are involved in this laghú, one is giving evidence of one’s own un-intelligence and idiocy. This is the meaning of laghú. If you have come there for some specific work, having done the work you have come for, move on. Why are you still sitting around there? Why are you still being reluctant to move away? Why are there additional conversations of worldly matters taking place? Have you nothing else to do that you have time for this? It appears that you are useless person, sitting idle. It is a heavy burden on us, seeing that you are one of our people. One feels pained at seeing one of our own in this condition.

### **Some rules for staying in the khánqáh**

So, staying in the khánqáh, should one abstain from laghú, or – Taubah! Taubah! Taubah! – should one involve oneself in all the different categories of laghú? Therefore, observe two rules: silence (sukút) and tranquillity (sukún). All types of people are here. It may happen that another person may be an acquaintance from before – the person may be hailing from the same locality, the same city or the same country – but, after arriving here one has to stay in such a manner as if to say: “I am alone here and I know nobody. I have absolutely no acquaintances here.” One has to have a grip on one’s temperament, burden oneself and stay in such a manner that firmness comes into one. One should reach a stage of nafse-mutma’innah. One has come for that purpose to develop nisbate-haqíqí, a special bond with Záte-Bárá Ta’álá.

Have you come here to change your old habits or remain steadfast on them? Of course, to change them. Now, this change, is it a change for the better or a change for the worse? Obviously, it is for a change for the better that you have attached yourself to the khánqáh. So, the heart has to undergo continuous change for the better until the heart embraces seclusion. The characteristics of the nafs have been cleansed of the akhláqe-razílah and the heart has been emblazoned with akhláqe-hamídah in a

permanent manner. Have you understood what I am saying? The nafs has evil in it. This needs to be replaced with good. If not, what is the benefit of coming here? Why come? Go back home.

Bear in mind that this is the month of Ramadhán, the month of, Rahmat; م Maghfirat; هـ Dhiyáfat; ا Ulfat; and ن Ne'mat.

Seeing that you have come here and are staying here, with the utmost humility and muhabbat, with the responsibility that is placed on me and with responsibility with which you have come here, I urge upon you not to mix with one another, not to socialise with one another, not to go into one another's rooms. Yes, if there is a dire necessity, then there is no restriction. If there is no necessity, what would be the reason then be? In necessary matters, discarding what is necessary, will lead to harm. In unnecessary matters it, adopting what is not necessary, would result in bringing harm. You have come here to save yourself from harm, to save yourself from evil, to discipline your temperament.

You have come to mold your temperament to khair. The ímán of a mu'min desires aman (peace and order), not bid-amaní (anarchy). The Islám of a Muslim desires salámatí (tranquillity), not shar (evil). That is why a mu'min, a Muslim, should develop his lifestyle in this manner and live among Muslims non-Muslims in this manner. Husne-akhláq should be portrayed with everybody.

Which brings me back to what I had said previously with regard to adl and bé-adl: If anybody confronts us with injustice, justice should not slip from our hands. Good character should be displayed with everybody. This is one branch of nafse-mutma'innah. The nafs has three conditions: nafse-ammárah, nafse-lowwámah and nafse-mutma'innah. The characteristics of each are different. Each one is recognised by the effects each one manifests. You have come her to discard nafse-ammárah, to proceed to nafse-lowwámah and discard it as well and progress to nafse-mutma'innah. This cannot happen until the first and foremost condition is not adhered to, that is, not to socialise.

The first principle in Sulúk is to assess whether the sheikh with whom one wishes to attach oneself, is a sheikh or not. The sheikh should have knowledge of the ills of the nafs; he should have knowledge of the remedies

for treating these ills; he should have knowledge of the different methods of treatment; he should have knowledge of and the differentiation of socialising and its ramifications. You also have to know who his sheikh was and whether he has stayed in the company of his sheikh.

When you have found such a sheikh and you have i'tiqád and i'timád in him, then you hand yourself over into his custody like one would hand over one's clothes to a laundryman. Then, every word that issues from his lips is listened to with proper i'tiqád and i'timád. These words are then to be embedded in the heart. Remember: Your sheikh will not be with you in your daily life, but his teachings will be will you.

So, the manner in which you spend your time in the khánqáh, in the same manner must you spend your time at home. That will be the way you spend your time, with husne-akhláq, not only at home, but in the wilderness, at your work, in the bazaars, in the streets and concourses, amongst your own, amongst strangers and even with your enemies! This is the steadfastness, firmness and perfection that have to be developed. This is what is termed nafse-mutma'innah.

The discussion was on roshní and indherá – light and darkness. Roshní is necessary. One has to behave with equilibrium (i'tidál) – with adl, not with bé-adlí. The essence of this is that if anybody confronts one with bé-adlí, adl should not slip from our hands.

## Du'á

May Alláh Ta'álá grant us taufíq arzání

أَمِينَ يَا رَبَّ الْعَالَمِينَ وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

فِي آمَانَا

Khudá Háfiz.



**BOOKLET NUMBER EIGHTEEN**

Rajab 1427 – August 2006

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**FOREWORD**

Alhamdulillah, once again, solely through the fadhl of Alláh Ta'álá and the barkat of my Sheikh رحمه الله عليه – also, not forgetting the valued du'ás of our readers – this eighteenth discourse is ready.

A doctor friend was puzzled with regard to a statement made by our Sheikh رحمه الله عليه to a sálik, who had related that Hadhratjí رحمه الله عليه had said: “See to your own isláh and do not concern yourself with others.” With the problems that the Muslims are facing nowadays, the doctor wanted to know what is one to make of this advice?

On face value, it appears that the advice appears to inculcate a selfish and self-centred attitude. However, the explanation is quite simple. Using the hospital setup as an example, we recognise that advice given to different individuals will be suitable for that particular individual: The patient admitted for a serious illness, will be told to worry about himself and not others in the ward. On the other hand, the junior houseman will be told to worry only about those few patients entrusted into his care and not about the other patients. Higher up, the registrar will be told to see to all the patients allocated to him and not to those entrusted to the other registrars. The consultant, with greater responsibility, will be told to see to the welfare of all the patients in the ward. The head of the unit will be told to see to all the patients in all the wards in his unit.

In a similar manner, the sheikh will advise the sálik according to his status. It does not mean that the sálik does not have to worry about others – enjoining right and forbidding wrong is also part of Dín – but it means that he will only be able to fulfil the rights of others if his isláh is made, otherwise these rights will be fulfilled in an imperfect or incomplete manner. It can be seen that only if every individual performs the tasks entrusted to him or her in the correct manner, will society be able to function properly. When this individual is faced with the situation of fulfilling the rights

that others have on him, he or she will be able to do this in the way that the Sharí'ah wants. This person will have the necessary qualities to tackle whatever challenges come before him or her.

If the patient in the ward is restored to health, he or she can go back into society and carry on with the duties he or she has. For the patient to be able to do this, the patient has to concentrate on regaining his or her own full health first. If each patient, instead of seeing to himself, goes about the ward trying to help the other patients, one can see that there will be complete chaos! Alláh Ta'álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ؕ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ؕ

*O you who believe! You have charge of your own souls. He who has gone astray cannot injure you if you are rightly guided. (S.5.105.)*

This topic was discussed in some detail in Booklet Number Thirteen by our Sheikh رحمه الله عليه under the sub-heading of “Aman and Bid-amaní”. To quote a few lines:

“Bid-amaní – anarchy and chaos – is spread throughout the world. The reason is that bid-amaní is rampant within you. Let me repeat: This bid-amaní, this chaos and anarchy, is widespread throughout the world and this is the external manifestation of the chaos and anarchy that is rampant within you. When this bid-amaní disappears from within all of you, then bid-amaní will also disappear from the world...”

From this brief explanation, it is hoped that the reader will be able to have a better perspective when reading these majális. The reader will also be able to pick up the fact that the topics discussed are such that the advices contained in them will apply not only to an individual in one category, but to different individuals at their levels. The discerning reader will note that the advices will be such that the beginner – the mubtadí – will gain something, as well as the accomplished – the muntahí.

It will also become clear that direct contact with one's sheikh is absolutely essential. Constant communications with him and following his prescription will save the sálik from many errors that he may fall into by merely reading a discourse or listening to one.

One should not conclude that the sheikh is not concerned about the problems facing the ummat – he is more concerned than any of us could be, just like the head of the unit in a hospital will be concerned about all patients, the health of the community from whence the patients come and the national and international health implications of the diseases that he comes across. He realises that the health of the community is dependent on the health of the individual and that individual is lying in the bed in the ward. Similarly, the sheikh-e-kámil bears in mind the whole ummat, present and future and his concern is also for the whole ummat.

May Alláh Ta'álá give us all deep understanding and the taufíq to follow the teachings of our Sheikh رحمه الله عليه.

Dr.I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This majlis was conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه on the 8th Shawwál 1412, corresponding with the 13th April 1992, in Jalálábád, India. It should be borne in mind that Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه passed away a few months thereafter, in November 1992.]

### ENSLAVEMENT – GHULÁMÍ & 'ABDIYET

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[Hadhrt Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه initially commented on his state of health.]

I am coughing greatly. At times, the coughing spells last a long time. No phlegm is expectorated. Only if I cough very hard, will the phlegm come out. Thereafter, I feel a little bit at ease. However, the body becomes virtually

lifeless and it seems that even my life becomes lifeless for a little while. My stomach and its contents pain because of the great amount of coughing and I have to manoeuvre myself into a more comfortable position.

There is no limit to my weakness. You may assess yourself: Four of the namáz I perform here. For the Ishá namáz I am unable to go to the masjid. I go in the morning (for the Fajr namáz). I feel the desire to go. Two people hold me and take me and two people hold me and bring me back.

Come nearer.

*[There was a very lengthy pause. Hadhrat then continued.]*

What shall I say? You have heard much and much is being spoken. What shall I say? You honoured people know a lot. Who, from amongst you honoured people, is not from the ahle-'ilm? Everybody understands the simple, straightforward topics.

### **The núr of ímán**

Alláh Ta'álá has rendered ímán as núr and He has also rendered Himself, by way of illustration, as Núr:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ \*

*Alláh is the light of the heavens and the earth (S.24.35.)*

This is stated allegorically in order to make people, the creation, understand.

So, on the other hand, ímán has been rendered as núr:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا \* يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ \*

*Alláh is the Friend of the believers. He delivers them from out of darkness into light. (S.2.257.)*

And, in the same áyet, kufr has been said to be darkness:

وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ \* يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ \*

*They (the false deities/ Shayátín) take those (who disbelieve) out of light into darkness. (S.2.257.)*

Also, in the 'Álame-mítháq, Alláh Ta'álá had asked:

أَلَسْتُ بِرَبِّكُمْ

*Am I not your Rabb? (S.7.172.)*

Alláh Ta'álá did not say: "A-lastu bi-Iláhikum? – Am I not your Deity?"  
The difference between Iláh and Rabb is as follows:

Iláh refers to: One who is worshiped. Rabb refers to: Master/ Lord: that Being who possesses in His control the agencies, resources and means for the complete process of nurturing and rearing. He would be called the Master.

Those who were addressed thus, how did they respond? They replied: "Qálu, balá." – "They said: 'Truly, we accept'." In other words, they submitted and accepted. Once, having accepted, it is now necessary to uphold that commitment.

When Alláh Ta'álá had placed this burdensome trust before the heavens and the earth and the mountains, they all refused to accept it. You could also have refused to accept it. But, since you have admitted and have accepted Him as your Rabb – and the meaning of Rabb being One who is a complete Master/Owner – then the person who has accepted this trust now becomes a complete slave. Is that not so?

Think! Ponder! Meditate with a deep insight. Have not the entire creation become slaves in the 'Álame-mítháq?

Seeing that the whole of mankind had accepted the status of slavery, implying: "You [O Rabb] are our complete and absolute Master and we are your complete and absolute slaves," we now have to consider what tasks has the slave to carry out? Is it under "freedom" or "restraint"? Obviously a slave has no freedom and is all the time constrained to carry out the orders of the master.

So, when one has accepted that one is a slave – when one has verbally acknowledged oneself to be a slave, saying: "Whatever You tell me I will carry out; whatever You instruct, I will execute" – one has taken on this responsibility and this is now a promise. Should now one break one's promise or should one fulfil one's promise? It is obvious that, after committing oneself, one should fulfil one's promise.

### **The qualities of a khalífah**

Now we should ponder on this. It is for this reason that Alláh Ta'álá has sent His Messenger – His Deputy – to this world to remind us of what happened in the 'Álame-mítháq. And this reminder was a continuous process, from the time of Hadhrat Ádam عليه السلام right through to Rasúlulláh صلى الله عليه وسلم and also through to those who are deputies in the true sense of the word. “Khalífah” means “a deputy (ná'ib)”.

At the outset, the person who is the khalífah should possess those qualities which are possessed by the one whose khalífah he is. Further, he should then possess those qualities that will enable him to guide others. In other words, he should firstly be “ráh-bín” and secondly: “ráh-bar” – he should possess these two honourable qualities: be one who travels along the path initially and then be one to show others the path. Then only will he be termed a khalífah.

### **Difference between the duties of a slave and an employee**

So, having made a pledge, this person is now a slave. This means that the person states: “Whatever You instruct, I will carry out.” This is inherent in the acceptance of the premise stated above. It is also obvious that a slave does not have just one task. Have you understood the sequences of this argument? To repeat: does a slave have only one category of work? No, never! A slave has to carry out whatever task the master commands him to do.

Therefore, it is apparent that insán occupies the position of enslavement, whereas the other creation – that of angels – occupies the position of employment. The angels are not like slaves: whatever specific task is shown to them that they will carry out. It is a special favour and their muhabbat that other tasks are given to them in order to make them happy.

The angels had spoken out: “You have created insán and have stated insán to be khalífah.” Because of their spiritual and truthful insight, they commented: “They will do such and such deeds.” Alláh Ta'álá said: “Yes, but you do not know what I know. What you are saying is the very basis for making insán a khalífah, for this insán will enforce on himself the execution of My orders.”

The comments that the angels had made were not objections or complaints,

but the comments were made “mohabbatan” – out of affection. In other words, they were presenting themselves for additional tasks. Alláh Ta’álá said: “You will not be able to carry out these tasks.”

So, the angels are created in the position of employees. Some are placed in charge of rains, others over the winds, others on cultivated land, others over mountains, others are porters of the Arsh, others are made scribes and so forth and so forth.

But insán is not an employee. Insán is a slave. And a slave has not just one specified task to perform: Whatever the branches that pertain to his life, whatever the tasks related to these branches, all these tasks are now his responsibility. “Alastu-bi-rabbikum” did not entail merely bringing ímán. Having said: “Balá!” one is now stating one’s acceptance and, having accepted, one has accepted Divinity as well, implying: “Whatever You instruct that I will carry out, as I am merely a slave.” One’s external ’ibádat is manifestation of this Divinity. All these implications are included. Is that not so?

### **The true meaning of ’ibádat**

Now, whatever task that is performed according to the orders of Bárí Ta’álá will be in the confines of ’ibádat. In essence, this insán mu’mín who came with ímán from the ’Álame-mítháq, now, whatever he is ordered to do and he does so, walking under the canopy of these orders, he will be involved in ’ibádat during that period and not “worldly” activity. Since he is involved in tasks of ’ibádat, then it is apparent that the whole and complete life of a mu’mín, even when it pertains to a mundane thing like sleeping, falls in the category of ’ibádat. And when he departs even for one second from these orders, he is not in ’ibádat. Do you understand? Having said: “Qálú balá!” one has now brought on difficulties. One has brought these on oneself, for you could have refused when the offer was presented.

Therefore, the mu’mín bandah is in ’ibádat all the time, provided that he is doing his work subservient to the orders of Bárí Ta’álá. This work may be in the categories of the cultivation of fields, or trading, or employment, or manufacturing and industry, or it may be business partnerships, or pertaining to the legal profession, or financial institutions, or mutual

transactions, or marriages, or giving birth, or rearing of children; or whether it pertains to dealing with compassion and empathy with others, or in serving the community during the time that it necessitates – all these will fall in the category of 'ibádat. This now forms the criteria, referred to as the laws of the Sharí'ah and not laws of Takwín. The laws of Takwín have been entrusted to the angels (but may, at times, be entrusted to insán as well). However, here we are referring to the laws of the Sharí'ah.

### **Seeking 'ilm is fardh**

Now, it becomes fardh for every mu'min Muslim to learn the laws of the Sharí'ah to the extent of his or her needs; and it becomes fardhe-kifáyah to establish a group of mu'minín that will have an all-comprehensive knowledge of the Sharí'ah. If such a group is not established, then all the mu'minín will have sinned.

This is like the situation of Janázah namáz: If nobody from the local community has read the namáz, then the whole community will have sinned; and if just a few have read the namáz, then the obligation will be deemed to have been fulfilled on behalf of the whole community.

To continue: It is necessary and fardh for a group from amongst the Muslims to be in existence, this group having a full and comprehensive knowledge of the laws of the Sharí'ah and the orders of Alláh Ta'álá. This group will have no other duties. If this group involves itself in any other tasks, this other work will be defective and its original work will also be defective, because how can two tasks be performed simultaneously? This is, thus, distribution of duties.

### **Two tasks cannot be performed simultaneously**

Evidence of this is present in this worldly life in connection with employment in the government sector. Let me relate an incident that happened yesterday:

A person, a Muslim, is for a long time a government employee in the lower echelons of the revenue department. A very good man, a good worker and a very honest man. He relates a most interesting situation concerning himself. He said: "I am requesting a mashwarah from you." I replied: "What

mashwarah do you want?" He said: "It is not good to stay put in one job, especially these days, where times are very uncertain. So, I wish to study tibt." I replied: "How are you going to study tibt? It requires a lot of time. It also requires gaining entrance to a madrasah. How are you then going to work in the revenue department?" He said: "I have asked some people at the tibt college. They say such books are available which I can study while sitting at home. Whatever problems I come across, I can ask the tutors to solve. I can also write examinations from time to time. I will be able to complete the course in four years." I said: "It is a very good idea. If it can be done in this way, then do it." He also said: "I am getting frustrated with my employment. Such laws are coming into force which our Islám forbids. But I am persevering." I said: "Do not leave until you have found some alternate means of livelihood. This is the saying of our buzurgs. Otherwise you will bring on calamities. Your idea is excellent. Go ahead and study." He said: "That is fine. You have given permission. However, I have to ask the Collector-sahib as well." I asked. "What need is there to ask the Collector-sahib?" He explained: "I am a government employee and a government employee is not allowed to do any other work. If the government employee wishes to do business, he has to do it in the name of his son. He will not be allowed to trade in his own name. Should they discover his ruse, he will be suspended from duties and dismissed."

So you can see the rules of the government: A government employee cannot do any other work in his private capacity. There will be defect in either this work or the other. Do you see the point in this illustration?

In the same manner, the 'álim, who has gained expertise in the laws of the Dín, has to remain with it. It is not correct for him to involve himself in any other work or take up any other work. And this is based on his studies – on the kitábs of law, from Qudúrí till the final Hidáyah, after which comes the all-comprehensive Dorah Sharíf. So this mudarris, if he wishes to attain and maintain his expertise, with dalá'il (proofs) and incontrovertible argument, theoretical and narrative ('aqlí aur naqlí), he has no permission to involve himself in any other work. Why? The reason is that there will either be harm on this side or on the other side. Can a kitáb be learnt without proper thought and contemplation? Of course not. So, that mudarris who really

wants to become like this, will have to follow what has been stated above. And if one does not want to be like that, then he can do as he pleases.

However, it is fardh-e-kifáyah to have a group like this. Do not harass them into doing other work. This is ná-já'iz.

### **'Ilm and tablígh**

By way of example – it is necessary to state this directly – those who go out in jamá'at and request others to go out in jamá'at, to go out for a chillah, will be told: “The work that you are doing, carry on with it. Do it with full concentration. Do it with sidq and ikhlás and within the bounds of the Sharí'ah. Do it with excellence. This requires 'ilm. Without correct knowledge, can a person do tablígh? Never! One does not know what will be said and from where. And there is need for detailed explanations. If these details are not known, the creation will fall into difficulties. The rights of the creation (huqúqul-'ibád) will be discarded. The rights of those connected with one, will be discarded. There will be shortcomings. There will be shortcomings in those commands that are necessary and compulsory with regard to the financial obligations on oneself. There will now be problems because the detailed explanations are not known.

So, carry on with the work that you are doing. However, do not harass those who are involved in the tasks of ta'lím and tadrís. Also, do not harass that tálibul-'ilm who is engrossed in attaining the 'ilm of the laws with clear proofs. Otherwise, you will turn his heart's attention away in a different direction and he will be deprived of this 'ilm. That is why do not harass him. These are laws of the Sharí'ah.

As for that student whose studies are superficial, a student who has enrolled at the madrasah but his heart is not in studying, his situation is different. Being here, he is freed of his household duties. At home, his father would order him to give water to the buffalo, to give it some fodder; to bring back some millet from the field. So, being at the madrasah, he is freed from these duties. Here he receives prepared food, a room that is ready and arrangements for lighting. If he has stated that he is poor, he is even given an allowance. However, his studying is very superficial. He is not suited to become an expert. Never mind becoming expert, he is

not suited to even teach! If he is a hafejī or a molvísáhib, he will get to be an imám somewhere. This is fine. However, he will not be able to teach “Mizáne-Munshab”. He will not be able to teach even “Taysarul-Mubtadí,” which is considered to be a simple kitáb. It takes a proper ’álim to be able to teach “Taysarul-Mubtadí”. A shaky molvísáhib will not be able to teach it. This topic is mentioned merely incidentally.

To continue: It is obvious and it has been proven that by replying: “Balá” to the questioned posed: “Alastu-bi-rabbikum?” one has accepted oneself to be a slave. And a slave does not have one specified duty. Whatever task he is given to do, he carries out. This may be related to ’ibádat in itself, like namáz, rozah, zakát and hajj. Namáz is for everybody, but not zakát. Rozah is for everybody but not hajj.

Zakát is not a duty on all mu’minín. There are some conditions attached: there is the pre-requisite of having wealth. Namáz and rozah are bodily functions. There is no need of wealth. All those who are sane, báligh and healthy, are under obligation. It is necessary to learn the relevant masá’il to the extent of necessity. When a person has some wealth, he has to learn the masá’il regarding zakát, fitrah qurbání, and so forth, to the extent of necessity. When a wife enters the scene, the husband has to learn the laws regarding support and maintenance of the wife. When he has children, he has to learn the laws with regard to their upbringing. Thus, whatever secondary aspects the individual’s lifestyle now takes on, so also it will be his responsibility to learn the laws relevant to these secondary aspects.

### **Protecting Islam requires all-encompassing knowledge**

Also, in order to prove the truthfulness of Islám to our antagonists, it is necessary to have full and comprehensive ’ilm, theoretical and narrative. Additionally, it is necessary to present illustrations, with references from the very books of the antagonists, during discussions and debates. For example, it will be said to them, “Whatever Alláh Ta’álá states in the Qur’án Sharíf is nothing new. You check in your Taurah or your Bible or your scriptures. In these you will find that the final messenger who will be sent will be Muhammad صلى الله عليه وسلم and that it will be necessary to believe in him and it will be necessary to become a Muslim. Whoever does not do so,

will not be entitled to be called a believer.” The relevant references will be provided to them, with the comment: “Check it out. It is in your book.”

In debates as well, it will be necessary to present the relevant references in their scriptures. On their criticisms of the many wives of Rasúlulláh ﷺ, it will be pointed out to them: “That person whom you consider to be a prophet, whom you call ‘Autár’ , how many wives did he have? As for our prophet, Muhammad ﷺ, who had the strength of a thousand men, you have the audacity to criticise him for having nine wives? You do not have such a mouth that is worthy of criticising our Prophet.” This reply has silenced the critic. This is being given to you as an illustration.

What type of ‘álim is it who can do this? It is one who has all-encompassing ‘ilm. It is not the task of each and everyone to study with such depth. Not everyone holds within him the capabilities for this.

### **The slave has multiple tasks: acquiring ‘ilm of mu’ámulát, tahárat, etc.**

To continue: A slave does not have one specified duty. He is not only required to make ‘ibádat, but business dealings also form part of his duties. He needs to ask himself: “Do I do business alone or do I do it in partnership with another?” If done in partnership, what are the laws with regard to shirákát and mushárikat, etc.? There are four types of partnerships. One has to acquaint oneself with the relevant laws. Another situation: If one becomes a wakíl, the laws with regard to this should be learnt. Does the kitáb “Hidáyah” not contain chapters on wikálat, on hadhánat, on kifálat, on shahádat , etc.? These are all laws.

Thus, the whole life of a mu’mín is that of enslavement. Take another detail: Passing urine is also a task. How should one do this? How should one sit? Where should one sit? If one is in wild terrain and one has the urge to pass urine, where should one sit? How should one sit? How does one prevent droplets of urine splashing on one? Is this not one type of restriction also, or is it freedom? So, we are taught also how to urinate.

When the sahábah رضى الله تعالى عنهم arrived in the presence of the Christian king, he asked them: “We have heard that your Prophet teaches you how to urinate and defecate?” They replied: “Yes! We were like animals before, not knowing how to urinate and defecate. We were like animals, but now

we have been transformed into human beings. Yes, our Prophet صلى الله عليه وسلم also teaches how to urinate.” The sahábah رضى الله تعالى عنهم held the honour of the laws of Islám in their hearts. They were not ashamed. “Yes, before, we were like animals, urinating and defecating like animals, but we have been taught how to do these as human beings.”

The Christian king then asked: “He taught you how to eat as well?” They replied: “Yes! Previously, we ate like animals – eating while standing and while strolling around and also eating indiscriminately. Now we have been taught how to eat like human beings.”

This is the lifestyle of enslavement. The sahábah رضى الله تعالى عنهم were saying that they were taught how to pass urine and pass stools, and that they were taught how to eat and drink. Previously, they did not know how to perform these tasks like human beings, but carried them out like animals.

The Christian king further questioned them: “We have heard that you were also taught how to live with one another?” They replied: “Yes! Previously we were like wolves and carnivorous animals, ready at all times to devour one another. Now, we have been transformed into human beings: we have been told how to live with one another; we have been taught not to cause any grief, neither to ourselves nor to others, whether internal or external, whether it relates to wealth, physical body or inner feelings. Previously, we were not human beings, but we were like wild animals, like wolves and tigers.”

Is my voice reaching you? Yes?

The Muslim of today should recognise himself. O mu'min, you had promised to be a slave. To what extent have you fulfilled that promise? In appearance you are a human being, but look at your condition. Are you not a wolf? Are you not a tiger? Are you not an ox, an animal, that you eat in a standing position?

You urinate any old how, sitting as you wish or standing and urinating, so that droplets splash back on you, not being ill either. O mu'min, recognise yourself! What degree of a slave are you? Believing in your Master, by making 'ibádat only, you can never be called a kámil mu'min. You have wandered away from enslavement. It is possible that your activity is like that of an angel, but you have not been sent as an angel. You have been

sent as someone else – that of being a slave, whose duties entail not just one specific task. Judge yourself on this. Otherwise, there were numerous angels present. What need was there for you?

Your need – the manner in which you were created – which you acknowledged, was to be in enslavement. Live in this world in this manner. For the duration of the period that you were not sent forth into this world, you were in the situation of the angels. In other words, you were in a state of musháhadah-Haqq (visualising Alláh Ta’álá.) At the rúhání level, you were in musháhadah of Alláh Ta’álá. You were then made slaves and sent to this world and a variety of tasks entailing enslavement and bondsman ship were entrusted to you.

Do you understand the concept? Do you comprehend the sequence of my narration?

Question: So, in what category are we classified, being mu’minín of Alláh Ta’álá’s? Answer: We are in the category of being His slaves. Every individual has to ponder whenever he/she does any task: “Am I doing this under the mantle of enslavement or under the mantle of emancipation?” We have been given different body parts, each of which has a different function. We have hands, feet, eyes, a tongue, a nose, a heart and a stomach. It is obvious that the function of each is different and not one. Therefore, the function that the eyes have been given, the function that the tongue has been given, the function that the ears have been given, the function that the heart has been given, the function that the hands have been given, the function that the feet have been given, have all to be performed from the perspective of enslavement and under the mantle of the orders of Alláh Ta’álá.

We have not been left free, using the eyes any old how. So too the tongue, the ears, the hands, the legs, to be used any old how; to fill the stomach in any manner. So, all these body parts have been subjected to slavery on the basis that the owner is a slave. They are not to be utilised contrary to this concept of enslavement.

### **The taufíq of taubah can disappear**

Were you to do this, you should be drowning in your perspiration and you should acknowledge and confess to your transgression. It should not

happen that, having transgressed, you develop pride. Confess quickly and show remorse. Alláh Ta'álá is saying: "From My side all sins are then forgiven. However, take care in the future. Do not persist with transgression. Otherwise:

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَرَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا  
لِيَهْدِيَهُمْ سَبِيلًا \*

*Verily, those who believe, then disbelieve, then believe (again), then disbelieve, then continue with their disbelief – it is not the way of Alláh to forgive them and He will not guide them to the straight path. (S.4.137)*

What it means is that the tawfiq for making taubah has ended. Taubah has been made into a sport. The remorse that is now shown is just customary. The reasoned, Shar'í remorse, concurrent with the awe and respect of Alláh Ta'álá, is not present. There is no credence to this type of remorse. Otherwise, why is there transgression time and again? It is apparent that the remorse that is shown is not the remorse that is a reasoned and Shar'í remorse, accompanied with the awe and esteem of Alláh Ta'álá.

A káfir also shows remorse. Children also become ashamed. But these are not the same as true remorse. There is no credibility to this type of remorse. True remorse is to have regret for committing evil deeds, to be thoroughly ashamed. Then, how could the evil be repeated?

This is an illness. Just as a person suffers from a physical illness, this illness is the illness of sinfulness. This illness is catastrophic. At the time of death, the physical ailment will come to an end, but this illness of sinfulness does not end but accompanies the person. Its effects will be carried over to the other world.

Do you understand?

### **The importance of adopting taqwá**

That is why Alláh Ta'álá says: "O mu'mín! I am emphasizing to you time and again!" Concerning what? Concerning taqwá. "Adopt taqwá!" Your actions, internal or external, individual or collective, let these be with taqwá. This is the essence and crux. The details have been given previously and this is the synopsis of the laws of Alláh Ta'álá. In other words, adopt

complete and perfect obedience, the methodology being: having correct beliefs and performing good deeds, external and internal.

Therefore, to repeat: what is the crux and essence of all this? It is taqwá. Therefore, Alláh Ta'álá is saying: “O mu'mínín! I am alerting you and time and again, I am alerting you, so that freedom does not enter into you, for this freedom is a difficulty – it is something harmful. It is My compassion, My mercy and My favour, that is alerting you:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

*O you believers fear Alláh! (3.102)*

Alláh Ta'álá is making a promise to the mu'min bondsman, the sáhib-e-taqwá and Alláh Ta'álá is One who fulfils His promises, especially when we note that He has told us to keep to our promises. Not fulfilling a promise is a defect and Alláh Ta'álá is free of all defects.

### **Alláh Ta'álá's promise to the sáhib-e-taqwá**

What promise has He made? Alláh Ta'álá states that He promises:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا<sup>3</sup>

*That person who adopts taqwá, Alláh will find for him a way out for him  
(from difficulty). (S.65.2)*

Exit from where? Exit from that difficulty that he is involved in. A “difficulty” is actually that which is “harmful”. So, Alláh Ta'álá is saying: “I shall create and establish those means and methods whereby you will be able to come out of that harmful situation.” The promise has been made. What harmful place has not been specified, thus it means any type of harmful situation. So, what type of harm?

Let us see: There are two realms – this world and the hereafter. There are two possibilities: either harm or benefit. In this world also there can be harm or benefit and in the hereafter as well, there can be harm or benefit. If one is present then the other is absent.

Two opposites cannot co-exist. For example: If illness goes, then it is replaced by health. One may be superficial and the other strong. For example: illness disappears and health returns, but strength is also

necessary. So, harms have their different degrees and benefits also have their different degrees.

To continue: Is there any individual who does not want to remove himself from harm? Also, is there any individual who does not desire to gain benefit? There can be no such persons. So, seeing the means are available to come out of harm and to attain benefit, is it intelligent not to adopt these means? Of course not! Therefore, when the means for removing the harms are adopted, the harms will be shed and the benefit, which is the original state, will be evident. However, strength will not have been attained.

Do you understand this point?

Alláh Ta'álá is speaking of the harm that comes to you. What are the details concerning these harms? These are related to this world or the hereafter. For example: One is overtaken by poverty – this is a cause of harm. One falls ill – this is a cause of harm. One is humiliated by others – this is a cause of harm. And so forth. Alláh Ta'álá states further: “For those who are faced by these harms, I will create and establish means and methods to remove these harms so that you may find your way out of these harms.”

You are not feeling sleepy? Some feel sleepy while resting on flowers but not on thorns. Let there be a musical show, then sleep does not come, but when one is sitting at virtuous places, then sleep comes instantaneously! Understanding comes when one is fully awake, when the constriction in one's temperament is gone. Just listening with one's ears is meaningless. This is mentioned just incidentally.

So, do you understand the points made by this servant?

This is a commentary of this áyet that is being given. You must have studied the commentary of Jalálain or a translation of the Qur'án Sharíf? Have you studied it in this manner? Have you understood it in this way? Has it been taught in this way?

Alláh Ta'álá is saying: “This is My promise: I will create and establish the means and methodology in this world – for this is a world where means have to be used (’álame-asbáb) – for the removal of harms and for benefit to come in their place,” For strength to come into these benefits, there will be other methods but, at least, he has come out of his predicaments.

This is Alláh Ta'álá's promise for the muttaqí mu'min, to remove the harms that befall him.

### **Protection from sins is the benefit for the hereafter**

Also, there is another realm. There, too, there is harm and benefit. The causes of harm and benefit of that realm occur in this world. The harm of that realm is to contravene the laws of the Sharí'ah, which means the commission of sins. So, contravening the laws is zulm and zulm is a harm, so that sinning – contravening the laws – is also a harm. And this harm is much greater. “Therefore, when you mu'minín adopt taqwá, I shall create the means, methods and resources within you to protect yourselves from those things that cause harm, i.e. sins. I shall create within your heart such a thing which will enable you to escape from sinning, which is much worse than the worst of worldly harms that can befall one. You will also remain protected from these harms. If that harm were to occasionally befall you, the quality of that taqwá within you will be so moulded that you will become so utterly remorseful that you will repeatedly confess your sin to Me. I shall then remove the harm of that sin!”

Do you see? The promise has been fulfilled, whether the harm is a worldly harm – which is ghair-ikhtiyárí – or whether it is a harm related to the hereafter – which is ikhtiyárí. You have been given the choice and power – ikhtiyár. However, such a thing will be created in your ikhtiyár, in your irádah (resolve) that you will not have the resolve to act contrary to the Sharí'ah. Should such a resolve arise, you will immediately be warned and cautioned. If you do get involved, you will not be at ease without counteracting it and compensating for it. From My side, there will be forgiveness.”

However, to whom has Záte-Bárá Ta'álá made this promise? He has made it to the muttaqí mu'min. “Worldly harm, if it comes, I will repel. And harm to your hereafter, which comprises sins, I will also repel from you. This I will do by creating a methodology in your heart.” This is the promise that has been made by Haqq Ta'álá to the muttaqí mu'min.

إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ۝

*Verily, Alláh does not go against His promise. (S.3.9)*

Then Záte-Bárí Ta'álá will cause this bandah to tread on the path of taqwá till death.

What do you understand? You have come and seated yourself over here.

Let me repeat: What is Haqq Ta'álá saying? "I shall maintain you as a muttaqí till death, seeing that you mu'minín have adopted taqwá with ikhlás and sidq. I shall keep you as such – that is My promise. Should you slip-up by chance, I shall not let you stay down. Should you transgress, then that procedure will take place whereby there will be a retraction and compensation. So, till death will I keep you as a muttaqí. You, O mu'minín, will return to Me as muttaqí because you were sent to the earth with taqwá. So, having returned with taqwá, here is Jannat waiting for you! This is your home. There is no censure here, no reprimand, no punishment and no torment. Yes, I will question you slightly out of muhabbat, to bring some happiness to your heart."

Do you understand? Do you understand the promise made by Záte-Bárí Ta'álá to this slave who lived in a state of bondage and in a state of being muttaqí mu'min? And Alláh Ta'álá will not go against His promise.

### **Removing hirs and tama' – greed and avarice**

That leaves the second aspect, for which He has also made a promise:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ \*

*And He (Alláh Ta'álá) will provide for him (the muttaqí mu'min) from (sources) he never expected. (S.65.3.)*

Now, this second aspect has also come in, concerning the stomach: Fill it. But subject to the laws and rules specified by Alláh Ta'álá. Let there be no hirs-o-tama'. Are hirs-o-tama' not harmful qualities? They are and very harmful!

The person afflicted with these qualities has no peace of mind. He cannot achieve repose. All the time he is spurned on: "Do this! Do that! Do it this way! No, do it that way! That person has accumulated in that manner – let me do the same! Let me also accumulate!" There is no thought given to what is já'iz or what is ná-já'iz. There is no concern of what belongs

to him or what belongs to others. Hirs-o-tama' spurs him on to become like this.

It is like taking strychnine: Is strychnine not a poison? By ingesting it, a person will definitely create difficulties for himself and harm himself internally.

Therefore, O muttaqí mu'min, these qualities within you that cause harm, will be removed from you in such a manner that your thoughts will not even stray in that direction. In their stead will come a quality of benefit, which is qaná'at.

Have you understood the point, or not yet? You have taken a tasbíh and seated yourself and even earned the name of "Tasbíhwálá"! What I have explained is the actual, detailed and proven "tasbíh"!

Hirs-o-tama' are harmful qualities and qaná'at is a beneficial quality. Haqq Ta'álá is saying: "O muttaqí mu'min, I will create within you such a methodology that the harmful qualities of hirs-o-tama' will be removed and the beneficial quality of qaná'at will replace these. If you are a real muttaqí mu'min, then your gaze will not go to the means. If your gaze does fall on the means, it will only be from the aspect of usage and not with the concept that the means will bring success to your tasks. I have created the means. Are the means pointless? Should your gaze turn in the direction of the means, it will be only by way of utilisation, which is My command, that its utilisation is also 'ibádat, provided there is no hirs-o-tama' and there is qaná'at.

However, the greater the amount of means used, proportionately the difficulties will increase. If there is no qaná'at, then there will be no sleep either. This person will not be able to eat with freedom and peace of mind. He will not have a life of ease and comfort. It will be just the opposite: He will be running around like a headless chicken!

To repeat what Alláh Ta'álá has said:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۖ

*And He (Alláh Ta'álá) will provide for him (the muttaqí mu'min) from (sources) he never expected. (S.65.3.)*

"O muttaqí mu'min, in attaining your rizq, I will create within you the

methodology of removing another harmful quality and replace it with a beneficial quality. This is My promise to you. My methodology will encompass both your spiritual rizq (bátiní) and your physical rizq (bataní)). I shall establish such methods, such avenues, such forms that will make you receive bátiní rizq as well as bataní rizq from far and wide places.”

### **Bátiní rizq: rizq of the muhabbat of Alláh Ta’álá**

“From the aspect of ‘ibádat, I shall instil in your heart that you sit in such places where the rizq of My muhabbat will keep on increasing – and not decreasing, for decreasing is harmful – and which will keep on providing assistance in My muhabbat. This is beneficial.” So much so, that Rasúlulláh صلى الله عليه وسلم had also said:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ

*O Alláh! Grant me Your love and the love of those whose love will benefit me  
by You.*

“I shall instil in your heart such qualities that will save you from harms – like being in wrong places and, instead, being in places that will assist in My muhabbat – qualities that will be of benefit to your bataní rizq and your bátiní rizq.”

Rasúlulláh صلى الله عليه وسلم has rendered “rizq” as “muhabbat” and muhabbat is a bátiní quality. You can see, rizq has been attained, rizq being of two types: bataní and bátiní. In the latter category as well, you will be given such methods that will never occur to you. You will wonder: “How did I manage to perform this ‘ibádat?” The answer from Alláh Ta’álá is. “I caused you to do it – do it this way!” The weakness in you has been replaced with strength. Why has this been done? The reason is that you are a muttaqí mu’min, a sáhibe-taqwá. Therefore, weakness has gone and strength has come, together with courage and valour. This is the promise of Alláh Ta’álá manifesting itself: “*Min haythu lá yahtasib*”.

Just look at the sahábah رضى الله تعالى عنهم: What was their condition before they became sahábah رضى الله تعالى عنهم? Their condition was pitiful: they were a disgraced people, living in dire poverty. However, when they became mu’min – muttaqí mu’min in the proper meaning – then how did the unseen

favours and unseen assistance from Alláh Ta'álá not pour down on them! All types of blessings and assistance, both bataní and batiní, were showered on them. Numerous examples are there as evidence. As long as the mu'min remained this way, the promises of Alláh Ta'álá were also fulfilled in this manner. When the mu'min changed, then changes also came.

Alláh Ta'álá states:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

*Verily, Alláh does not change the condition of a nation as long as they do not change what is within themselves. (S.13.11.)*

This is sufficient proof of what I have said. Did changes not appear afterwards? Alláh Ta'álá is virtually saying: "Being a mu'min, when he brought in changes in his taqwá, he was expressing a desire for changes to come from My side as well. So, I brought about the changes!" The reason for saying this is that changes do not come without a cause. To substitute good with evil for no valid reason is zulm. Zulm is a defective characteristic and Alláh Ta'álá is free of any defects and, therefore, free of zulm.

We, who are living in this world in this age, should ponder over our condition. Where Alláh Ta'álá has, on numerous occasions, alerted us: "Ittaqulláh! Ittaqulláh! Ittaqulláh! Ittaqulláh!" Ask: are we exemplifications of this or not? If not, then what are we portraying? Will the promise of blessings from Alláh Ta'álá remain in place or not? We have, therefore, caused a change to occur by the way we act and behave.

### **Muráqabah-e-maut & muhásabah-e-a'mál**

Do you see? Záte-Bárf Ta'álá has repeatedly directed the mu'min, because of the demands of his ímán, towards taqwá. "Adopt taqwá! What is the reason for not adopting taqwá? You are mu'mínín. Just as you have conviction on My Being and attributes, similarly, you have conviction on the hereafter and on the reckoning that will take place. Therefore, taqwá should come into you through the demands of your conviction. Taqwá should not be departing. You should not be acting contrary to taqwá.

"O mu'min! Why are you not pondering on the scene of the plains of resurrection and reckoning in the hereafter? These plains are inviting

you towards taqwá, that the reckoning will take place after death. So, why are you forgetful of death? Why are you not engaged in pondering over death (muráqabah-e-maut)? Why are you not taking stock of your deeds (muhásabah)? O mu'min! You should be continuously taking stock of your actions and, at the same time, thinking about death and about the day of reckoning in the hereafter. I have commanded you to engage in muráqabah-e-maut and muhásabah-e-a'mál. When this is done, then taqwá will come into you. This is what I have been explaining to you and I have also presented the method for attaining this, that you should continuously be thinking of attaining perfection (kamál) in your taqwá. That is why I am saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

*O you who believe! Fear Alláh! And let every soul look to that which it sends forth for the morrow (i.e. Qiyámat.) And fear Alláh! Verily, Alláh is informed of what you do! (S.59.18)*

The phrase “let every soul look to that which it sends forth for the morrow (i.e. Qiyámat)” is explicit on the instruction for engaging in muráqabah. This is proof of meditation on death – muráqabah-e-maut.

Tasawwuf, in its entirety, is the very Sharí'ah – internally and externally.

### **A qissah of the king taking a buzurg's vitamin tablet**

Hadhratwálá رحمه الله عليه mentioned a qissah:

There was an age when the Muslims and even kings, had tremendous faith and confidence in the buzurgs and had the habit of visiting them regularly. A particular king had this habit as well and he used to regularly visit a certain buzurg who used to live in the jungle.

This particular buzurg had the routine of taking a special tablet at a specific time daily. It so happened that the king also came to visit daily at this specific time. One day the thought struck him: “This buzurg is taking this tablet daily but there appears to be nothing else to eat or drink besides

the tablet. I wonder why he takes this tablet?" The buzurg became aware of his thinking through kashf. He gave the king one tablet, saying: "You take and drink this tablet." The king became extremely happy and went home and drank the tablet.

Now, this tablet was one that was extremely invigourating and stimulating, so the king became extremely steamed up. He had to let off steam. He visited all his wives and then visited all his laundís, but his urges were still not satisfied. He thought to himself: "Ohoho! This is my condition by taking merely one tablet! Oho! And what about the buzurg? Living in the jungle, he has one daily! He is maintaining his buzurgí and also fulfilling his passions! Damsels must be visiting him!"

Despite having such thoughts about the buzurg, the king did not stop visiting the buzurg. The buzurg again perceived what he was thinking through kashf.

Suddenly, the buzurg's mood became very serious. He addressed the king very sombrely: "It seems that there are only forty days left before your death! My advice is that you hand over the reins of your kingdom to your son – make him the crown prince. And prepare for the hereafter!"

he king became terrified. The words of the buzurg were like the hiss of a snake as it prepares to attack. He forgot about the tablet as the spectre of death rose in front of him. As he was about to leave to commence his preparations, the buzurg handed him forty tablets, saying: "Take one everyday so that you do not become weak."

The king departed. He made his son the heir-apparent to the throne and entrusted the running of the affairs of the kingdom to him. As for himself, he devoted his entire time to 'ibádat. Sticking to the buzurgs instructions, he took his one tablet daily. He was thus nourishing himself with both rizq bání and rizq jismání. Forty days passed in this manner. However, the awaited death did not come! He waited a few days more but still death did not overtake him.

He decided to visit the buzurg again and complained to him: "Hadhrat! What have you done? My kingdom has slipped out of my hands and here I am, still alive!" The buzurg replied calmly: "Your kingdom has not disappeared – it is with your son. Whenever you wish, you take it back

and take up the reins of the kingdom again. It has not gone anywhere. But, what I am interested in knowing is whether you have been taking the tablets given to you or not?" The king replied: "Huzúr, if I had not taken them, I would have been like a dead person without death coming to me." The buzurg spoke again: "So, you took your tablets daily? Tell me then, how many wives did you go to everyday and how many of your laundís did you go to everyday?" The king replied: "Huzúr, death was staring me in the face. Where could I go to them? With death standing in front of me, my thoughts did not even go in that direction!"

Now, listen carefully to what the buzurg had to say! He said: "You were given respite for forty days, whereas I do not have respite for the space of one breath even. If I breathe in I am not certain whether I would be given an opportunity to breathe out again, and if I breathe out I am not certain whether I would be given an opportunity to breathe in again! I do not have respite even for the duration of even one breath!" The king was full of regret for his unfounded suspicions: "Huzúr, I humbly ask for your forgiveness. You have answered the doubts I had."

Hadhratwálá رحمه الله عليه mentioned this qissah for the lessons it contained. The king was faced with the spectre of death: When would it come? How would it come? In his concern, he forgot completely about his wives and his laundís. Do you see the effect of muráqabah-e-maut?

Rasúlulláh صلى الله عليه وسلم has said:

أَكْثَرُ وَادَّكَرَ هَاذِمِ اللَّذَاتِ أَيُّ الْمَوْتِ

*Increase your remembrance of that which terminates desires, that is death.*  
This is encompassed in the statement of Alláh Ta'álá:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

*O you who believe! Fear Alláh! And let every soul look to that which it sends forth for the morrow (i.e. Qiyámat.) And fear Alláh! Verily, Alláh is informed of what you do! (S.59.18)*

The essence of this is the following:

مُوتُوا قَبْلَ أَنْ تَمُوتُوا

*Die before your death.*

This means that those desires that are associated with your nafs should be forged such that they are utilised according to the orders of Záte-Bárf Ta'álá. This is because you are His slave. Should you discard the commands of Alláh Ta'álá until the time of your death, then you are not His slave. You have reversed the roles. You are not His slave.

### **Marital Relations should be subject to the Sharí'ah**

Therefore, approach your wives subjecting yourselves to the commands of Alláh Ta'álá. Did the sahábah رضى الله تعالى عنهم not approach their wives? Was death not in front of them? Did the Nabí صلى الله عليه وسلم not approach his wives? Was he not absorbed all the time in a state of musháhadah-Haqq?

Approaching your wives is also 'ibádat. Otherwise, why would Alláh Ta'álá have created the means for this? Of course, It should not be done outside the boundary of the commands of Alláh Ta'álá – this would be contrary to the demands of taqwá. If it is done within the bounds of commands of Alláh Ta'álá, then this is taqwá. This is 'abdiyet, this is enslavement. Does this answer any doubts any of you may be entertaining?

Do you want to exceed the Nabí صلى الله عليه وسلم? Do you want to live exceeding the sahábah رضى الله تعالى عنهم in taqwá? Were they not muttaqí? Their taqwá was such that, in comparison, your taqwá is insignificant. Yet, they carried out their duties appropriate to the situation and subject to the orders of Alláh Ta'álá. They lived as bondsmen of Alláh Ta'álá, manifesting their 'abdiyet all the time. But, are you trying to live with greater taqwá and greater musháhadah than the Nabí صلى الله عليه وسلم? Did he not have children? And, are children born without the agency of a wife? Has this answered your questions and removed your doubts?

Coming back to our original theme: it is apparent that when the question was posed: "Alastu-bi-rabbikum?" in the 'Álame-mítháq, Alláh Ta'álá did not order us to accept this obvious fact but we, on our own, accepted it. Having accepted it, we have declared our 'abdiyet and enslavement. And there are no specific and set duties of a slave: he has to carry out all those

tasks that Záte-Báří Ta'álá entrusts to him, whenever he is ordered to do so. To be continuously involved in this, is enslavement.

### **Ta'lím and debating**

Among the tasks that he has to perform, is the task of ta'lím. This task has first priority. It is this task that Alláh Ta'álá set Hadhrat Ádam عليه السلام to work on right at the start, that is, the task related to 'ilm:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*And He taught Ádam all the names. (S.2.31.)*

Alláh Ta'álá taught Hadhrat Ádam عليه السلام the names of everything (with their attributes and effects). Therefore, the first task of this slave, after coming into this world, is to attain 'ilm to the extent of necessity. For practical purposes, it is sufficient to learn 'ilm to the extent of one's needs. However, from the aspect of expertise, there should be a group from within the community of Muslims, who should equip themselves with 'ilm, not necessarily for the purpose of practising on, but in order to provide proof of the truth of Islám in the face of the enemies of Islám.

That is why the mu'minín are victorious in every situation from the aspect of establishing the truth of Islám in debates and academic discussions. If the mu'min has taqwá, then he is victorious in this world as well. If not, then he is victorious at times and defeated at times, but on the day of Qiyámat he will be fully victorious. In actual fact, complete victory is for the mu'minín.

وَأَنْتُمْ الْأَغْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

*You will overcome them if you are (indeed) believers. (S.3.139.)*

Therefore, the sahábah رضى الله تعالى عنهم were victorious in their debates as well, as long as they adopted taqwá in the correct meaning of the word. For example, they were challenged by the kuffár who tried to mock them by asking: "Your nabí taught you to pass urine and pass stool as well? He taught you to stand, sit and lie down as well? He taught you to eat and drink as well? He taught you how to live with one another as well? He

taught you how to behave in your locality as well as when on a journey?” The sahábah رضى الله تعالى عنهم replied calmly: “Yes! Before, we were like animals, leading lives of animals. Our Nabí صلى الله عليه وسلم taught us to be human beings in the correct sense. He taught us – and teaches us – everything. It is Alláh Ta’álá who teaches through His Messenger.”

Rasúlulláh صلى الله عليه وسلم has said:

عَلَّمَنِي رَبِّي فَأَحْسَنَ تَعْلِيمِي وَادَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

*My Rabb taught me and He gave me a beautiful education. My Rabb refined me and gave me a beautiful character.*

On another occasion, Rasúlulláh صلى الله عليه وسلم has requested,

اَللّٰهُمَّ اَنْفَعْنِيْ بِمَا عَلَّمْتَنِيْ وَ عَلَّمْنِيْ مَا يَنْفَعُنِيْ

*O Alláh! Grant me benefit from what You teach me and teach me that which benefits me.*

So, what is the first duty on entering into enslavement? It is to attain 'ilm to the degree of necessity. The Hadíth Sharíf states:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

*Seeking of 'ilm is compulsory on every Muslim*

It has become fardh on every Muslim male and female to attain 'ilm to the extent of necessity, whether one learns through the medium of Arabic, Fársí or Urdú, using authentic kitábs; or whether one learns by asking the 'ulemá or by listening carefully whilst sitting in majális. The point is that it not incumbent that one has to study through kitábs. A method is being shown.

What kitábs did the sahábah رضى الله تعالى عنهم have? Yes, they had one kitáb, the Qur'án Sharíf, which was taught to them by the nabí of the final era, Rasúlulláh صلى الله عليه وسلم. There were no other kitábs. The Qur'án Sharíf had certain principles laid down in it and Rasúlulláh صلى الله عليه وسلم used to elucidate on these, which we call Hadíth Sharíf. There were no other kitábs. At a later period, kitábs came into existence. So, it does not matter whether one learns from kitábs, or by querying verbally or by sitting and listening,

but we have to learn. We are responsible and accountable.

As for that person who is immersed completely in studying the Shari'ah in order to attain expertise, it is not appropriate and worthy that he should involve himself in other work, otherwise there will be shortcomings in one of the two. Another reason is that this person is of royalty and he is engaged in royal work. For a person engaged in royal work, it is not fitting that he should be engaged in other work. This was explained in the example of the government employee who is barred from doing other work while in the employ of the government.

This was the practice of our akábirín that, despite the fact that another task may be very praiseworthy and beneficial, yet they would abstain from it if it were to interfere and cause a fault in their ta'límí tasks. So much so, our buzurghs, knowing very well the importance of Sulúk and bai'at, yet they always forbade students from taking bai'at during the period of their studies. Hadhrat Mauláná Rashíd Ahmed Gangohí رحمه الله عليه did not make bai'at of any student before the student completed his studies. The reason for this is that, if his attention is directed in a different direction, it is evident that harm will be caused to his studies.

There is a dire need for one such jamá'at which will serve 'ilme-Dín exclusively. On this basis there should also be one such jamá'at which is engaged purely in the safeguarding of the Dín and teaching of the Dín. This group can only be the scholars of Dín – the ahle-'ilm. It is for this reason that those in the madrasah should keep themselves aloof from other activities. Rasúlulláh صلى الله عليه وسلم has said:

إِنَّمَا بُعِثْتُ مُعَلِّمًا

*I have come solely as a teacher*

Therefore, do not call on the ahle-'ilm, who are engaged in this type of work, to be involved in another direction. Do not lure them with endearing talks to divert them from the lifestyle that they have to that of another lifestyle. They will slip and fall. You will become sinners. So, let them carry on with what they are doing, with full concentration and absorption, to become experts. This applies both to the student of Dín who is completely

dedicated to his studies and to the mudarris who is fully absorbed in teaching. Yes, the one who is only superficially carrying his task, may do as he pleases. Do you understand?

### Summary of the majlis and du'á

This is a brief explanation being presented to you, of the methodology concerning the episode that took place in the 'Álame-mítháq, when Alláh Ta'álá asked: "Alastu-bi-rabbikum?" And the reply given: "Qálú balá!"

O you who are tálibán-e-tazkíyah of your záhir and your bátin! You should be residing in such an engrossed manner, initially correcting your 'aqá'id and also with a'mál-e-sálihah, both záhirah and bátinah, with silence of the tongue and tranquillity of the heart, with adherence to the Hanafí School of jurisprudence and with ikhlás and sidq.

May Alláh Ta'álá bless me and you with everlasting taufíq, with ikhlás and sidq.

آمِينَ يَا رَبَّ الْعَالَمِينَ

Khudá háfiz.



### MALFÚZÁT OF HADHRAT MAULÁNÁ MUHAMMAD MASÍHULLÁH KHÁN SÁHIB رحمه الله عليه

[These are extracts from the kitáb "Ma'árif Masíhul-Ummat," compiled by Mauláná Meherbán Alí Barotí Sáhíb. This kitáb was compiled from notes he had made during his stay in Jalálábád.]

1) There is no such deed (amal) which will be of benefit without 'ilm: either that deed will not be correct or it may not be accepted (qabúl). However, its opposite – 'ilm without amal may – be of benefit to some degree. For example: 'ilm of tauhíd will be a means of salvation from the fire.

2.) (For a Muslim, as far as tauhíd is concerned,) to maintain one's ímán this much i'tiqád is sufficient that Alláh Ta'álá is independent and not in

need of others (be-niyáz aur mustagní) and that Alláh Ta'álá did not create even a single atom without wisdom (hikmat.)

3) Hadhratwálá (Hadhrat Thánwí رحمه الله عليه used to say: “I have noted down the essence and crux of Tasawwuf in just two words: Ittilá and ittibá – reporting back and following instructions.

In other words, the muríd should keep on informing his sheikh his condition absolutely correctly; and he should carry out the methodology shown by the sheikh without any doubts or misgivings. If he has achieved these, then understand that the sálik is traveling along the path of Sulúk with the correct etiquettes of Taríqat. Such a person will traverse the journey very rapidly.

However, if he goes contrary to this – he hides some condition of his where he will be degraded; and reveals those conditions where he will earn praise so that his sheikh may be overawed by him and appear elevated in his eyes – goodness, how will such a person who wants to impress his seniors with his own high status, ever succeed? Such a person is a mutakabbir of the highest order – he has the highest degree of arrogance – even though he may have the appearance of a sálik. In actual fact, he is a hálík – one who is destroyed. That is why the sálikín need to be cautious and ask themselves: “Truly, are there shortcomings in me or not?” If there are shortcomings, they should concern themselves with removing these.

4) It is not permissible to place one's life in danger, except in a situation of jihád. For this reason, how can it be permissible to be so excessive in one's ma'múlát so that one's health is affected? This excess and diminishing may be done in acts which are nawáfil. However, there is no room for excess and diminishing in those categories which the Sharí'ah has set down.

For example: A person says: “I feel very elated today. Today I shall perform six rakats of saláh instead of the stipulated four.” On the other hand, he says: “Today I am feeling tired and weak. Come, I shall perform only two rakats instead of four.” Can this be correct? Instead of earning thawáb, he will be punished.

5) One's qurb-e-Iláhí increases with nawáfil. Therefore, besides the

specified nawáfil, one should carry out other nawáfil also, so that there may be an increase in one's qurb. The sálik should be concerned all the time on attaining qurb. He should find out which a'máls bring about greater qurb and he should adopt these. These may be the performing of namáz, or keeping rozah, or reciting tasbîh and zikr, or distributing sadqah and charity.

However, one should not overdo these to that extent that one's health suffers. One should do abundant a'mál, but stay within the boundaries. It is the view of the súfis that one cannot attain success without thrashing the nafs. Dear friends! Just ponder: The seeker of dunyá toils excessively in seeking wealth, to the extent that he forgets who he is, whereas dunyá is a perishable item. It is a contemptible and an ignoble item. And you, being a seeker of Mahbúbe-Haqíqí, are negligent! What a shame on your condition!

6) There are two closely related words: one is basárat and the other is basírat. The first, basárat, refers to what is ordinarily called "sight," whereas the latter, basírat, refers to the "seeing" by the heart. Because basárat is connected to a physical quality, it can only view physical items. On the other hand, basírat, seeing it is connected to something that is metaphysical – the rúh – it can visualise non-physical items. When basírat develops in a person, the person is drawn towards zikr. Uneasiness disappears and there is a diminishing of difficulties. The reason being that the persons gaze is now on haqá'iq (divine truths or realities).

7) In the opinion of the muhaqqiqín sages, a special striving – mujáhadah – in attaining objectives (maqásid) is beneficial and a basis for thawáb. However, making mujáhadah in the means to the objectives is merely undertaking and tolerating hardships.

For example: Namáz is an objective. If a person were to bear heat and cold in order to perform his namáz, then he will definitely get thawáb. Say it is winter season and one is sitting covered warmly in a blanket. It is time for namáz but one does not feel like going to the masjid. However, taking into account the importance of namáz, the importance of namáz with jamá'at

and the virtues of performing namáz in the masjid, one bears the hardship of going out in the cold and one performs one's namáz in the masjid, this effort is termed mujáhadah, for which there will be a reward.

On the other hand, take wudhú: this is not an objective in itself but a means to the objective. If one were to undertake difficulties in making wudhú for no valid reason, then this will not be termed mujáhadah. For example: It is winter and hot water is available, but this person makes wudhú with cold water; or there is water available, but this person walks one or two miles to fetch water. So, in these instances the appearance is that of mujáhadah and ordinary people can be deceived. In reality, this is not mujáhadah. There is no promise of reward in undertaking these difficulties.

7) Some buzurgs appear to have undertaking great difficulties in carrying out tasks that are not objectives. However, these are not undertaken with the intention of thawáb. These difficulties are undertaken as a means of treating one's nafs.

There is a story of one buzurg: His nafs desired to eat some halva. Initially, he forbade his nafs, saying "O nafs! I don't have money for halva. And to beg from others is disgraceful." When his nafs would not listen and persisted, he finally said: "Very well. Come, I shall feed you halva."

A little way farther he came across a miller milling. This milling was done with an ox driving the milling stone. He approached the miller and asked: "Brother, if I were to grind your grain till this evening in place of the ox, what will you pay me?" An amount was agreed on and he then did the work of the ox till the evening. With the money that he received he bought some halvah and presented it to his nafs: "Here my son, have some halva." His nafs was contrite: "Please forgive me. I will not make this mistake again in future!"

Note: When the nafs insisted on eating halva, which was a luxury item for which he had no money, the buzurg decided to teach his nafs a lesson. He did this by getting his nafs to toil and sweat in order to earn the necessary money for the halva. With the legitimately earned money, halva could now be bought. However, undertaking the hard labour and toil and also the

disgrace of having to toil like an ox, was not worth it to merely satisfy a craving for a luxury item like halva.



## APPENDIX

### “AL-HIDÁYAH”

“Al-Hidáyah” (“The Guidance”) does not need an introduction to those following the Hanafí School of jurisprudence. It was compiled by Sheikhul-Islám Burhánuddín Abul-Hasan Alí Ibn Abí-Bakr Al-Falghání, who was born in Marghinání, Transoxania (between Bukhara and Samarkand, present-day Uzbekistan), in 511 A.H. He commenced writing the kitáb in 573 A.H. and it took him 13 years to compile. He kept rozah every day that he wrote the kitáb.

It is a kitáb of Hanafí fiqh of outstanding depth and is the standard kitáb to which all the Hanafí 'ulemá refer. As a basic textbook, it is taught in all the dárul-'ulúms.

The point that the readers' attention is being drawn to is the fact that the English admitted that they would not have been able to administer the British colonies and especially the Asian ones, were it not for the fact that they had recourse to this kitáb, “Al-Hidáyah”. This was mentioned to us by our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه during the course of a majlis. To substantiate this, a little bit of research revealed some very interesting facts.

In order to understand the role “Al-Hidáyah” played in the administration of the British Empire, It is necessary first to understand the historical and political background of the colonial expansion of England to the East.

#### **Historical background – The English East India Company**

This company was given its charter by Queen Elizabeth I of England in the year 1600. It established “trading posts” in various Asian territories.

Invariably, these colonial companies had military and naval forces to “protect” their interests. At that time there were other European colonial countries besides England – notably Spain, France, Holland and Portugal – vying with one another for the lucrative trade with the Asian countries in the East, with the result that there were many battles between them, on land and sea. The English East India Company finally won over the other countries, mainly the Dutch, but also the French and Portuguese and transformed England’s trade routes into a vast colonial empire over a period of one hundred and fifty years, becoming a mighty political and military force.

In 1689 it established administrative districts in Calcutta, Bombay and Madras in the Indian subcontinent.

### **Warren Hastings (1732-1818)**

He was the son of an Anglican clergyman and was educated in Westminster, London. At the age of 18 he decided to go to India as a clerk for the English East India Company. He was a brilliant administrator and he rapidly shot through the ranks of the company, serving on the administrative boards of Calcutta and Madras. In 1772 he was appointed to the most important post of the governorship of Bengal. In the following year, the English government curtailed the power of the Company, but appointed Warren Hastings as the first Governor General of India.

While in Bengal and afterwards, Warren Hastings introduced far-reaching administrative, financial and judicial reforms. This point is very important and it brings us to our subject: “Al-Hidáyah”.

### **Warren Hastings and “Al-Hidáyah”**

We do not know much about Warren Hastings relationship with Muslims, but it is apparent that he was a very intelligent person and a keen observer and statesman. He must have been in close contact with Muslims and came to know of the importance of Islámic jurisprudence and of the kitáb, “Al-Hidáyah”. This much is evident from the fact that he enlisted the services of some scholars to translate the “Al-Hidáyah” into Persian from the Arabic.

### **Introductory address to the “Al-Hidáyah”**

The introductory address of the translator who translated “Al-Hidáyah” from the Arabic into Persian gives us some insight into the great effort that was made to make this kitáb available to the English.

After praising Alláh Ta’álá and sending salutations on Rasúlulláh صلى الله عليه وسلم, his family and the Companions, he goes on to state:

“...it is impressed – that, from the day that the delightful region of Bengal was cheered by the rays of Government by the Nawáb Governor General, Mr. Warren Hastings, the whole of his wise and prudent attention was occupied and directed to this point – that the case and protection of the country and the administration of public affairs, should be placed on such a footing that the community, being sheltered from the scorching heat of violence and tyranny, might find the gates closed against injustice and oppression, and that the range of sedition in those who deviate from the road of truth might be limited and shortened:- and since this hope must be fulfilled through the influence of the holy Law of the Prophet and the injunctions and inhibitions of the chosen sect – this denizen of kingdom of humility and solitude, named Ghulam Yehee, was therefore instructed and empowered, together with Molla Taj-ad-Dín, Meer Mohammed Hossein and Molla Shareeat Oolla, to translate from the Arabic language into the Persian idiom certain treaties upon the Law, but particularly that excellent work, the ‘Hedaya’....”

It is apparent that, besides the “Al-Hidáyah”, other works were also translated into Persian by the translator. There is no date attached to this introduction by the translator, but it is definitely done while Warren Hastings was Governor in Bengal, before he assumed the Governorship of the whole of India.

### **Dedication**

It appears that the Persian translation was then used to prepare a translation into English. This was done by Charles Hamilton, who dedicated the English translation to Warren Hastings in the following terms:

To Warren Hastings, Esq.  
Late Governor General of Bengal  
Sir,

After the labour of several years, I am at last enabled to present you with a translation of the “Hedaya”.

To you, Sir, I feel it incumbent on me to inscribe a word originally projected by yourself and for some time carried on under your immediate patronage, – However humble the translators abilities and however imperfect the execution of these volumes may be, yet the design itself does honour to the wisdom and benevolence by which it was suggested; and if I might be allowed to express a hope upon the subject, it is that its future beneficial effects, in facilitating the administration of Justice throughout our Asiatic territories and uniting us still more closely with Our Mussulman subjects, may reflect some additional lustre on your Administration, – I have the honour to be, with the utmost respect and the most lively gratitude and esteem, Sir, your most obedient and humble servant,  
– CHARLES HAMILTON.”

It appears that this project was extremely successful. How much of the laws from “Al-Hidáyah” were put into practical application, is something that is open for some keen researcher to discover. However, what is very evident is that this translation became indispensable to the English in their administration of the Asian colonies.

### **Advertisement to the Second Edition**

Proof of this is given in the “Advertisement to the Second Edition” by Standish Grove Grady, written for the legal profession. I quote:

“...I now present to the profession the Second Edition of the Hedaya. As this work has been made a textbook by the Council of Legal Education, for the examination of the students of the Inns of Court, who are qualifying themselves for the call to the English Bar, with a view to practicing in India...”

The emphasis is mine. From this, it is obvious that the translated version of “Al-Hidáyah” had become so important that, by the year 1980, when this second edition was printed, it had already become a textbook for lawyers to study in order to pass their examinations and practice law! Not only did

Grady think it suitable for students only, but his vision was much wider. He ends his “Advertisement to the Second Edition” as follows:

“Although the present Edition has been published with a view of assisting the student to prosecute his studies, yet the hope is entertained that the Judge, as well as the Practitioner, will find it useful, particularly in those provinces where Mahommedan demands a great portion of the attention of the judiciai, as well as that of the practitioner. It is hoped, also, that it may be found useful in promoting the study of the law in the several Universities in India, it being advisable to assimilate the curriculum in both countries as much as possible.

2 Plowden Buildings, Temple. April 1870.

Standish Grove Grady.”

[Emphasis is mine. Quotations are from “The Hedaya, commentary on the Islámic Laws,” translated by Charles Hamilton, published by Nusrat Alí Nasri, for Kitáb Bha-wan, New Delhi, India. 1979]



## BOOKLET NUMBER NINETEEN

Shawwál 1428 – October 2007

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulilláh, with the fadhl of Alláh Ta’álá and the barkat of our Sheikh رحمه الله عليه and the du’ás of our well-wishers, this booklet, For Friends Number Nineteen, is being presented to you.

This majlis has been translated from the tape obtained from Hassim’s Tape Library. This majlis was conducted in 1983 at the residence of Hají Ebrahim (Bháí) Dadabhay in Roshnee, South Africa. Brother Hassim Bulbulia رحمه الله عليه used to record our Hadhrat’s رحمه الله عليه majális and distribute the tapes through the tape library that he had established. (Refer to the end of this

majlis.)

This was our Hadhrat's رحمه الله عليه last visit to South Africa. His first visit to South Africa was in 1971. How did Hadhrat رحمه الله عليه come to visit South Africa? This is a bit of a long story, which will be narrated very briefly over here.

Mauláná Ismail Kathrada Sáhib, who, at the moment, is running running a madrasah in Vryheid, provided the following information:

He – Mauláná Ismail Kathrada Sáhib – had been studying in Verulum under the tutelage of Hadhrat Munshi Sáhib رحمه الله عليه (who went to stay in Inanda later). After completing his hifz, Mauláná Ismail Kathrada Sáhib, upon recommendation by Mauláná Omarjee رحمه الله عليه, was sent by his parents to become an 'álim to Deoband dárul-'ulúm in 1957.

One day in the year 1962, while at the station in Deoband, he was told that there was a very pious person, the principal of the madrasah in Jalálábád, at the station as well. It turned out that Hadhratjí رحمه الله عليه – meaning Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib – was waiting to purchase a ticket to go to Saháranpúr. Seeing that the queue was rather long, Mauláná Kathrada Sáhib offered to stand in the queue and buy a ticket for Hadhratjí رحمه الله عليه. This he did. Hadhratjí رحمه الله عليه invited him to come to visit him in Jalálábád. Mauláná Kathrada Sáhib was still studying at Deoband and could not go at that time.

However, Mauláná Kathrada Sáhib was planning to go to a place called Hazárah, near Peshawar in Pakistan, for taráwíh. He had been there previously at the request of his parents, whose ustáds hailed from there. On the way to Hazárah he stopped in Jalálábád to meet Hadhratjí رحمه الله عليه. While there he discussed with Hadhratjí رحمه الله عليه his plans for further studies and Hadhratjí رحمه الله عليه suggested that he came to Jalálábád to complete his studies. Mauláná Kathrada Sáhib did just that in 1963.

His parents and family members were most upset. In the first place, they were not happy that he had gone to a place like Deoband, and going to Jalálábád appeared to them to be even worse. Mauláná Kathrada Sáhib wrote a long letter to them to explain what Jalálábád was and who Hadhratjí رحمه الله عليه was. His parents took the letter to Mauláná Kathrada Sáhib's ustád, Hadhrat Munshi Sáhib, who read the letter and reassured his parents

concerning Jalálábád and Hadhratjí رحمه الله عليه. Later Hadhrat Munshi Sáhíb himself came to Jalálábád and became bai'at to Hadhratjí رحمه الله عليه. In this way, others came to know of Hadhratjí رحمه الله عليه.

Efforts then commenced by Hadhrat Munshi Sáhíb and the family members of Mauláná Ismail Kathrada Sáhíb to bring Hadhratjí رحمه الله عليه to South Africa. Hadhratjí رحمه الله عليه was in England at the time. Problems were encountered in obtaining a visa because of the laws of the apartheid government in South Africa. However, through the good services of Hají Ebrahim Abramjee Sáhíb of Laudium, a visa was finally obtained. Thus, Hadhratjí رحمه الله عليه made his first trip to South Africa in 1971.

Hadhratjí رحمه الله عليه came to South Africa again in the years 1975/6, 1978/9 1981/2 and 1983. Thereafter, many people invited him back, but due to other commitments and ill health, he was unable to come. Alláh Ta'ala willed that more work be taken from him by him remaining in Jalálábád so that people from all over could come to meet him there.

Dr.I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masíhul-láh Khán Sáhíb رحمه الله عليه in Roshnee, South Africa, at the residence of Ebrahim (Bhai) Dadabhay Sáhíb in the year 1983.]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### **Blessings of the Qurán Sharíf**

“Bismilláh” is to be found here. In fact, there is need for “Bismilláh” at every time and on every occasion and is necessary initially and in the very beginning. There is greatness in the Kalám of Alláh Ta’álá, that being the Qur’án Sharíf. Alláhu-akbar! And with what does it start? It starts with “Bismilláh – Bismillá-hir-rahmán-nirrahím”. Then comes:

“Alhamdulilláh”.

On what is hamd recited? It is on ne’mats. When is hamd recited? When we show gratitude to Alláh Ta’álá. We will say “Al-hamdulilláh”. Furthermore, there is no greater blessing than the Kalám of Alláh Ta’álá, the Qur’án Sharíf.

The whole basis of life, the whole of life’s functioning, with its peace, with its comforts, with its luxuries, with its happiness, with its cheer, in this world as well as the hereafter – which is our original home from which we had been sent, i.e. Jannat – the basis of all aspects of our lives in this dunyá and the ákhirat, is the Qur’án Sharíf, the Kalám of Alláh Ta’álá.

The Qur’án Sharíf contains in it the teachings of the Taurah; it has the teachings of the Injíl in it; it has the teachings of the Zabúr in it; it has in it the kitáb and scriptures revealed to Hadhrat Ibráhím عليه السلام; it has in it the scriptures revealed to Hadhrat Músá عليه السلام, those which are in addition to the Taurah. That is not to say that all the teachings from these scriptures are in the Qur’án Sharíf. Those which have been abrogated are not included. These were subject matters meant for those times and these were laws meant for those respective times. However, those teachings and laws that were meant to be still applicable are all to be found in the Qur’án Sharíf. Those laws that were revealed by wahí in the Qur’án Sharíf by Alláh Ta’álá and which He did not want to preserve, were abrogated.

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ۗ

*No part of Our revelations as We abrogate or cause to be forgotten, but We bring (in place) one better or the like thereof. Do you not know that Alláh is able to do all things? (S.2.106.)*

“That wahí which We had revealed previously, were appropriate at those times. We have removed these. We have removed them from the chest and We have replaced them through wahí with something better and We have established them till the day of Qiyámat.”

### **Differences in status**

It shows that there is a difference between one type of wahí and another. In the same way there is a difference between one Rasúl and another.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ م

*Of those Messengers, some of whom We have caused to excel others (S.2.253)*

This indicates that not every Rasúl is equal to another Rasúl. Similarly, the wahí that was revealed to whichever Rasúl is not equal to another wahí. In the former case, both are Rasúls and in the latter case, both are the Kalám of Alláh Ta'álá, but they are not all equal.

This being the case, then taking a group other than the Rasúls, that is, the sahábah رضى الله تعالى عنهم, they are also not all equal. Their statements also are not equal.

Let us go a step further down and take the group that come after the sahábah رضى الله تعالى عنهم, these being the auliyá: they are also not all equal to one another. Their statements are also not equal.

Let us go a step further down still and take the group of general mu'mínín: they are also not all equal and their statements are also not all equal. This being the case, then their actions are also not all equal.

### **Dunyá likened to carrion**

Let us go still lower. The lowest section after ákhirat is dunyá. Dunyá has two meanings. The one means “lowest of the low” – disgraced to the utmost degree. This humiliated condition of dunyá is likened to the carcass of a dead animal.

الدُّنْيَا جِيفَةٌ وَطَائِفُهَا كِلَابٌ

Alláh Ta'álá states that the dunyá is like a carcass. Do not become one desirous of it. Alláh Ta'álá has likened a person desirous of dunyá to a dog.

Therefore, a Muslim should never refer to himself as a dunyádár. It is unbecoming of him, with his own tongue, to say that he is a dunyádár. The reason is that a dunyádár has been likened to a dog by Alláh Ta'álá, so how can he call himself a dog? But you will find that people coming for du'á and one tells them: “You make du'á yourself. One who is afflicted himself knows the anguish he is going through.” The reply given is: “We are the dogs of this world. Please make du'á for us.” So, if they themselves refer to themselves as dogs, so why should there be an objection if the buzurg, whose qissah has been related, calls him a dog?

The story, related to us by Hadhratwálá رحمه الله عليه goes as follows:

A buzurg had a female dog. She gave birth to puppies. As I had mentioned just now, while we were walking, that it is permissible to keep dogs for hunting, for shepherding goats and cattle, and for protecting one's fields or house. The condition is that they should stay out of the house. The reason being that where there are dogs the angels of mercy do not come. So it is not correct to keep dogs in the house – one is chasing away the mercy (of Alláh Ta'álá) by doing so. Similarly, that house that has pictures (of animate objects) in it, the angels of mercy do not enter such a house. The angels of mercy have an aversion for dogs or pictures of animate objects.

### **Munásabat leads to bonding**

Now, Hadhrat Jibra'íl عليه السلام used to come to Rasúlulláh صلى الله عليه وسلم with wahí, as we know. Besides these occasions, he also used to come on other occasions to meet Rasúlulláh رحمه الله عليه. There developed a friendship between the two. There was a tremendous amount of munásabat between the two, unmatched to the munásabat with the other angels.

Wherever there is congeniality between temperaments, friendship develops. One will find grass-cutters will have friendship with fellow grass-cutters, wrestlers with fellow wrestlers, cinema-goers with cinema-goers, drinkers with fellow drinkers. This is because of munásabat.

So also, the Alláhwálá will develop friendship with the Alláhwálá to the degree that this person's temperament desires to be an Alláhwálá. Pay attention to this and let me repeat: The degree of friendship with the Alláhwálá will be to the degree of the desire in the heart to be an Alláhwálá – to that degree will there be friendship with the Alláhwálá.

Some will have a small desire, others a greater desire and others still a tremendous desire. So, some will meet the Alláhwálá only occasionally. Others will want to be with them all the time. The desire in them is so much that they wander around searching all the time for the Alláhwálá and, upon finding them, they will cling on to them and will not leave them. This is so because they have developed a deep bond with the Alláhwálá – they have developed munásabat with the Alláhwálá.

This bonding is seen in our tablighí brothers. Those who are doing the

work of tablīgh and have done so consistently for a long period, have developed such a bond with the effort of tablīgh that they will be involved with the work of tablīgh all the time, being with others involved in the work of tablīgh and sitting with them. When they sit anywhere, their conversation will also revolve around tablīgh. They will not speak on any other topics. Also, when they deliver a bayán at an ijtímá' they will speak on tablīgh according to their own methodology and will not discuss any other aspects of tablīgh.

Whereas it is acknowledged that Dín is a combination of two items: ma'múr-bihá and manhí-anhá. In other words, the first is to bring into practice that we have been ordered to do – ma'múr-bihá – and secondly, those actions which we have been ordered to abstain from – manhí-anhá. These are the two aspects: one to carry out and one to abstain from. The combination of these two is called Dín.

Do you understand?

### **The Kalimah Sharíf & ma'múr-bihá and manhí-anhá**

How does one know this? By the tawfīq of Alláh Ta'álá this comes to mind. We know this from the Kalimah Sharíf. It is from the Kalimah Sharíf that one can deduce that Dín has two categories, one is ma'múr-bihá and the other is manhí-anhá.

How do we deduce this? There is not need to go to great lengths or to overwork the mind. The problem is that we have discarded taking work from our intelligence in the proper manner. So, how can correct ideas come into one's mind? How can correct concepts enter?

Take the whole of Dín, all those volumes of kitábs that have been written full of all the ahkám of the Dín, all of them are explanations of “Lá-iláha-illalláh”, exegeses of “Lá-iláha-illalláh”, both of ma'múr-bihá and manhí-anhá. The commentary of it, of “Lá-iláha-illalláh”, is “Muhammadur-Rasúlulláh” صلى الله عليه وسلم. That is why Rasúlulláh صلى الله عليه وسلم is called “Sháreh-Islám” (Commentator of Islám) and “Sháreh-Islám” (one who detailed the Shari'at of Islám) and not “Bání-Islám” (founder of Islám). Who founded Islám?

Islám was not founded or formulated by Rasúlulláh صلى الله عليه وسلم but by

Alláh Ta'álá. When some say that Islám was founded by Rasúlulláh صلى الله عليه وسلم, it is said metaphorically and not in reality. In reality it is Alláh Ta'álá who laid the foundations of Islám. The terms “sháreh” and “sháre’” mean: one who shows the road and one who portrays something in all its aspects, to the minutest detail respectively. That is why Rasúlulláh صلى الله عليه وسلم is called “Sháreh-Islám” and “Sháre’-Islám”. Rasúlulláh صلى الله عليه وسلم had no right to create the laws of Islám. He had the duty of explaining the laws, according to what Alláh Ta'álá wanted.

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ \*

*Then, verily, upon Us (rests) the explanation thereof. (S.75.19.)*

What is this “bayánah”? It is to fully explain something, to open it up. Alláh Ta'álá is saying: “We will cause our Kalám, which has appeared in a concise form, very briefly in the form of laws, to be expounded openly and fully through your lips.”

Therefore, what Rasúlulláh صلى الله عليه وسلم has said is also “Qur’án”, the difference being that the words of Alláh Ta'álá being revealed in the form of the kitáb, the Qur’án Sharíf, are made tiláwat of, whereas the “Qur’án” of Rasúlulláh صلى الله عليه وسلم is not made tiláwat of. The wahí that forms the Qur’án Sharíf is referred to as matlú’, whereas the words uttered by Rasúlulláh صلى الله عليه وسلم are gair-matlú’ and referred to as Hadíth Sharíf. This is an explanation of the Qur’án Sharíf. No tiláwat is made of the Hadíth Sharíf. And the basis of all this is “Lá-iláha-illalláh”.

### **Nafi-ithbát – negation & affirmation**

As I was saying, there are two categories to Dín, namely ma’múr-bihá and manhí-anhá, which are derived from “Lá-iláha-illalláh”. “Lá-iláha” is negation (nafi). Illalláh is affirmation (ithbát). “Lá-iláha” means that there is no deity, no objective, no purpose, no loved one and, in reality, no existence. In reality, none even existing. We may appear to be existing as we can see one another walking and speaking, but did we exist before?

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ○

*Has there come upon man (ever) any period of time in which he was a thing*

*not remembered? (S.76.1)*

Man had such a phase that he was not even mentioned – he was non-existent. Subsequently, Alláh Ta’álá brought into existence man by creating him. Finally, man will cease to exist in the dunyá.

So, not existing in the dunyá in the beginning and then, in the end, also passing into non-existence, then how can one say that he is existing? When the two terminals are non-existent – the beginning and the end – then what type of existence is the intermediate phase? So, in reality, man has no existence. Then, the only existence, in reality, is that of Alláh Ta’álá. Have you now understood the meaning of “Lá-iláha”?

It does not mean that there is absolutely no entity worthy of worship at all. The literal and initial portion is that there is none worthy of worship. If there is none in existence except Him then, it follows, that only He is worthy of worship.

The question arises: Why should He be worshipped? The answer is that the One who is worthy of worship should have all the qualities for the needs of the creation to the highest degree of perfection, to the extent that there is just no possibility at all of any deficiency arising in them. These qualities are in Him.

If you take ‘ilm, He has this quality to that degree. If you take qudrat, it is to that degree. If you take irádah, it is to that degree. To be able to create a formulary for the kingdom He rules without any fear, he has this as well to that degree. To cause harm, it is to that degree. To cause benefit, it is to that degree. To grant honour, it is to that degree. To cause disgrace, it is to that degree. So, honour is in His hands and disgrace is in His hands; wealth is in His hands and poverty is in His hands; illness is in His hands and good health is in His hands; complete and full power is in His hands; complete and perfect ‘ilm is in His hands; enforcement of any and all actions is in His hands. These are qualities not found in anything else to that degree. He is the One to provide wind, to provide water, to provide rizq, and so forth. One who has all these qualities has all the right to be worshipped. Anybody who does not have these qualities has no right to be worshipped. “Lá-iláha” has negated everything else.

This is why, if a person just keeps on repeating “Lá-iláha” and remains firm on this and does not add “illalláh”, he has become a káfir! The reason is that he has negated everything – that there is none worthy of worship and that there is none as one’s objective – and thereby negated even Alláh Ta’álá! So, after the nafí there must be added the ithbát. First is the non-existence of everything else and then the existence of Alláh Ta’álá. One has negated the right of worship from the whole creation and then affirmed the worship of Alláh Ta’álá in absolute terms. After that comes affirmation – ithbát, that is “illalláh”.

So, “lá-iláha” has nafí in it and “illalláh” has ithbát in it. So, “lá-iláha” has manfí in it and “illalláh” has muthbát in it, and manhí-anhá is manfí and ma’múr-bihá is muthbat. Do you understand the point made? So, “lá-iláha” denotes manhí-anhá and “illalláh” denotes ma’múr-bihá. The combination of the two – manhí-anhá and ma’múr-bihá is Dín. Possibly this is the first time you have heard it explained in this manner, by the taufíq of Alláh Ta’álá.

To explain it again: “Lá-iláha” is negating (nafí) and “illalláh” is affirming (ithbát). So, “lá-iláha” will include all that is manhí-anhá and “illalláh” will include all that is ma’múr-bihá. Dín is comprised of two categories, manhí-anhá and ma’múr-bihá – that which we have to abstain from and that which we have to carry out respectively. When both manhí-anhá and ma’múr-bihá are lectured on and when both these are acted on, then this will be considered to be acting on the perfection of Dín. If only one category is taken up and the other category left out, how can this be called perfection in Dín?

### **Importance of parhez – dietary restriction**

That was the first point. Another point: Both, according to common knowledge and according to the statements of the hakíms and doctors, there is one important aspect to consider.

Let me illustrate it: You will find a friend telling his friend, out of concern for his welfare: “What is this that I see you running to the doctor every now and then, forever drinking medicines?” The friend replies: “Why, what is wrong with that?” His friend advises: “Dear brother, you should go on

a parhez as well. Abstain from eating those items that are harmful to you. I know that you are very fond of tea, but tea for you, at present, with the ailments you have, is harmful.” Parhez is the important aspect of treating a patient. Even doctors agree on it. Is that not so?

*[This was addressed to a person sitting in the majlis.]*

He is not speaking. Did you not have breakfast? Did anybody see whether he was sitting at the dastarkhán at breakfast time? Nobody was looking. Good. One should not be looking at people when they are eating.

### **Some etiquettes of eating**

Let me digress. This is a majlis, so whatever topic crops up, well and good. Whoever it applies to will benefit.

This we heard from Hadhratwálá رحمه الله عليه: Hadhrat Mu’áwiyah رضى الله تعالى عنه is a sahabí and is one of the more prominent ones, is that not so? People have created doubts for no reason about his status.

He had some guests whom he was feeding. Among the guests was an Árábí. The peasant bedouins staying in the surrounds of Madínah Tayyibah were called “Árábí”. He was also there, eating with the other guests. It so happened that, by chance, Hadhrat Mu’áwiyah’s رضى الله تعالى عنه gaze fell on him. Being a peasant, he was eating in his own fashion, placing big pieces of rotí in his mouth. We would break a rotí into eight pieces. He was breaking them into only two large pieces and eating them. Hadhrat Mu’áwiyah رضى الله تعالى عنه told him: “You are eating such big pieces? It is not good to eat such large pieces.” The bedouin retorted: “It is not befitting that honourable people should sit and eat at your dastarkhán. You are keeping a watch on our mouths?”

Firstly, the etiquette is that one should not watch another person eating. Have you now come to know the mas’alah? Some have the habit of staring at others to see how they are eating. People look at others to see how they are eating. This is incorrect.

Secondly, one should also take into consideration the following situation: a person is sitting and eating and there is nobody sitting with him. You do not have an informal and open relationship with him. Do not go and sit next to him to eat. The reason being that he is now going to feel shy and

he will not eat properly because of your presence. He feels uncomfortable because the relationship between him and you is not a relaxed one. One should not go and sit there, but many just go and sit. Many díndár people are unaware of this mas'alah.

These are masá'il of the dastarkhán. Masá'il are of different categories: individual (infrádí), collective (ijtimá'í) and grouped (jamátí).

Thirdly, if a person is involved in some 'ilmí work, for example he is reading a kitáb, then another person should not unnecessarily go and sit next to him. If there is some need, then he should approach the person and tell him that he has something to discuss with him. Otherwise, he should not go and sit near him. If he does, it will disturb this person and cause an interference in his reading of the kitáb. Similarly, if a person is busy writing a letter, he should not look to see what he is writing. Looking at him writing will cause a certain anxiety in the writer, and he will not say anything either. If he has some work he should approach him, state his work and go away. Similarly, one should not go and sit next to a person who is eating. If there is some urgent work, one should approach the person and tell him so. These are masá'il, infrádí, ijtimá'í and jamátí

To continue the qissah concerning the bedouin guest of Hadhrat Mu'áwiyah رضى الله تعالى عنه: He had retorted: "It is not befitting that honourable people should sit and eat at your dastarkhán. You are keeping a watch on our mouths?" He stopped eating and stood up to leave. Hadhrat Mu'áwiyah رضى الله تعالى عنه apologised profusely and begged him to sit and finish his meal, but the bedouin did not accept his apology and he left.

### **Taqwá and 'ibádat**

Let us now go back to the previous topic of parhez, manhí-anhá and ma'múr-bihá. Even the doctor will tell the patient to abstain from those foods which are harmful. Medication will come afterwards. As for sequence, parhez comes first and medication afterwards. Parhez means: to leave aside, to stop. From here we can see that taqwá comes first and 'ibádat comes afterwards.

What do we call 'ibádat? What does it mean, both in common usage and as far as the Shari'at is concerned? Take an example: if a person is making just his five-times namáz, would he be called a great 'ábid? Nobody will say

so. Now, take somebody who is making his five-times namáz, together with the nafl that go with them and, in addition, he is performing other nafl namáz like Ishráq, Chásht, the nafl before zawál, Awwábín and Tahajjud. Not only that, but he stays awake half the night in 'ibádat.

يَا أَيُّهَا الْمَرْمُلُ

*O thou covered in thy sheet! Keep vigil the whole night long...(S.73.1.)*

*[Hadhratjí stopped speaking at this point and greeted a certain Mauláná who had just entered then and who had sat down at the back. Hadhratjí honoured him by asking him to come and sit near to him, saying that a white-bearded person is honoured by the black-bearded person, indicating to those sitting in front to make place for him. Hadhratjí then digressed from the topic he had been discussing in consideration of the visitor, before going back to the theme he had been discussing. Speaking more to the visitor, but for the attention of all present, Hadhratjí said:]*

### **Qualities to seek in companionship**

Hadhratwálá رحمه الله عليه used to say: “Let there be merely two people with one, but let them be people of understanding. If there are a hundred people with one, but if they are not people of understanding, then what joy is there?” If one has only one wife, but she is a person of understanding, recognises and accommodates the temperament of her husband, Jannat is made for him! On the other hand, a person has four wives, but they are a burden, it is now dozakh for him! The husband will feed all of them, yet...

Hadhratwálá رحمه الله عليه used to say: “I am also insán, I am also human. Who does not wish to have solace in his heart? Look at Hadhrat Ádam عليه السلام. He was in Jannat and he was in the musháhadah of Alláh Ta’álá.” Being in Jannat and his heart being in musháhadah of Alláh Ta’álá, his heart would not have been unoccupied. This was a time before he came to live on earth. Therefore he was free of any cares and worries that would trouble anybody staying here. There was complete sukún in Jannat – tranquillity and peace of mind. Yet, what did he feel? He felt that he was alone and needed companionship. From this, it is apparent that this feeling is an innate human desire, and that the foundation of this desire stems from

there. This desire arose despite being in a place like Jannat and being in a state of musháhadah-Haqq.

So, Hadhratwálá رحمه الله عليه used to say: “I am also insán, I am also human. I also desire that one or two should be with me. However, they should be ham-maslak and ham-mazáq – of the same school of thinking and the same tastes. If my maslak is of one type and the maslak of the others is different, there will be misery. If my mazáq is of one type and the mazáq of the others is different, again there will be misery.”

### **Some etiquettes of a gathering**

What does one do when a person sits with a stony face? His face looks as if the world’s problems are on his shoulders. One becomes anxious when one is with such a person. What does one say to him? How does one converse with him? When one speaks to him he does not understand. When something humorous is said, there appears no smile on his face. One does not feel like speaking then.

These are some incidental points that have come in-between. These are some principles of etiquettes of a gathering. If, in a gathering the speaker, during the course of the talk, says something which is of a humorous nature where smiles should appear on the faces of the listeners – not outright loud laughter – and the smiles are not evident, immediately the speaker’s heart becomes constrained. The speaker’s spirits are dampened. His buoyancy is gone. This is because of the mute attitude of the listener. He sits like an idol. Who can speak to an idol?

Another point: If the speaker is a sáhibe-zouq (cultured, refined) – he may not think much of himself but others consider him to be a person of esteem – and a smile does appear on the face of the listener, the sáhibe-zouq will be able to make out if the smile is not genuine. He will still become constrained because the listener’s hypocrisy will be exposed.

The listener may be sitting there, but he is not sitting happily, with proper faith and confidence. He looks here and there. Sometimes he speaks with this person and then that person. Sometimes he teases this person and then that person. He is sitting, but out of politeness, not for his bátiní benefit. He is not concerned. He is not interested in progressing. He does

not want his temperament to incline towards goodness. Why? The reason is that the 'ilm that he has attained, the deeds he is doing and the concepts he has formed in his mind, he considers these three to be sufficient and correct and he does not consider it to be good for him to go out of this framework. So, whatever he is doing, he is merely deceiving himself and fooling others.

The sáhibe-zouq will detect this. Why does the sáhibe-zouq not say anything? His temperament is one of kindness. That is why he does not say anything. But, the person will understand even though he is not told anything. By way of example: “Goolam Hoosain understands even though he is not told anything directly.” This is said out of muhabbat and whosoever's name comes to the lips is mentioned by way of example only.

You must have studied the kitábs of grammar. The name “Zaid” comes in frequently to illustrate different aspects of grammar. So, listen to this qissah: A simple-minded student came to study at a madrasah. Explaining the noun, verb and object in Arabic grammar, the ustád said in Arabic: “Zaid hit Amar.” The student asked: “Why did Zaid hit Amer?” He was simple in his thinking. The ustád tried to explain: “Zaid did not hit Amer. This is said as an illustration to understand the grammar.” The student said: “I do not want to study such kitábs in which lies are stated.” He had wiláyatí 'ilm (an extreme type of honesty in the pursuit of 'ilm.) He did not study. Possibly Alláh Ta'álá wanted to take some other work from him.

### **A humorous incident and another serious one**

Just listen to this humorous incident:

Our Pathán brothers from the nobility, the ra'ís, used to say that, finally, one Pathán student, after much difficulty, became an 'álim. He was a good 'álim, one of the senior ones, but for some reason or other, he went astray. Some obstinacy developed in him. (In other words, there were no 'álims amongst them and this one hope of the Pathán clan came crashing down!)

Now, one must remember, swords are the toys with which Patháns play and amuse themselves. Take this incident, on a more serious note, that Hadhratwálá رحمه الله عليه related to us. Of course, all what I am relating comes

from him. There was in Lucknow a Pathán who did not perform namáz at all. He had passed middle-age. Somebody advised him: “Khánsáhib, at this stage your legs are dangling in the grave. Start performing your namáz now.” Khánsáhib asked: “Why? Whatever for? What will I receive?” His friend replied: “You will receive Jannat.” Khánsáhib said: “Wah! Jannat is in our hands. One slash over here and another slash over there and one has attained Jannat. What is there to it?”

This is exactly what happened. Near Lucknow, the Hindus attacked a village of the Muslims. The Muslims were few and the Hindus were many. How long could they withstand the attack? The Khánsáhib from Lucknow, mentioned above, went to a molvísáhib and told him: “The Hindus have attacked the Muslims in a village. If I go to assist the Muslims and it could happen that I am killed, will I be a shahíd? I am asking because, if I go to assist the Muslims and I get killed, but I am not counted as a shahíd, then what is the benefit? I would have attained nothing. I would have given my life for no reason.”

He was a person of understanding. He went to enquire. Such “ignorance” is praiseworthy. Nowadays, nobody asks even. Unlike before, people involve themselves in politics and they do not enquire about anything. There is a local saying: “It does not matter. Let him go the scaffold – God will deal kindly with him!” Similarly, the cry is: “Confront them. Fight them.” It does not matter what the results are. This is mentioned just incidentally.

To continue: The mauláná said to the Khánsáhib: “If you were to be killed, you will be a shahíd.” Satisfied, he went home, had a bath, changed his clothes, took his sword and lance and went to the village which was under attack. He fought valiantly on the side of the Muslims and killed many. But for how long? Finally this Khánsáhib became shahíd.

Hadhratwálá رحمه الله عليه said: “What the Khánsáhib had said he had demonstrated practically.” He did not negate his action but said: “What the Khánsáhib had said he had demonstrated practically, that one slash over here and another over there and one has attained Jannat.”

**The Sharwán-Sayyid lineage of Hadhratjí رحمه الله عليه**

*[The mauláná-sáhib who had come a bit late and was now sitting near Hadhratjí, asked: “Where did the title ‘Sharwání’ originate from?” Hadhratjí replied:]*

Sharwán is a town in Kabul in Afghanistan. The label of Khán-Sharwání that is attached to us came about as follows:

Our forefathers were of the Sádát [Sayyids – the progeny of Rasúlulláh ﷺ] and came from Arabia. When they came, some had wives, others did not. In those days journeying was by foot. They reached Kabul in Afghanistan, and stayed there for a very long time.

The nation of Patháns used to honour the Sayyids tremendously, irrespective of the person’s qualities. The mere fact of him being a Sayyid was sufficient to honour him. Also, it comes in the kitábs that, if there is any doubt about a person being a Sayyid, respect and honour him even more! Why? If somebody is a Sayyid from the lineage of both parents, the mother and the father, then you yourself will respect them. However, if somebody claims to be a Sayyid and there has arisen a doubt for no reason whatsoever, then you should respect him even more.

So, the Patháns used to respect and honour the Sayyids a tremendous amount. The people of Kabul welcomed them with open arms. Among them were young unmarried men as well. When they married, they did so locally, seeing that they had been there for some time.

In time to come, when they left Afghanistan, their lineage was traced to the nearest relatives, these being the father and grandfather. This normally happens. One does not go back to the generations before that, the great-grandfather and others before him. Seeing that the immediate family came from Sharwán, the family came to be known as Sharwání.

Very interestingly, once, when I was in Pakistan right in the north, on the border of Afghanistan, one evening I was taking a walk. My host was with me. While walking, my eyes fell on a milestone. These are stones along the road to indicate the distance to various places, as we see here in India as well. This milestone had written on it “Sharwán”. I asked my host: “How does the name Sharwán appear here?” He explained that this was the road to Kabul and the sign indicated the direction to Sharwán in Kabul.

When the family came to India, seeing that they had come from Kabul in Afghanistan, which was famous as being the land of the Patháns, the

family came to be known as Pathán, but we are Sayyid. We are Sayyid from the paternal side and Pathán from the maternal side. The maternal Pathán side was remembered when the family came to India, but the paternal Sayyid side was forgotten. So, that is our ancestral history, both Sayyid and Pathán, but Sayyid in reality, because in the Sharí'at, lineage is based on the paternal lineage and not the maternal lineage.

### Explaining who is an 'ábid?

Let us go back to our previous theme. We were discussing being an 'ábid. Somebody who is performing just his five-times namáz will not be called an 'ábid. An 'ábid will be that person who performs additional nafl 'ibádat in addition to the five namáz – that is, nafl namáz, nafl tiláwat, nafl fasting, nafl zikr. He stays awake at night in 'ibádat, performing his Tahajjud namáz. He also performs the namáz of Ishráq, Chást, Zawál and Awwábin. Whenever you see him he has the Qur'án Sharíf open in front of him, busy with tiláwat. Come the days of the 13th, 14th and 15th of the month, the Ayyáme-Bís, he is fasting. He also keeps the nafl fasts of Muharram, Shábán and Zil-hajj. It is as if he is a “qá'imul-layl” and “sá'imud-dahr” (one who stays up the whole night in 'ibádat and fasts everyday). He will be called an 'ábid.

يَا أَيُّهَا الْمَرْمَلُ

*O thou covered in thy sheet! Keep vigil the whole night long...(S.73.1)*

“Mudath-thir” refers to clothes and appears elsewhere. Rasúlulláh ﷺ was feeling grieved at something and this áyet was revealed on that occasion. By this form of address Alláh Ta'álá is saying: “The manner in which you are being addressed is to indicate goodness towards you, that this manner of My addressing you is to bring to you sukún, a connection, a heartfelt attachment, tranquillity and focussing of your attention towards Me.

“Where have you lied down, immersed in your grief? How can you lie down in grief just because of what somebody had said? Stand up.” It was night time.

Analysing this súra, Súra Muzammil Sharíf, we can see that it has Tasawwuf in it through and through, from the very beginning to the

end.

### **Remedy for grief**

We can deduce that when a Muslim is grieved, that some sadness has affected him – which is bound to happen now and then, sometimes light, at other times heavy, sometimes big and at other times small – he should not focus his attention in that direction, or else his grief will increase. Yes, if he has the passion to deliberately increase his grief, then nobody has any cure for such a person. He is like that person who has a taste for eating poison and is munching away at some strychnine, and you are trying to help him and you try snatching the poison away from him, but he repulses you. Such incidents have occurred.

### **A qissah: a tragic event of the boy with an eye illness**

What I am going to relate to you is a known incident which happened in front of me. There was a youth who, for some reason or other, found it difficult living in his community. He had a harsh temperament. He used to quarrel and hurl abuse and fight with each and everybody. Yet, he came from a good home, a noble family. He developed an illness of his eyes. It became so severe that the fear came into him: “I will become blind!” He then started having more fears (waswasah). “If I were to become blind, considering my atrocious behaviour with my family members and others, who will care for a blind person like me? My life will be devastated. Neither will my family care for my comfort because of my loose tongue and misbehaviour, nor will members of the community care for me, because I was abusive to them.” So, he found it burdensome to live.

He went to his brother, who owned a firearm. “May I borrow your gun? I am thinking of going hunting. Load the cartridge and give it to me.” The brother did so and handed it over to him, knowing that he was a keen hunter.

He brought the gun home. His mother saw the gun in his hand and asked him: “What is the gun for?” His wife also saw him with the gun and she also asked: “What is the gun for?” He did not reply, but went with the gun straight into his room. Both his mother and wife got worried. Something

was not right. They went after him but he had locked the door. They both pleaded with him to open the door and let them in so that they could take the gun from him, but he was set firm on his plan.

His behaviour was like that of Shaitán, who had set his mind on disobeying Alláh Ta'álá, even though Alláh Ta'álá had tried to make him understand. Alláh Ta'álá had addressed Shaitán directly, without any intermediary, yet he refused to understand.

This boy's mother and his wife kept on pleading with him, trying to make him understand and see reason. However, when somebody has resolved firmly on a course of action, then even if Alláh Ta'álá were to explain to him, he will not understand. How will he understand the explanations of ordinary people like us? So, he did not listen to either his mother or his wife.

When in the room, he took the gun and placed the barrel over his heart and pulled the trigger with his thumb, shooting himself through the heart. He died on the spot.

Why have I mentioned this? In order to explain that nobody is free of grief befalling him or her. Big or small, light or heavy, grief comes to everybody. One should now not sit with it. One should rather put it aside, shift one's gaze away from it, and get busy with some task. Haqq Ta'álá is prescribing this treatment. It is Alláh Ta'álá who is treating the nabí. Nobody else is capable of doing this.

Rasúlulláh ﷺ had lied down in grief. What Alláh Ta'álá is saying I am going to express in my own words: "Oonh! What are you lying down for? Come! Come! Up you get! Make Alláh, Alláh. Come with us. Today we are going to the garden for a walk and cheer ourselves up. Come, there is a very amazing person who is here with us today." This is what a friend tries to do, be sympathetic and cheer him up.

### **Important rules with regard to nafl 'ibádat**

So, when Alláh Ta'álá stated: "Qumel-layl", it encompasses the whole night. Alláh Ta'álá then modified it. Even if it is not the whole night, then a small portion of the night –"illá-qalíl". Then this was explained even further as half the night: "nesfahú". Even if this cannot be managed, very well, less

than this. In this way, decreasing it gradually to a very small amount – “awinqus minhu qalílá”. On the other hand, if you feel like it, if your heart desires it and if you are not too tired, then more than this – “aw zid alayhi”. In other words, freedom to choose has been given.

Through Rasúlulláh صلى الله عليه وسلم we are being being addressed, that those who are 'ábids have been given a choice. Besides performing what is fardh, wájib and sunnate-mu'aqqadah, a choice has been given. Look at your health. Look at the free time you have. Look at the ease (sahúlat) you have. Having looked at these, do not sit back contented merely by the performance of what is fardh 'ibádat, whether it is namáz, rozah, zakát or hajj. After the category of 'aqá'id, these four 'ibádats are well-known.

Now, zakát is not compulsory on everybody. Hajj is not compulsory on everybody. However, namáz and rozah is compulsory on every báligh and sane Muslim. There is no getting out of these. However, when it comes to nafl, Alláh Ta'álá has given us a choice.

Where have you sat back complacent, after having performed your five-times namáz? Move forward. Progress. Do not sit back contented with merely your five-times namáz. When it comes to progress as far as the material, perishable dunyá is concerned, you have so much passion and you just want to progress more and more. Even your friends will tell you to move ahead, to go forward.

### **Material progress and Díní progress**

Something comes to mind: The poor maulánás are criticised, not only now but for some time past, and it is said: “Whenever the 'ulemá speak, they only speak on moving forward with regard to namáz, rozah, zikr and so forth. They never speak about worldly progress. No 'álim ever speaks about material progress.”

Our response is that even Alláh Ta'álá encourages worldly progress, so how can an 'álim forbid it? “So, why is this subject not mentioned?” The answer to this is that the 'álim will speak on those subjects which are neglected. He will discuss those topics of the Dín where there is negligence. As for those areas where there is self-generated enthusiasm, what need is there to speak to a person in such situations? Not only is he self-motivated,

but there are his wife, his friends, his relatives and others in the community to encourage him as well. They will tell him: “You have made a large amount of profit from this venture, why not start another venture?” He starts another venture and makes even more profit. He is then encouraged some more by his friends and relatives. So, why should the ‘álim also fall in line? We do not know what would happen then!

So, the criticism levelled at the ‘ulemá that they do not encourage worldly progress, is unfounded. It would be justified only if the people were negligent concerning worldly progress. To speak on this topic now would be completely superfluous. And it is forbidden to speak on superfluous matters. So, why speak on this topic?

### **The ‘ulemá are Ná’ib-e-Rasúl** صلی اللہ علیہ وسلم

Let me continue where I had left off: In the beginning of the áyet quoted above, Alláh Ta’álá is addressing us by addressing Rasúlulláh صلی اللہ علیہ وسلم. “Stand up! One does not sleep through the entire night.” O you students! O you ‘ulemá! Listen carefully! One does not sleep through the entire night. The ‘ulemá are, after all, the Ná’ib-e-Rasúl (represent Rasúlulláh صلی اللہ علیہ وسلم), is that not so?

But nowadays, as we hear people say that we are Ná’ib-e-Rasúl of dirham and dinár. And what was said about the Ná’ib-e-Rasúl over there? The Ambiyá do not leave behind dirham and dínár, but they leave behind ‘ilm in their inheritance. So, that person who has taken up complete ‘ilm has taken up his whole share of the inheritance. It is not befitting for the ‘ulemá to attach themselves in any aspect towards dirham and dinár – towards material progress, towards money. You call yourselves Ná’ib-e-Rasúl and you extol the virtues of ‘ilm, but you have become complacent with what you have studied of ‘ilme-Rasúl, that – instead of being engrossed in increasing this knowledge more and more, having learnt something, you should be learning something more – you have involved yourselves in earning dirham and dinár just like the dunyádárs. You will then not be called Ná’ib-e-Rasúl.

A Ná’ib-e-Rasúl will be that person who will be pursuing the four categories after ‘aqá’id, that is, pursuing perfection of ‘ibádat, correction

of mu'ámulát, refinement of mu'ásharat and embellishment of akhláq. Such a person will be called a Ná'ib-e-Rasúl. As for his material life, he will have complete qaná'at with what is halál-tayyib. If he is absolutely strong of heart and the wife and children are also strong-hearted, then he has permission to leave even those means which are available for attaining wealth. This person will be called a tárikad-dunyá.

### **The difference between a tárikad-dunyá and a matrúkad-dunyá**

There are two categories here. One is that person who is a tárikad-dunyá, as explained above. The other category is that person who is a matrúkad-dunyá. There are no virtues attached to being a matrúkad-dunyá. What is a matrúkad-dunyá? He is that person who, on a gair-ikhtiyári basis – that is, not out of choice – has no wealth at all. Nothing comes his way. He has nothing. He has not had to let go of anything, but wealth has left him.

The tárikad-dunyá, on the other hand, is that person who, despite having the means of accumulating wealth, has abstained from doing so with his heart. He does not utilise those means of earning that he has at his disposal.

From here we can see that those mu'min Muslims among the general populace who castigate such 'ulemá and say: “They sit with folded arms doing nothing to earn a living. They have their eyes on the earnings of others,” become sinners of the highest degree. They have earned sins by such statements. Remember, they are not asking you for anything. They do not come begging to your door; they are not obstructing you in any way. Why are you upset? Why are you being critical? It is your right not to give.

Why? For this reason: Take the following illustration: You have an employee. You are paying him ten rupees everyday. Now, on this one day you have a visitor. Your worker has prepared an excellent meal. The visitor enjoys the meal tremendously. He has noticed that the worker has cooked the meal. The visitor asks the worker: “How much wages do you get?” He tells him. “What about board and lodging?” “That is free.” The visitor then makes him an offer: “Very well. I will give you double the amount. I will give you twenty rupees daily. You come and work for me.”

See what type of friend he has? The visitor comes to his friend's house and wants to take the worker away by offering double the amount he is earning. What is the worker's response? He says: "I am very disappointed at what you are saying. Is this the type of friendship that you have? What a horrid suggestion you have made! I have been working here for a very long time. He has looked after me all these years. Even though you are offering me twenty rupees daily, I am not a 'nimak-harām'. I have eaten the salt here. I have spent a long time here eating his salt. The ten rupees I earn here are better than the twenty that you offer. I will not go with you."

Have you understood his point?

If you have, then one other point by way of caution: Now, it so happens that somebody else comes to know of what happened. He tells the worker: "I heard that a visitor to the house offered you twenty rupees and you refused the offer. You are a very foolish person. This was progress for you. Double what you are earning is progress. Where will you get such an offer? You are very stupid." The worker replies: "You keep this progress. I am not one for it. This 'backwardness' with contentment is sufficient for me. It is not in my nature to be disloyal."

Do you understand the point?

In a similar manner, the Allāhwalā is saying: "I also know how to progress. If I were to set my mind in that direction, I will progress more than you. However, the task that He – Allāh Ta'ālā – has set out for me, I am involved in executing that task. And He has taken responsibility for my rizq. Why should I do farming? Why should I be involved in trade? Why should I seek employment? I will not do so. If He gives, I will eat. If He withholds, I will not eat." This person has a strong heart – qawíyu-qalb. That person who is a true 'ábid – he is a walí in the context of the Sharí'ah – he will not pay any attention in that direction.

He will eat if provided with food, and not eat if the food is withheld. He is one with qawíyu-qalb – a strong heart. The mas'alah is for such a person.

He may be strong-hearted, but his family may not be so. Therefore, in consideration of the family, he may do something or other. But if the family is also strong-hearted, then he will not do anything.

### **Our pious predecessors**

Take the family of Sháh Walíyulláh Sáhib رحمه الله عليه, himself and Sháh Abdul Azíz Sáhib, Sháh Abdul Qáder Sáhib and others in that lineage: Can anybody prove that they did any farming? Were they involved in any trade? None whatsoever.

The following episode we heard from Hadhratwálá رحمه الله عليه: When British rule was established, the people in the top echelons of the British government came to meet Sháh Abdul Qader Sáhib. Whenever somebody gains some fame in an area, the eyes of the rulers fall on such a person as well. They fear such people also. When these British came, there were others also sitting there – students, attendants and others – they sent a message informing him of their coming and seeking permission to meet him.

### **Others have taken our teachings**

This is very much part of our teachings: When going to meet somebody, inform him first. When you enter, make salám and ask permission to come in. When permission is given, then enter. These are our teachings but we have discarded them. The English study a lot and they have studied our kitábs. Whatever was of worldly benefit to them from studying our kitábs – the áyát of the Qur’án Sharíf, the teachings in Hadíth Sharíf – they have taken for themselves. Whatever they considered was good from the material aspect they took for themselves. They have utilised the best from our teachings.

We, on the other hand, think that these are their teachings. This is our error. We are the ones who have discarded these teachings. We have discarded them to such a degree that in our minds we have ceased to recognise them as our own teachings! These teachings have become so foreign to us that when we see them practising on these we think that these are their teachings. Indeed not. These are not the teachings of the English but our teachings.

To continue: The British governor and his entourage entered after obtaining permission. They sat down. They did not understand Urdú.

Nevertheless, they sat down. There are some people of good temperaments: they hear nothing – the sound comes to the ears but they understand nothing. Nevertheless, they find delight in sitting there. The gaze of the English is on materialism only, not on spiritual matters. Just as one finds people worshipping the sun, these are worshippers of materialism. They hold no value to spiritual matters.

They saw that Sháh Abdul Qader Sáhib was well-dressed. They also noticed that the place was well-furnished. On the other hand, they saw no activity that could be a source of income. They asked Sháh Sáhib: “From where do you eat?” Sháh Sáhib did not give any reply. He kept silent.

The British visitors sat for a while and then got up to leave. As they were about to leave, the governor brought out a satchel and took out some rupees from it. In those days the currency consisted of silver coins. He kept these in his palm and presented them to Sháh Sáhib and said, in his language: “My heart desires that you accept this as a gift.” Sháh Sáhib immediately took the coins from his palm and said: “This is how we eat!”

By this statement Sháh Sáhib was actually conveying the following message: “Despite the fact that you are not a co-religionist of mine, that you are not related to me, that I am not your ustád and that you are not my student, that I am not your pír and that you are not my muríd yet, despite all this, you are giving me a monetary gift. And I have not asked you. This is how I eat, that Alláh Ta’álá had instilled it in your heart to give me. You gave the money and I took it.”

So, what is the reason for doing other work when he was involved in the task allocated to him by Alláh Ta’álá? Alláh Ta’álá Himself will make the arrangements. Therefore, what need is there to go out and earn?

Do you understand?

Take another illustration from the legal aspect: A person is in government employment. He may be a simple clerk. We will not consider the higher positions of commissioner and so forth. This government official, the clerk, now wants to go into business. The law is that he cannot do so in his own name. If he were to do so, and the government comes to find out, he will be dismissed. Fired! The government will say: “When you are working for us, and you are being paid by us, why do you go and do some other work?”

If you do some other work, then there will be negligence of the work we have given you.”

So, the rule is that if a government employee, after having being given certain tasks to perform by the government, goes into some personal venture which the government does not approve of, he will be dismissed immediately. Similarly, if a person is involved in the tasks given to him by Alláh Ta’álá, how can he do some other work?

Do you understand?

So, those ahlulláh who are not involved in farming, trade, employment and other means of worldly earnings, cannot be criticised. Just as you had praised the employee who refused the offer of twenty rupees and was content with ten rupees and you called him a man of valour, you are now calling those ’ulemá who are turning away from worldly allure, to dedicate themselves to the tasks allocated to them by Alláh Ta’álá, as weak-kneed and spineless! The loyal employee is called a man of courage and the loyal ’ulemá are labelled as cowards! Why do you not call them brave and courageous?

Do you understand? I have given you two worldly illustrations, one of a government employee and the other of an ordinary employee. That is why it cannot be shown, with certain exceptions, that those whose status as true walís has been proved according to the laws of the Shari’ah and the rights of the sharah, that they were involved in farming, trade or employment. Yet, they ate better than those that eat well. A good example is Hadhrat Sháh Abdul Qádir Jilání رحمه الله عليه: Did he work for anybody?

Take also Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه. We heard this from Hadhratwálá رحمه الله عليه: In Saháranpúr there is a fort belonging to some nawábs, famously known as “The Fort”. One of the nawábs from there sent a message to the father of Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه that he needed somebody to teach his children. Would he not ask his son to accept this position? Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه had just qualified as an ’álim. His father requested him to accept this position. He initially declined, but then accepted. He went to Saháranpúr and taught there for a few months. However, he felt unsettled. His heart was not in doing this and he returned home. This happened soon after

qualifying. He did not incline towards becoming a mudarris anywhere. For the rest of his life he did not carry out any farming, trade or employment. Yet, he ate better than those who eat well, and he dressed better than those who dress well.

Take also our Hadhratwálá رحمه الله عليه: He was a mudarris for a while in Kánpúr: His ustád, Mauláná Yáqub Nánotwí رحمه الله عليه was a very affectionate ustád and he had sent him there to become head of department (sadr mudarris) at the age of twenty. When he left there, he came to stay in Thánah Bhawan where he remained for the rest of his life. This was according to the instruction of Hájí Imdádulláh رحمه الله عليه who had told him: “When your heart feels disquieted in Kánpúr and you leave there, do not attach yourself to any other place. Go and sit in the khánqáh in Thánah Bhawan, tawakkullan-alalláh.”

Despite being in debt, Hadhratwálá رحمه الله عليه left. Initially, there were tests and trials, so much so that he had nothing. When visitors came, they were served whatever was available and husband and wife went to bed hungry. When Alláh Ta’álá saw him succeeding in making sabr, the roads that opened were such that even kings have not been blessed with such. He attained a very elevated stage. Alláhu-Akbar!

Once, so much came that Hadhratwálá رحمه الله عليه got frightened. “What must I do with all this?” he stated anxiously. They had no children and they were only two, husband and wife. So, he gave away one thousand rupees (of that time) to Deoband and one thousand rupees to Mazáharul-Ulúm in Saháranpúr. This he did out of fear of possessing so much.

Hadhratwálá’s رحمه الله عليه father possessed big tracks of land, which he left behind on his demise. However, Hadhratwálá رحمه الله عليه took no benefit from these. He took no portion of the inheritance of the lands of his father. As for the debt his father had with regard to the unpaid mehr, he paid out from the share that was due to him, but he took nothing for himself personally from the inheritance of his father. Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه had written to him: “If you take from the inheritance, it is according to fatwá; and if you do not take, it is according to taqwá.” Hadhratwálá رحمه الله عليه never took. And he lived with ease and comfort.

In fact, he lived so well that whenever anybody sent a money-order as a

gift to him and wrote a note saying: “Hadhrat, make du’á that Alláh Ta’álá grants barkat and that I have sufficiency in my earnings,” he would return the money-order with a note to say: “We do not sell du’ás here.”

As I have said, if a government employee is not allowed to do any other work in his own capacity – he may do so in the name of his wife or children – similar is the situation of these personages.

### **Taqwá comes first and then ’ibádat**

Going back to the theme of ’ibádat: An ’ábid is not one who performs merely his five times fardh namáz. An ’ábid is one who performs, besides the five times fardh namáz, an abundance of nafl ’ibádat. In what manner? With taqwá. Why? Because taqwá comes first and ’ibádat comes afterwards. The medical example is that parhez comes first and the medication comes afterwards. If a person is taking his medication but is not making parhez, then of what benefit is it? He would be better off if he does not take medication but observes parhez. Do you understand the point?

Once you have understood the point made, then know that the person who has a passion for ’ibádat, has been given a choice by Alláh Ta’álá. There is no choice with regard to what are fará’idh, which have set laws. So, what is the choice? Look at your ease and look at your strength, then make ’ibádat according to these. Therefore, the Qur’án Sharíf áyet states that stand up in ’ibádat at night. If you are unable to do so for the whole night, then half the night. If unable to do so for half the night, then less than this. However, if one is able to, even more than this. We have been given a choice. We have also been given a lesson in this.

You will find that this sūrah, Sūrah Muzammil, is Tasawwuf from beginning to end. The ’ábid and the zākir have been given a choice – either do so much or, if unable to, then so much, but at least so much.

### **Recite the Qur’án Sharíf in the correct manner**

The áyet continues: Recite the Qur’án Sharíf in the correct manner – with tartíl – either in your nafl namáz or out of namáz, while sitting. This time – the time of Tahajjud – is a pleasant and tranquil time of the night. A refreshing breeze is blowing. Get up and recite the Qur’án Sharíf, recite it

with tartíl – that is, recite it by pronouncing the words clearly and fully. The sound of your voice should reach your own ears. There is no need to raise your voice or shout or read very loudly that the eyes of those who are sleeping in the house open. What have they done to you that you read so loudly as to disturb the sleep of these poor people? So, recite in the manner described.

### **'Ulemá' should set the example**

A lesson has been give to the 'ulemá. This is what we had spoken on before, that the 'ulemá are the representatives of the Rasúl. Every 'álim, beating his chest, proclaims himself to be the Ná'ib of Rasúlulláh ﷺ. Standing in the mehráb, or whilst sitting on the mimbar, he expounds the virtues of 'ilm most forcefully and then he sleeps through the night! There is ease and he has the time, he has the opportunity, he has the youth, he is not tired from the day's work, he has the health, he is not ill, but he sleeps throughout the whole night after 'Ishá! Or he sits around after 'Ishá talking. Sitting around and talking is going to cause him to be late. Never mind getting up at night for 'ibádat, but his namáz with jamá'at is also missed. Even if he does not sit around talking and goes to sleep immediately after 'Ishá, he sleeps so deeply that his Fajr namáz with jamá'at is missed. And what does he call himself? A Ná'ib-e-Rasúl! And he lectures on the virtues of 'ilm, that the virtues are such and such!

Remember that Alláh Ta'álá is listening as well as watching.

إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۝

*Verily, Alláh is all-hearing, all-knowing. (S.31.28.)*

Alláh Ta'álá is listening to what you say and He sees what you are doing. Where the word “‘alím” is used, it means that He knows the conditions of your hearts. Where the word “samí” is used, it means that He listens to your talks, how you carry tales about others. Where the word “basír” is used, it means that He sees your actions, how you lie around.

These virtues appear to be for the enemies! Shábásh! Congratulations! Live long! May you have long life.

*[These statements are made as a reprimand, using sarcasm. – Tr.]*

وَتَنْسَوْنَ أَنْفُسَكُمْ

*And you yourselves forget (to practise it)? (S.2.44.)*

No! These virtues are foremost for you, and then for others. Just see the Hadíth Sharíf on the numerous virtues of Tahajjud. Rasúlulláh ﷺ has given priority, importance and elevation to it over other nafl. These have been taught as well in all the kitábs of Hadíth. All the ten kitábs of Hadíth that are taught have these in them. Yet, with great difficulty the five times namáz are performed!

In the true meaning of the word, it is the 'ulemá who are the true walís, provided that they do the work of a walí and do not involve themselves in other types of work.

So, besides the category of 'aqá'id, which is connected to ímán, we should check ourselves on the other four categories: what is the quality of our 'ibádat? What type of dealings (mu'ámalát) are we engaged in? What are our lifestyles (mu'ásharat) like – are they pure? And what are our characters (akhláq) like? When all these are judged to be correct in the pans of the scale and on the standards laid down, then that person will be an 'álim-e-Rabbání and an 'álim-e-Haqqání. If he has studied in-depth, recognising the reality behind the teachings and if he has developed yaqín with it, then he will act on this knowledge and he will become an 'álim-e-Rabbání as well. So, becoming an 'álim-e-Haqqání comes first and to become an 'álim-e-Rabbání goes with it. Such a person will be an 'ábid.

### **Nafl 'ibádat – further explanation regarding health**

It is to such a person that Alláh Ta'álá is referring when He states: “O 'ábid! I am desirous of your good health. Sound health takes priority over nafl 'ibádat. If you have made nafl 'ibádat in such a manner that it has affected your health, then you have done wrong. You will be called to account for it: Why did you perform nafl 'ibádat in such a manner, to such an extent that your health has suffered, so that you did not remain capable of performing your fardh 'ibádat correctly and with the tranquillity demanded of it? I will call you to account on this. I did give you a choice and I did tell you that mere laziness will not be an excuse for leaving out nafl.

“However, if you have valid Shar’í excuses – illness affecting you; physical weakness overtaking you; being unduly tired because of working; or being on a journey – and you leave out what is nafl, fine, you have permission. At the same time, being in these situations, in carrying out your schedule of ’ibádat, neither is illness a barrier, nor will the illness get worse, nor is tiredness a barrier, nor is weakness a barrier, nor is the journey a barrier, then it is a matter of courage to carry on. You will not be called to account for not carrying out what is nafl. However, you being an ’ábid and you, O ’ábid, have muhabbat for Me, and the demands of muhabbat are that, unless there are some very special circumstances which present themselves, you will persist.”

The demands of muhabbat are such that the ’ábid, even in the face of not being commanded to do something by the Mahbúb, and even being told not to do that particular thing – this prohibition not being a command, that if you do it you will be punished, but it being a suggestion made for the welfare of the ’ábid – the ’ábid will still carry out that task.

Do you understand?

### **The wisdom behind two opposing advices**

On what basis is this stated? The proof is in a Hadíth Sharíf: A saháíbى رضى الله تعالى عنه came and said: “O Rasúlulláh صلى الله عليه وسلم! I intend going on a journey. Should I fast or should I not fast?” Rasúlulláh صلى الله عليه وسلم replied: “Is it a good thing to fast whilst on a journey?” The reply was given in such a tone as to discourage him from fasting. He did not fast.

At another time another saháíbى رضى الله تعالى عنه came to Rasúlulláh صلى الله عليه وسلم and asked: “O Rasúlulláh صلى الله عليه وسلم! I intend going on a journey. Should I fast or not?” Rasúlulláh صلى الله عليه وسلم replied: “Why should you not fast?” This time the tone was such that he should fast. On the previous occasion the tone was such that the saháíbى رضى الله تعالى عنه should not keep.

This appears to be confusing. Both men were intending the same type of activity. The one is told not to fast and the other is told to fast. In other words, one is instructed not to carry out an injunction and the other is told to carry out an injunction. Has the mas’alah been established?

Now, the reason for the differing answers: The first person was an old

person, physically weak, going on a journey. He was told that it was not a good thing to fast, so that he does not fast. The second person was a young person and he was told that there was no reason why he should not fast, so that he should fast. Do you now understand?

When the Sharí'at has considered us on every occasion and every circumstance, then why do we, on our own, come up with lame excuses? We fail to realise that these lame excuses may fool the creation but will not work with Alláh Ta'álá. These lame excuses are not acceptable.

One excuse is: "I am very tired." What makes you so tired? Were you ploughing the fields? Were you grinding a millstone? Were you hawking, trudging the whole day selling clothes from door to door? What have you really done? Why are you tired? You are young. Why did you not get up for Tahajjud? Why did you not sit up and go make wudhú? Why did you not perform your Tahajjud? Have you not read Súrah Muzammil? You kept on sleeping?

These topics are mentioned because you are a tálib – you are a seeker. You are showing your quest by your behaviour. That is why these matters are told to you. What is the reason for this illness of laziness? This is also an illness.

So, when there are no valid excuses, then laziness should be discarded. Laziness and Sulúk do not go together. Talab and laziness cannot co-exist. Talab and alertness can go together. Talab and courage can co-exist. Talab and laziness cannot co-exist. Why this laziness then? How can you deceive yourself? How can you deceive your sheikh? How can you make lame excuses?

That is why Mauláná Rúmí has said:

*You can present falsehood to the creation a truth,  
But it can never happen that you can show falsehood as truth to the  
Creator.*

He has given a warning.

We had originally said that Dín has two parts: manhí-anhá and ma'múr-bihá. Manhí-anhá is not to go near those actions from which you have been forbidden. Abstain from them. Ma'múr-bihá – fulfil these tasks fully

and completely. This is a command. A command can be in the category of wájib or it can be in the category of mustahab. What is wájib you have compulsorily to carry out. There is no question of omitting these. Namáz is in this category: you have to perform namáz, even it be by means of signs and the lifting of your head only, if you are so ill. If you are unable to stand, or even to sit, then lie down and perform your namáz by movements of the head, lifting it forward slightly for the rukú' and a bit more for the sajdah. Then, how can one make lame excuses?

### 'Ishq – passionate love

Whether the order is in the category of wájib or mustahab, you have a greater responsibility, seeing that you are one of the muhibbín, with regard to whom Alláh Ta'álá states:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe are passionate in their love for Alláh. (S.2.165.)*

Alláh Ta'álá is stating that the mu'min has passionate love for Alláh Ta'álá. Does "shiddat-muhabbat" mean little or superficial muhabbat? No. "Shiddat" refers to an intense love, what is called "'ishq". From this we can see that the noble status of a mu'min is that he should live the life of an 'áshiq of Alláh Ta'álá. Is that not so? This is what Alláh Ta'álá is saying: that person who is a mu'min should be very passionate in his love for Alláh Ta'álá. Alláh Ta'álá is not using the word "shadíd" but He uses the term "ashadd-e-muhabbat". "Ashadd-e-muhabbat" is in the superlative. That is, not just "intense" but "very intense". When muhabbat increases very much then it is called 'ishq (passion).

In the worldly situation (that is, where a man loves a woman) you find that this person is then restless day and night because of his muhabbat. He finds it difficult to eat even a piece of rotí. When he dreams, it is about her; when he speaks it is about her. Do you understand the point?

So, the mu'min should be an 'áshiqe-Iláhí. Now, will an 'áshiq search for excuses? Will he say, with regard to an instruction: "Is it necessary to carry it out"? Will such a thought come into his mind? It will never enter his mind. On the contrary, the 'áshiq will try and see where his gaze falls.

He will try and fathom what his features are implying. Take this worldly example: The facial expression of the mehbúb indicates that he is thirsty. So, the 'áshiq will quickly bring some water, although he was not instructed to do so. "How did you know that I was thirsty?" He replies: "Your parched lips told me so." He is congratulated on his alertness.

### **The demand of 'ishq is to be obedient**

So, the 'áshiq looks at the wishes of the mehbúb. In the face of an instruction given to him, can he ignore it? Can he then ask: "Is this necessary or unnecessary? Is it necessary to obey your command or is it not necessary?" He claims to have muhabbat and yet asks for an explanation of an order given to him.

It is for this reason that Hadhratwálá رحمه الله used to feel upset and expel people. One day a person came and asked something of Hadhratwálá رحمه الله who replied: "Ofo, it is a sin! Dear brother, what you are asking – what you want to do – is sinful." This person then asked: "Is it a minor sin or a major sin?" At this Hadhratwálá رحمه الله became annoyed and said: "What you are implying is that if it is a minor sin, you will do it. Have you no shame? You have the gall to say that you will do it if it is a minor sin? Have you no honour? Get up from in front of me and be away from here!"

This was said because of the importance of the honour of the Dín. This person was expelled from there.

How can there be such a question when there is ashadd-e-muhabbat? How can a person put forward such a question when he has 'ishq? If, on his own, he is ready to carry out the task, and if the task is an ordinary matter, the mehbúb himself will see that the person is prepared to carry out the task on him asking him, but he may not be able to do so because of physical weakness, so he himself will say: "Come! Sit down. I am not that thirsty. Come! Sit!" He is now being considerate to him. He merely wanted to see if he was prepared to bring him some water to drink. However, when he saw that he was a frail person, he stopped him.

Hadhratwálá رحمه الله had expelled the person mentioned above, from the khánqáh. Now take another situation: Another person had made some error. Hadhratwálá رحمه الله told him: "Leave the majlis!" This person stood up

and started walking to the stairs leading out of the khánqáh. Hadhratwálá رحمه الله عليه called out to him in a stern voice: “Where are you going in that direction? Why don’t you sit in the masjid here?” The masjid is situated adjacent to the majliskhánah. So, on the one hand he is told to leave and, at the same time, he is prevented from leaving. Hadhratwálá understood what type of person he was, and he understood what type of person the other one was who was actually expelled. The sheikh will himself be considerate. The reason is that the sheikh portrays the qualities of Alláh Ta’álá. Alláh Ta’álá Himself is considerate of you. If you do not take into consideration His thoughtfulness, then there will be nothing left.

### **Manhí-anhá and ma’múr-bihá – further elucidation**

We were discussing manhí-anhá and ma’múr-bihá. We had said that manhí-anhá comes first and that ma’múr-bihá comes afterwards. The meaning of ma’múr-bihá is that as far as huqúqs are concerned, besides what is fardh, wájib and sunnate-mu’qqidah, the rest of the orders come afterwards. As for the manhí-anhá: these may be related to taqwá at the lowest level or related to taqwá at the highest level. Both these levels of taqwá have to be achieved. However, you cannot attain the higher levels of taqwá of manhí-anhá until, slowly, slowly, you have not attained the lowest levels of taqwá of manhí-anhá.

The reason is that your temperament is one of freedom, of being unrestricted. Now that you have come here for your isláh, firstly, be kind enough to leave off now the minor sins and attend to the major sins later on. Degree by degree, these also will be discarded, and so forth. And become like that peasant whose qissah I am about to relate.

### **A qissah of the taubah of the peasant taking heroin**

The peasant, when he became bai’at, Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه got him to make taubah of all his sins. At that time he had the habit of taking opium. He told Mauláná Gangohí رحمه الله عليه: “But you did not make me make taubah from taking opium.” Mauláná asked him: “Do you take opium?” He replied: “Yes, I do.” Mauláná asked him: “Very well. How much do you take daily?” He mentioned the amount. Mauláná then

told him to take a little bit less every day. The peasant left.

After a few days he was back and presented Mauláná with a gift. Mauláná Gangohí رحمه الله عليه was blind at that stage of his life. He accepted the gift. The peasant then said: “Molvíjí! You have taken the gift but you did not ask me where I got it from.” Mauláná Gangohí رحمه الله عليه said: “Very well. Tell me.” The peasant said: “I used to take opium and you advised me to decrease the amounts daily. I thought to myself: ‘My pír’s purpose in doing this is to make me give it up.’ So, molvíjí, I understood that my pír wanted me to give it up. What did I become bai’at for? I realised that my pírjí was being considerate to me by getting me to decrease the amounts gradually. So, I went home and destroyed all the opium I had. I stopped taking opium. My nafs then told me: ‘You have done an excellent thing by curing this illness! You can now save a lot of money.’ I thought about it and I concluded that the illness of taking opium had gone, but the illness of miserliness has replaced it, that I will save some money now! So, I collected the money I would have spent daily on opium. This is the money that I have collected over these few days and brought as a gift for you.” Mauláná Gangohí رحمه الله عليه congratulated him: “Má-shá-Alláh! You have shown great courage! You have worked with sagacity.” Where will a person habituated to such a drug leave it?

Do you see the quality of the peasant? In contrast, over here, those of you who are learning ’ilm, who should have full yaqín, and have entered the silsilah on top of it, and you have even made a firm promise at the time of becoming bai’at, but you are where you were. This is the result of being unrestricted.

Alláh Ta’álá is stating that He is showing consideration towards you. The purpose is that major sins should be discarded completely and that the process of stopping minor sins should commence. You have made taubah on major sins. So, do not commit major sins. What is the meaning of going near them?

If you have stopped doing what is mustahab, then today you will stop doing what is sunnat, tomorrow you will stop doing what is wájib and the following day you will stop doing what is fardh. This is the sequence of events.

So, manhí-anhá and ma'múr-bihá are two categories of the Dín. When a person is performing both with perfection, then it will be said that he is involved in the work of Dín. However, if a person takes on ma'múr-bihá but pays no attention to what is manhí-anhá, then how can a person become díndár by him just taking up one portion?

### **Nafí-ithbát – negation & affirmation – explained further**

Right at the beginning I had said that taqwá comes first and 'ibádat comes afterwards, just like parhez comes first and medication comes afterwards. Both manhí-anhá and ma'múr-bihá are present in detail in the comprehensive and detailed Sharí'at. I had also said that both these categories are to be found in the Kalimah Sharíf. Both manhí-anhá and ma'múr-bihá are to be found in the Kalimah Sharíf. In what way? In the following manner: “Lá-iláha” is nafí and “illalláh” is ithbát. In the nafí that is in “Lá-iláha” all items that are forbidden, have been included. In “illalláh” is ithbát and includes all those items that we are ordered to do. So, “Lá-iláha” has in it manhí-anhá, and “illalláh” has in it ma'múr-bihá.

Do you understand the points made?

However, these are in concise forms, without details. Then come the detailed explanations, and these are contained in Muhammadur Rasúlulláh صلى الله عليه وسلم. Rasúlulláh صلى الله عليه وسلم has given the details of “Lá-iláha” and also of “illalláh” – he has narrated in detail what is manhí-anhá and ma'múr-bihá.

Now, all of you do me the favour, as far as manhí-anhá is concerned, do not go into the details of whether it is makrúh-tanzíhí or makrúh-tahrímí, or whether it is mushtabah or harám. Do not go into these details. Know that it is in the category of manhí-anhá. Why do you want to go into the question of whether it is harám or whether it is makrúh-tahrímí or whether it is makrúh-tanzíhí or whether it is mushtabah or whether it is khiláfe-aulá. Why not? The reason is that Rasúlulláh صلى الله عليه وسلم had also explained what mushtabah is.

### **Abstain from that which is doubtful**

الْحَلَالُ بَيْنَ وَالحَرَامِ بَيْنَ وَبَيْنَهُمَا مُشْتَبَهَاتٌ فَاسْتَنْزَهُوا مِنَ الْمُشْتَبَهَاتِ

This is the full Hadíth Sharíf that is read in Bukhárí Sharíf and taught from it. It means that what is obviously halál is clear. There is no need to query it. Similarly, what is obviously harám is also clear. What is the need to ask about it? Abstain from it.

Between the two is what is doubtful – mushtabah. From certain circumstances and signs it appears that it may be halál yet, from other circumstances and signs it appears to be harám. This is now doubtful – it is in the category of mushtabah.

Abstain from such doubtful items and, having left such doubtful items, cleanse your ímán. This is the meaning of “istanzihu”. Remove the grime and dirt from your ímán. Make your ímán pure, so that no dirt and grime remain.

“Muhammadur-Rasúlulláh” صلى الله عليه وسلم is the clear, full and detailed explanation and commentary of “Lá-iláha-illalláh”. Whoever does not comply with this but adopts only “Lá-iláha-illalláh” is astray – away from the straight path. Shaitán will be standing with him all the time. The ruses of the nafs will accompany him all the time. This person’s ímán will be defective and grossly deficient. Further, if he refutes it, then his ímán has gone!

So, Kitábulláh and the Hadíth Sharíf of Rasúlulláh صلى الله عليه وسلم, taken together, comprise the complete Dín. Do you understand? The full Sharí’ah is the detailed explanation of “Lá-iláha-illalláh”, with manhí-anhá depicting “Lá-iláha” and ma’múr-bihá depicting “illalláh”.

So, to take only one aspect, what kind of justice is it? It would be contrary to justice and contrary to taqwá. It would be contrary to parhez. There will be no special benefit derived. It is like taking medication but not abstaining from harmful foods – there will be no special benefit. If a person observes parhez and he does not take any medication, there will be some benefit. But if he makes parhez and takes the medication, then – subhánalláh! – the benefit will be great.

Say that he observes ma’múr-bihá and also abstains from manhí-anhá. As for the ma’múr-bihá, he does not leave out even what is mustahab and, as for the manhí-anhá, he abstains from what is mushtabah as well. Such a person, observing the ma’múr-bihá and abstaining from the manhí-anhá

as described, will be called a walí. He will be a walí of Alláh Ta'álá. He will be a muttaqí.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ

*O you who believe! Fear Alláh as He should be feared.*

By this Alláh Ta'álá is virtually saying: “O you believers! Having discarded kufr and shierk – these being major acts of parhez – and with the ímán and taqwá that you have adopted, you have become mu'min, but see here, I am explaining to you that you have taken on a great burden on your head. After adopting this taqwá, certain laws of Alláh Ta'álá are incumbent on you to follow. Now you have to be constantly in fear of contravening these laws. You have now become Mine.” What a nice thing Alláh Ta'álá is saying: “You have now become Mine. My name is Mu'min and your name is also mu'min. Your responsibility has increased. Therefore, I am telling you that you should honour the name you have – you should take your name into consideration. Therefore, as for the commands that this mu'min has to observe and which come from that Mu'min, take precautions not to contravene them. Be fearful. Be vigilant. Be safeguarded. It should not be that you are neglectful and your ímán is snatched away.”

This is what Alláh Ta'álá is saying concerning taqwá, addressing the believers. The áyet goes on:

حَقَّ تَقَاتِهِ

*As He should be feared*

Have fear as is the haqq of being fearful – in a full manner. It should not be that some aspect of taqwá is adopted and some aspect is left off. It should not be that some portion of the Qur'án Sharíf is taken and some portion is left off. This taqwá is deficient and may even be greatly defective at times.

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝

*And die not save as those who have surrendered (unto Him.). (S.3.102.)*

Until death. This right of taqwá has to be adopted till the time of death.

What is of credence is what happens in the end. It must not be that in the beginning you enthusiastically adopt taqwá and leave it in the end. What is of value is what happens in the end and not what happened in the beginning.

It would have been a better situation where that you may not have had taqwá in the beginning, but ended with taqwá. In this situation the taqwá that developed afterwards would counteract and compensate the lack of taqwá in the beginning. What took place initially will not be taken into account and what happened in the end will be counted by Alláh Ta'álá. The ending is taken into account. Therefore, until death.

Alláh Ta'álá is saying: "Those anti-taqwá deeds that you had performed before adopting taqwá, do not even think of them that I did such and such. Do not remember them. Have hope. I have already told you that, seeing that you have counter-acted and compensated for the deficiencies, I will not hold you accountable for them. When there is no accountability by Me, then why is there regret for them? Why do you grieve? Why do you ponder over them? You are now deliberately hitting your foot with an axe. I have taken the axe from your hand, but you have snatched it back from me! Why do that?"

### **The grace and muhabbat of Alláh Ta'álá – a qissah**

Let me relate a qissah concerning the muhabbat of Alláh Ta'álá: The bondsman mu'min of Alláh Ta'álá made wudhú and proceeded to the masjid to perform namáz. This is what should be done – make wudhú at home and then proceed to the court of Alláh Ta'álá. Now, before this, the bandah had committed some sin. Having made wudhú he was now proceeding to the masjid, to the court of Alláh Ta'álá to make salám to Alláh Ta'álá.

The method of making salám to Alláh Ta'álá is different for the different times – in the morning it is one way, just after noon it is another, later it is different, after sunset it is different, at night it is different and in the last portion of the night it is different. These are all methods for making salám.

So, this bandah was proceeding along and arrived at the door of the court

of Alláh Ta'álá – that is, the door of the masjid. Remember that he had committed some sin prior to this and he had not made taubah. He was carrying this impurity of his sin together with some purity of his wudhú. However, at the entrance was standing an angel. This one is a different one from the Kiráman-Kátibín – the C.I.Ds – who are with us all the time and whom we should be conscious of.

So, this angel wanted to stop the bandah from entering. He said to Alláh Ta'álá: “He is coming in with some impurity into Your Royal court. How can I let him enter in this condition?”

What I am relating is the substance of a Hadíth Sharíf.

Alláh Ta'álá told him: “Well, lift the impurity off him. He will then be pák. Then he will be able to enter.” The angel followed the instruction and lifted the impurity of his sin off him.

The bandah entered the masjid and performed namáz, after which he went outside. The angel asked Alláh Ta'álá: “Shall I replace the impurity I had lifted off him?” Alláh Ta'álá replied: “Seeing that I had instructed you to lift it off, how can the question of replacing it arise? Throw it away!”

What a great thing! How great is the karam of Alláh Ta'álá on the mu'min! Take this illustration: The child's feet were dirty and grimy. He should have taken some warm water and a brush and scrubbed them himself, but he did not do so. His mother then washed the child's feet with the warm water. Actually, it would have been better if he had washed them himself, but he was unconcerned. Similarly, in the above situation it is Alláh Ta'álá who is washing away the sins of the person going to the masjid to perform his namáz.

Is this not something to ponder over? Is it not being considerate? How much is Alláh Ta'álá not desirous of the mu'min bandah! Excuse upon excuse! Excuse upon excuse! Alláh Ta'álá is removing the filth and grime. Alláh Ta'álá is virtually saying: “When he comes to Me, he should not even see the face of Jahannam. Never mind going into Jahannam, he should not see even the face of Jahannam.”

What is it that Rasúlulláh ﷺ, whom Alláh Ta'álá has sent, said? He explained: “You are flying into the fire like flying insects rushing into a fire. In the same manner you are rushing into the fire of Jahannam, and I am

trying to save you with both my hands, but you are forcefully overcoming me. What a sad state you are in!” This demonstrates Rasúlulláh’s ﷺ affection and muhabbat.

Rasúlulláh ﷺ is not only the ambassador and not one who merely brought a message, but he is one who sacrificed himself for the welfare of the ummat. He stood up at night to beg for forgiveness for the ummat. Yet you are overpowering him. Just look at his muhabbat, that of Rahmatul-’álimín; and look also at the muhabbat of Arhamur-Ráhimín. Measure according to these two, Alláh Ta’álá and our Nabí ﷺ. As for us? We show no remorse. Never mind making ‘ibádat in abundance, we cannot manage even the five fardh namáz.

A certain poet has put this very well. This poetry should be memorised and remembered all the time. The poetry is in Farsi. The translation of it is:

Look at the karam (grace) and lutf (favour) of Alláh Ta’álá,  
That the bandah commits the sin but He feels ashamed!

What a severe statement! In order to understand it, take the following illustration: When it is the child who commits an unseemly act, it is the father who feels ashamed. Is this not so? The guilty person is the child but it is the father who feels ashamed.

Alláh Ta’álá has much greater affection for the mu’min bandah than a father for his son. So, when the bandah commits some unseemly act, Alláh Ta’álá feels ashamed. The poet says, in the words of Alláh Ta’álá: “Just look at My karam. You are the one who has committed a sin, but I am the one who feels ashamed.”

It is as if to say: “Having become one of Mine, is this your behaviour? Being My son, is this what you are up to? You have besmirched the name of your family. Even if you cannot maintain a good reputation for My sake, at least do not create a slur on your name. How could you do it?”

Alláh Ta’álá has explained it in our terminology that we would understand: “Just look at My karam, at My benevolence. You are the one who has committed a sin but I am the one who feels ashamed. You should ponder over this yourselves, that if your child were to behave in an unseemly manner, what emotions would pass through you at that moment. So, you, being a mu’min – that is, metaphorically a son of Mine – were you to do

something unseemly will I not be affected? Ponder.”

**“You are not my Lord and I am not your bondsman.” – a qissah**

On this, Hadhratwálá placed in our ears the story of one person. This is also worthy of memorising. Just as I had said that the poetry mentioned earlier is worthy of being remembered, this is also worthy of being memorised and kept in mind all the time. Its awareness should be there all the time and brought forth immediately. What is the incident? It is the following:

There was a buzurg sitting on the steps of the Jámi’ah Masjid in Delhi. He was saying loudly: “You are not my Lord and I am not your bondsman, so why should I obey your commands?”

The people walking past him heard him and condemned him for his statement. “He has gone mad, completely mad,” said some. Others said: “He has become a káfir – he has turned away from Islám.” Others said: “This is shierk. He has become a mushrik.” Others again said: “He is a munáfiq.” Those passing by kept on making similar comments.

One person came and stood by him and listened attentively to him. After a while he addressed the buzurg and asked: “Mi’yán, what are you saying and to whom are you speaking?” The buzurg laughed and said: “All of the people of Delhi who passed by here are idiots. As they passed by, some said one thing and others another. Mad, insane, káfir, munáfiq, mushrik – each one had a comment to make. You have turned out to be intelligent. You decided to enquire before passing judgement. Listen! I am addressing my nafs. My nafs has been vexing me for some time now. My nafs is telling me: ‘Feed me some halva.’ How shall I feed it halva, seeing I have no money? Shall I steal some? Shall I get some by defrauding the shopkeeper? Shall I go out and beg just to feed it halva? So, I am telling my nafs: ‘You are not my Lord and I am not your bondsman, so, why should I obey your commands?’”

**The real culprit is nafs and not Shaitán**

This qissah was related to us by Hadhratwálá. What an amazing incident! Is that not so? Remember that the original culprit is not Shaitán. Shaitán only lends support. The original wrongdoer is nafs. The proof is there. Before

Shaitán became Shaitán, was there a Shaitán to mislead him? Can you show me? So, how did Shaitán become corrupt? What was there? It was nafs!

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۚ

*And inspired it (with conscience of) what is wrong for it and (what is) right for it. (S.91.8.)*

Fujúr (transgression) became dominant. It was lying hidden in the nafs. Shaitán had the fujúr of kibr, which is the root of kufr.

Kibr is the root of kufr. Why did he not bring ímán ? It was because of kibr. Did he not know? Was he ignorant? Not at all. He was well aware. But Shaitán had developed kibr. He became proud of his 'ilm. He was boastful of his 'ibádat. He forgot who was giving the command to prostrate. He justified his action by saying: "Have I not seen that Adam was created from sand, whereas I was created from fire? How can I bow down to him?" Kibr manifested in his nafs.

So, it is apparent the primary culprit is nafs and not Shaitán, who merely lends support. That is why the buzurg said that it was his nafs that demanded to eat halva. Is eating halva harám? Is it ná-pák? Of course not. What sin would he have been committed by eating halva? None, whatsoever.

On the other hand, is eating halva wájib? It is neither compulsory, nor sunnat, nor mustahab. It is eaten merely to fill one's stomach. So, seeing that the eating of halva has no status in the Sharí'ah, where is it permissible to beg to obtain halva? Not at all. Do you understand the point made?

### **To beg is disgraceful**

This is a Hadíth Sharíf:

السُّؤَالُ ذِلٌّ

*To ask (beg) is disgraceful.*

The hearts of the sahábah رضى الله تعالى عنهم were extremely strong. They even abstained from such actions that were completely permissible, but refrained from them based on their external meanings. Take the following incident:

One sahábí رضى الله تعالى عنه was riding on his horse. He had a small whip in

his hand. The whip fell out of his hand to the ground. He climbed off his horse to pick up the whip. There was another sahábí رضى الله تعالى عنه who was walking nearby, who saw his action and came up to him and said: “Hadhrrat, why did you go to all the trouble of climbing off to pick up the whip? I was nearby. You should have asked me. It would not have been much of an effort on my part to walk over and pick up the whip and hand it to you.” The first sahábí رضى الله تعالى عنه replied: “Our Habíib had forbidden us to ask. So, if I were to request you, then it would be asking, and asking is disgraceful. If I can do my own work myself, why should I ask others?”

This was their temperament.

The Hadíth Sharíf says that to ask is disgraceful. Therefore, just as it is harám to steal or defraud for the sake of eating halva, it is also harám to beg. There are special and dire circumstances, when three days have passed without having anything to eat and one’s life is at stake, then Alláh Ta’álá Himself has given permission. In this situation it would be permissible to eat even carrion. So, eating by begging in this situation would be permissible even more so. However, until this dire situation has not arisen, how can one ask? How can one beg? The sahábí رضى الله تعالى عنه provided the example.

The buzurg explained: “Eating halva is not forbidden, but the manner of obtaining it is forbidden. So, should I listen to my nafs and go out to beg from others just to feed it halva? What a disgraceful thing to do! The mouth will have tasted something sweet, but I would have been humiliated by begging.”

The lesson to be remembered from this is that the enjoyment that leads to disgrace, that enjoyment should be refrained from, even though that enjoyment is in the category of being mubah. Tasting bitterness after having tasted something sweet is to be avoided. Yes, to have something sweet after having eaten something bitter is fine.

### **Physical illnesses and illnesses of the nafs**

Take an illustration: Medicines, mostly, are traditionally bitter. They also emit an unpleasant odour. However, in order to cure an illness and attain good health, it is necessary to take that bitter medicine. In a similar manner, if something is prescribed, something that is burdensome and heavy, in

order to cure the illnesses of the nafs, why should this remedy not be taken as one would take bitter medicine to cure a physical illness?

There is an important difference between the two illnesses. If a person dies with a physical illness, there will be no consequences for him after death. However, the illnesses of the nafs are such that, if a person were to die while still afflicted with these illnesses, it is not the end of the problem, but he will experience the consequences after death. A person may suffer from a physical illness while in this world, but this physical suffering will come to an end at the time of death. On the other hand, a person may not feel the effects of illnesses of the nafs in this world – he may suffer no pains from them – but he will experience the effects after death if he were to die with them. So, which illnesses are more serious and more to be concerned about? Definitely, the illnesses of the nafs are more serious and not physical illnesses.

Yet, we see how much thought and effort is put into curing physical illnesses, but there is no concern about the illnesses of the nafs. A person will take bitter medicines, tolerating their malodour, to cure his physical illness, but he is unconcerned about curing the illnesses of his nafs, even though the medication here is not as bitter. The reason is that the person's temperament is one of freedom, and that is why he considers this medication to be bitter.

As I was saying, the primary culprit is the nafs and not Shaitán. People blame Shaitán for nothing. That is why that buzurg, who was sitting on the steps of the Jamiah Masjid in Delhi, was saying: “You are not my Lord and I am not your bondsman, so why should I obey your command?” People who heard him were shocked and made various comments. “What kind of a buzurg is he? Just listen to what he is saying!” However, when his statement was queried and the explanation was given and the situation explained, the people came to realise that there was no doubt about his being a buzurg. In fact, he was a great buzurg, opposing his nafs in its (unacceptable) desire to eat halva.

Is this qissah not worth remembering? Our Sheikh, Hadhrat Thánwí رحمه الله عليه, related it to us.

So, memorise the poetry quoted above and keep it in mind, and keep the

statement of this buzurg in front of you and, insha-Alláh Ta'álá, if not all at once, but slowly and steadily, with the tawfíq of Alláh Ta'álá, a time will come when you will be able to save yourselves from contravening the commands of Alláh Ta'álá.

There are some with courage who, while sitting here and before getting up, will have resolved to act accordingly and will be saved. For such, one majlis is sufficient, with the tawfíq of Alláh Ta'álá. The reason is that, while sitting here, they make an intention with sincerity. Assistance will come from there. How will this assistance come? In the following manner:

### **Reaching Alláh Ta'álá – a qissah**

We heard this from Hadhratwálá. After all, we are from there! We had handed ourselves into his hand, the hand of the sheikh, and sold ourselves into the hand of Alláh Ta'álá. But the world is a place where means have to be adopted.

So, what did Hadhratwálá relate to us? He used to explain by means of stories, incidents and examples and illustrations so that very complex and heavy material used to just flow into our hearts.

He said: “Sálikín are involved in attaining wásil-bil-Haqq – a special bond with Alláh Ta'álá. There is nothing special or difficult about this process. Carry on with the effort, carry on. You will reach there. How will you reach there? In the following manner.” Hadhratwálá رحمه الله عليه then related the following qissah:

One buzurg was travelling somewhere. While travelling along he happened to pass by the palace of the king. The palace had high walls with the king sitting above, on top of the parapet. From above his eyes fell on the buzurg. The king called down to the buzurg: “Miansáhib! Come here!”

The buzurg said: “You are sitting high up there and I am right down here at the bottom – how can I come up?” The king ordered a kamand to be lowered to him for him to be pulled up. A kamand was like a modern-day lift – a sort of rope with a harness or small platform that was used to lift people on to the parapet from below the wall of the palace or castle. The buzurg sat on it and was pulled up to where the king was.

After saláms and shaking of hands, the king had him seated. The king

then started conversing with him. During the conversation, the king asked: “Mian, how did you reach Alláh Ta’álá?” The buzurg replied: “In the same manner that I reached you!”

This is how Hadhratwálá explained to us. What an amazing and deep concept was explained to us using a simple illustration.

The buzurg explained further: “In the same manner that I have reached you. I was just travelling along in the direction of Alláh Ta’álá and, just as your gaze fell on me, Alláh Ta’álá’s gaze fell on me. Now, I was unable to reach Him even though I wanted to reach Him. So, how to reach him? His bounteous gaze fell on me and He said: ‘Come to Me.’ How could I reach Him? He then pulled me up to Him, just like you had me pulled up to you. My task was to make an effort, to walk along. This I did, making the effort to walk along. This was my duty. To reach the destination was not my duty. When He saw that this individual was walking towards Him and making an effort, and that, without support from Him and taking his hand, he will not manage, He took my hand and pulled me towards Him, just as you pulled me up to be with you.”

Hadhratwálá said: “O bondsmen of Alláh! Just see: it is a very easy matter. All you have to do is walk along. Leave aside the thought of whether you have reached or not reached your destination. But do as follows. Do what?

*“To find or not to find, You are the Mukhtár;*

*You should keep on running.”*

That is, it is in His ikhtiyár for you to find or not to find. It is not your duty. Your task is to keep on going, keep on running. Keep yourself occupied with this concern, with taqwá. That is all. That is your task. As for finding? This will happen, as is His promise. But you remove this from your gaze. Stop being in anticipation of it. Divert your gaze from this and do not be in anticipation of it. Rather, busy yourself in the zikr of Alláh Ta’álá, with taqwá. The fruits you will attain. Why? Because it is His promise.

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ۝

*And whoso desires the hereafter and strives for it with the necessary effort,*

*being a believer; for (people like) these their efforts find favour (with their Lord).(S.17.19.)*

The mu'min has been pulled up. So, leave aside the issue of how or when. You carry on. You have muhabbat, so you should carry on. The fruits you will receive.

Alláh Ta'álá Himself is saying: "Walk towards Me. I will seat you on My lap. This may be beyond your imagination, but you walk towards Me, with taqwá and zikr, then you will see that I will seat you in My lap." In the terminology of the Sufiyah: "Stumbling and falling, in joy and sadness, keep on coming and, just like your mother does not allow you to fall and she takes you into her lap, I will also seat you in My lap."

This is what Alláh Ta'álá has stated through the lips of Rasúlulláh ﷺ: "That bondsman who walks with sincerity of intention one hand's breadth in My direction, observing the full Sharí'at and following My orders, I will approach him two hands' breadth. That bondsman that comes towards Me one cubit's length, I will approach him in leaps and bounds. And that bondsman that comes towards Me in leaps and bounds, I will also run towards him. And that bondsman that runs towards Me, I will take him into My lap."

You will have seen how a mother will try to encourage her toddler to try and walk. By getting the child to walk on his own, the child will develop strength in his legs and develop the ability to stand on his own. She realises that if she were to carry him in her lap all the time, he will become handicapped and will not be able to walk at all. Similarly, Alláh Ta'álá also wants one to walk on one's own and not always take support from others. When the child walks the mother will watch him closely and the moment she sees his legs starting to buckle, she will quickly rush to take the child into her lap so that the child does not fall.

Similarly with Alláh Ta'álá, that He watches closely as the bondsman walks towards Him. The moment He sees him faltering He will lift him up so that he does not fall. Your duty is to keep on walking, with sincerity of intention, with taqwá and zikr. Wusúl – wásil-bil-Haqq (to be connected to Alláh Ta'álá) – is His duty.

This is the reason the lesson of “Lá-iláha-illalláh Muhammadur-Rasúlulláh” صلى الله عليه وسلم is given. This is the summary of the whole Dín. The whole of the Dín is the commentary of this Kalimah. Both categories, manhí-anhá and ma’múr-bihá, should be acted on in such a manner that manhí-anhá is attained first because it contains in it taqwá, and act on ma’múr-bihá together with it. Even if what is mustahab is left out, there is no real harm done but, if taqwá is left out, there is grave damage. If medication is not taken, there is no great harm, but if there is bid-parhezi, then – may Alláh save us – it should not be that it leads to the demise of the patient.

Yet, what is our condition? We – those who do have some concern – take great care of performing what is mustahab, and we are punctual with our zikr of “Lá-iláha-illalláh”, but we have no concern for taqwá.

### **Hurting others and zikr are contradictory**

For example: “Have my words not harmed anybody? Why did I speak in such a manner? Oho! I have hurt his feelings, and he has said so to me as well that his feelings are hurt. So, what type of zikr did my tongue make that it is now causing difficulty to the children of Alláh Ta’álá. So, what result has been attained by this zikr that I am making? What result has been attained by this tasbíh that I am reciting? What result has been attained by this Durúd Sharíf that I am reciting? I am causing taklíf to the ummah of Rasúlulláh صلى الله عليه وسلم and I am causing harm to the bondsmen of Alláh Ta’álá, and, with the same tongue, reciting Durúd of “Muhammadur-Rasúlulláh” صلى الله عليه وسلم and I am making the zikr of “Lá-iláha-illalláh”. So, what type of tasbíh am I reciting?”

Recite tasbíh with the intention and the awareness of what you are reciting. Then you will see the effect of it.

If one ponders one will realise, as Alláh Ta’álá himself states in the Qur’án Sharíf with great emphasis, that from the whole of creation, there is not a single creation that is not making the tasbíh of Alláh Ta’álá – the earth, the trees and every created thing is making the tasbíh of Alláh Ta’álá. If you are also making His tasbíh, what great achievement is it when the effect of the tasbíh that should come into you, has not manifested itself? The negation – nafí – of everything that was supposed to come with “Lá-iláha”

has not come. The effects of affirmation – ithbát – that was supposed to have been established within you by “illalláh”, has not been established. But, never mind, carry on, carry on. It is better that you carry on than not make zikr at all. However, keep the objective in mind.

Why have you become complacent? Why do you sit back contented? What you should be doing is make progress, move ahead with this tasbîh, with the above intention in mind. Alláh Ta’álá Himself wants you to progress. But you are sitting back complacent, contented with the zikr you are making, satisfied with the Tahajjud you are performing, with the thought that there are no further lessons beyond these. However, you have left off still many lessons.

### **In quest of dunyá and earning a living**

I had digressed onto this topic when I was discussing talab. Talab is of two types, one is of Dín and one is of dunyá. These are two spheres to bear in mind, dunyá and ákhirat. The one in quest of dunyá has been called a dog by Alláh Ta’álá. dunyá has been called carrion. The Hadíth Sharíf states:

الدُّنْيَا جِنْفَةٌ وَطَالِبُوهَا كِلَابٌ

*The dunyá is carrion and the ones in quest of it are dogs.*

The ones in quest of dunyá are called dogs. In this statement it is apparent that it is not befitting the noble status of a mu’min to be in quest of dunyá. Yes, we have to earn a living. Earning is necessary. But to be in quest in such a manner that there is no thought of halál and no thought of harám, no thought of purity and no thought of avoiding doubtful items? Why this unconcern? The answer is: it is because these are the demands of being in quest. This is the effect of pursuit that no thought is given as to how the objective is achieved. People say: “Brother, as long as the objective is attained, it does not matter whether it is já’iz or ná-já’iz, whether it is halál or harám.” This is what being in quest demands.

So, Alláh Ta’álá has, through the words of His Rasúl ﷺ called dunyá carrion and the one in quest of dunyá is called a dog. The one involved in earning is not referred to as kásib but the act of earning has been referred to as fardh:

طَلَبُ كَسْبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

It is fardh, but after the other fará'idh. It has been made subservient to the Dín. However, we have reversed the order. The subservient has been made the objective and the objective has been made subservient.

So, a mu'min should never bring it to his lips that he is a dunyadár. Just see what Alláh Ta'álá has called a dunyadár. How can such words issue from your lips? Being a mu'min and dunyadár? This can never be!

I was speaking about the buzurg who had a female dog which gave birth to puppies. Do you remember? Many topics have been discussed in-between, but let me get back to the qissah. When the dog gave birth to the puppies the buzurg invited all the well-to-do, rich people to a meal to mark the occasion. Seeing that the buzurg had invited them they all accepted and came. Now, this buzurg had a friend who was also a buzurg. As I had previously mentioned, where there is congeniality of temperaments there one will develop friendship and not at other places. Where the temperaments are similar, there you find people bonding with one another.

It was on the topic of bonding that I spoke about our Tablígí brothers. Their bonding is there all the time. Whenever they speak on a topic, the tablíg bonding will take place. Whenever there is a lecture, the bonding of tablíg will take place. Whenever they speak, they will be speaking in connection with tablíg. They will not speak on any other topic. Neither in their conversations nor in their lectures will they speak on other topics. Why? The reason is that their temperaments have become fully immersed, in depth, and fully grounded in tablíg. They will also not tolerate any other type of lecture. They will also not tolerate reading any other types of kitábs. This is how much they have attached themselves to tablíg. If they read out a kitáb, it will be the same one, concerning fazá'il and not one of masá'il.

### **Fazá'il and masá'il**

Let me tell you what I heard in England. This I heard with my own ears while I was in England. There was an ijtimá' in a town called Batley, near Dewsbury. There were huge tents erected there for the ijtimá'. I also went to attend. It was on the third day that the jamá'ats which had been tashkíled,

were about to depart.

Towards the end Mauláná Inámul Hassan Sáhib gave a talk. Thereafter, the mauláná from Gujerat, Mauláná Palunpúrí Sáhib, gave some advice as the jamá'ats were about to make musáfahah: "Read out fazá'il and not masá'il." This I heard with my own ears. There were tablíghí friends sitting near me. I turned to them and asked: "What is this that they should read out fazá'il and not masá'il?" They explained: "The Tablíghí jamá'at is composed of people of various schools of thought. By reading out masá'il, there will be dissension. Masá'il differ, so there will be discordance."

Agreed, there will be those belonging to the Hanafí Mazhab, the Shafi'í Mazhab, the Maudúdí group, and so forth. Each will have its own school of thinking. But how can there be differences in discussing masá'il, like the masá'il concerning namáz? Each group will follow its own masá'il. What controversy can there be in this? Yes, there can be problems when discussing masá'il relating to the ahle-bidat and other groups. However, what can be the problem with discussing the masá'il of wudhú, namáz, rozah, and hajj? Yes, there are differences in some masá'il – these do not discuss. There should be no problem in discussing the straightforward masá'il. Nobody will feel offended. What would be the problem in relating three or four mas'alas from the "Behistí Zewar" or "Ta'límul-Islam" or "Ráh-e-Naját"?

What I am relating to you is what I heard with my own ears, that the fazai'il from the compilation of the fazai'il kitáb should be read out and not masá'il. It was on this that I said that they have talab, inclination and engrossment to such a degree that they do not tolerate any lecture of any other type. They do not tolerate the reading out of any other kitáb as well. They have developed such an attachment to it in their temperaments that there is no room for anything else.

Let me carry on with our qissah: The one buzurg felt attached to the other buzurg. However, this other buzurg was not invited by the buzurg who had invited all the rich people to a meal. When the second buzurg realised that he had been left out, he complained to the first buzurg: "What is this? You invited all the others to a meal and you did not invite me? Did you forget me?" The first buzurg replied: "My dog had given birth to some puppies.

To mark the occasion I invited the worldly dogs for the occasion. Whenever my wife gives birth, then I will invite you.”

This qissah was related to us by Hadhratwála. He also added: “The buzurg did not look down on them.” That is no sheikh who will even contemplate looking down on anybody, leave alone being actually contemptuous of anyone. That is extremely remote. If he should consider himself to be better than others or be contemptuous of others, such a person is not a walí of Alláh Ta’álá. A walí is pure of such attitudes. In fact, he considers himself to be worse than everybody else. On occasions, he also confesses: “I take oath on Alláh Ta’álá that I consider myself to be worse than a dog and a pig even.” This humility is not just lip service, but is a true reflection of his inner self. It is not merely “qál” (verbal statement) but it is a “hál” (inner state).

So, why should he call others dogs or cats? The reason is that the worldly people themselves, being Muslim, refer to themselves as such and say: “Arè bhái! We are the dogs of the world.” Because this statement came from their lips, the buzurg drove the point home to them in their terminology. He did not make the accusation from his side but he merely illustrated what they themselves had said that they are the dogs of the world.

In actual fact, no Muslim who is referred to as a worldly person is a worldly person. If he is not a worldly person, then how can he be called a dog? Thus, to call oneself a dog of the world, is strictly forbidden.

### **It is not permissible to belittle one’s ’ibádat**

As is the case with namáz: If anyone performing namáz says: “What is the worth of my namáz? It is merely a ‘namáziah’,” then he becomes a sinner. He has belittled namáz. It is lowering the status of namáz. He should rather say: “Alhamdulilláh, with the taufiq of Alláh Ta’álá I have performed namáz. I have hope that Alláh Ta’álá will accept my namáz.”

A qissah: Hadhratwála mentioned a qissah: There was a person who used to go and meet an Afghání Pathán buzurg on occasions. Once, when he went to visit him there was another person accompanying him. At the time of making salám and introducing the newcomer, the first person mentioned: “Hadhrat, he is a háfiz as well.” The buzurg said: “O, you are a háfiz?” The

háfijí replied: “That is what people say.” The buzurg said: “What? That is what people say? Are you not a háfiz? Ingratitude! Ingratitude! Why do you not say: ‘Alhamdulillah, with the taufiq of Alláh Ta’álá, I am a háfiz’? Why do you not make shukr? Why say: ‘This is what people say’? If somebody were to ask you: ‘Can you see with your two eyes?’ will you say: ‘That is what people say’? Do you not know that you have two eyes?” This is how the buzurg tried to explain to him, that one should live by being a grateful bondsman of Alláh Ta’álá.

Whatever “small” blessing one has, even though it may appear small in your eyes, is a greatest of great ne’mat from Alláh Ta’álá. How can it be considered to be small? And when one is blessed with the great ne’mat of being a háfiz? Afterwards, whenever that particular háfiz visited the buzurg, he was greeted with the nickname of “Ná-shukra” – one showing ingratitude.

One should live as a grateful bondsman of Alláh Ta’álá. The namáz that has been performed, irrespective of how it is performed, yet it has been performed. Compare this with so many who have not performed namáz. So, in comparison with them?

### **Takabbur – and a warning**

But for takabbur to develop, and to look at contempt at those not performing namáz? This is a most evil sin. He has developed humility and I have developed takabbur!

“It is through the taufiq of Alláh Ta’álá, shukr-lilláh.” This should be one’s attitude. One should not cast an eye of contempt on anybody. No matter how much a person has become debased – he is not performing namáz as far as ‘ibádat is concerned, and his activities are licentious and you have seen him with your own eyes involved openly in harám and shameless activities – to think yourself better than him and to look down on him is a sin of the highest magnitude. And one should be fearful.

Why? The Hadíth Sharíf states that if you have looked with contempt at somebody and you have not quickly made taubah, your death will not come to you until you do not also land up the same as him. What right have you to look with contempt at anybody? Ponder!

Some 'ibádat is such that it is contaminated with a very subtle type of impurity that the 'ibádat is not qabúl. It is so subtle that the person performing that 'ibádat is unable to detect it. And if he is unaware of it and it is present, then how can that 'ibádat be qabúl? We are discussing isláh – self-rectification – and the therapy for this illness. Is there any certainty of the 'ibádat being accepted? If not, then how can one look with contempt at others? How can one consider oneself to be better?

There is a treatment for this illness. It is sufficient to bear in mind the following possibility: “This mu'min may have some such quality in him that Alláh Ta'álá loves; and that I may have some such quality in me that Alláh Ta'álá is displeased with. Then, how can I look with contempt at him? What if he is qabúl and I am not?” This is the remedy to prevent takabbur from developing and looking with contempt at others.

### **The difference between a lecture and a majlis**

The mashá'ikh are there to provide treatment. They are the ruhání physicians. In their lectures where they relate various illnesses, quoting Qur'ánic áyát and Hadíth Sharíf, different qissas and so forth, they also relate the remedies to the various illnesses. The individual will see if he is affected by one or several of these illnesses. The majlis that is conducted is similar to a consultation in a physician's consulting room. Therefore, mention is made of various illnesses. This does not happen in formal lectures. A lecture is normally delivered on one subject. The lecture will be limited to one theme only. So, the benefit that is attained by attending a majlis is not attained by listening to a lecture.

That is why Hadhratwálá advised towards the end: “Do not deliver lectures. No benefit will be attained from lectures now. When it is announced that a lecture will take place in the masjid, some people will sit down to listen. Some will sit out of politeness, in consideration of the one making the announcement or out of consideration for being a relative. Those who wish to walk away, do so also. Yes, those who come to sit in your majlis, they are fine. They have come with talab. Various topics are discussed in the majlis. Those attending suffer from varying types of illnesses. They have a variety of states afflicting them. So, the varying topics that are discussed

will assist these people. A lecture will not bring about this benefit.” That is why, in his wasíyet, Hadhratwálá said: “Compared to my lectures, my malfúzát should be studied to a greater extent. There will be greater benefit in these.” This was Hadhratwálá’s wasíyet.

Those coming to the majlis should be tálibul-’ilm – seekers of knowledge. They should have an open mind, even though they may not have i’tiqád in the sheikh. They should not have a rebellious attitude or have antagonism. The latter group will leave more corrupted. Alláh Ta’álá knows everything. Alláh Ta’álá will cause them to be corrupted even further.

So, those coming with faith and confidence, or coming with an open mind even though they may not have i’tiqád, both will benefit on leaving here, each according to his potential. Some will benefit quickly and some after some delay.

### Summary and du’á

For the tálib, the words spoken here and these falling into the right ears, even one majlis is sufficient. There is something that I had mentioned just now:

The first is the bit of poetry I had recited. Keep it in mind. Let me repeat it:

*Look at the karam (grace) and lutf (favour) of Alláh Ta’álá,  
That the bandah commits the sin but He feels ashamed!*

Secondly, also keep in mind the statement of the buzurg as related by Hadhratwálá: “Why should I obey your orders? You are not my Lord and I am not your bondsman.”

For that person who has talab in him and has a temperament which has the capacity to understand, for such a fortunate person just one majlis is sufficient. While sitting here in the majlis, he makes taubah, and he leaves here with a firm resolution, it is apparent that he will traverse three days’ manzils in one day. He has developed the enthusiasm – it is as if he is flying in a plane.

May Alláh Ta’álá grant us the tawfíq.

وَأَخِرُ دَعْوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz



**A BRIEF NOTE ON BROTHER HASSIM BULBULIA** رحمه الله عليه

Brother Hassim was born on the 21st of August in the year 1946 in Fordsburg, Johannesburg, South Africa. He was the sixth child out of eight children. His early school education commenced in Vrededorp and continued at the Bree Street Primary School in Newtown and the Johannesburg Indian High School in Fordsburg.

His madrasah education, like that of his brothers and many others in those days, was very erratic. There was no punctuality in attendance and no great importance was attached to Díní education. Imám Gasant رحمه الله عليه in Vrededorp was one of his ustáds.

His father took him out of school when he completed Standard Six and he worked as a storeman for a firm in the centre of Johannesburg.

He lived a carefree life in his youth, making a name for himself as a bass guitarist in a music band: “The Hoochee Koochees,” that became famous in the whole of South Africa.

It was brother Ebrahim Desai, who was active in the Tablígí Jamá’at, who caused a turn-about in his life in the year 1968/1969. He and brother Hassim were friends from a young age. Brother Ebrahim recalls how he was “a pain in the neck” for brother Hassim with his persistence in giving him dáwah. As a result of his coaxing, brother Hassim left the band and got involved in the effort of tablígí. His Díní knowledge, whatever little he had learnt, was very scanty, so he started studying Dín again from the very basics. This he did under Qárí Abdul Hamíd Panoli Sáhib in Kerk Street, where Qárí Sáhib lived behind the masjid.

The next phase in his life started when Háfiz Salloo Sáhib رحمه الله عليه encouraged him to go to India to further his Islámic studies. Thus in 1971 brother Hassim arrived in Jalálábád, India, where he started doing hifz. He decided to come back to South Africa in 1972 just before completing his hifz, in order to get married (1973), and settled in Cape Town, joining the

family business, “Knobbs”, in Cape Town. He completed his hifz in Cape Town.

In 1975 brother Hassim himself started teaching Dín to the neighbours’ children at his home, assisted by his father-in-law, Moosa Docrat. The number of children increased rapidly and the house became too small to accommodate them. Bigger premises were needed. A new school had just been built in Rylands in 1976, and the principal, Ismail Waja, was approached for use of the classes. He agreed on condition that permission be obtained from another Muslim group which had approached him first. Alhamdulillah, this permission was forthcoming. This was in 1976. The maktab then grew from strength to strength and other maktabas were opened as well. At the moment of writing, there are now nine such maktabas running with a total of approximately one thousand pupils.

At the same time, brother Hassim kept up with his tabligh activities, going to the old Rhodesia two or three times and going out locally. With the du’ás of Hadhratjí رحمه الله عليه brother Hassim also started taping his majális and the lectures of visiting ’ulemá. He also taped the lectures delivered at ijtimás. As a side-line, he also sold topís and kurtas. His stall was noticeable at all ijtimás and jalsas. He left the family business to do business on his own as he felt that this would give him more time to do Díní work.

He influenced many people, his brother Yusuf in particular. He was instrumental in sending Yusuf to Jalálábád in 1974. The following year Yusuf joined him in the running of the maktabas.

Brother Hassim passed away on the 11th July 2006, after a short illness. He is survived by five children, two sons and three daughters. May Alláh Ta’álá fill his qabr with núr.



## BOOKLET NUMBER TWENTY

Safar 1430 – February 2009

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, with the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه and the du'ás of our well-wishers, this booklet, For Friends Number Twenty, is being presented to you. Seeing that there was no booklet of "For Friends" published last year in 2008, I have tried to compensate for this by publishing two majális in this issue instead of the normal one.

Both these majális were held in Jalálábád and they were held in Shábán and Ramadhán 1412, corresponding with the year 1992. The significance of this year is that Hadhratjí رحمه الله عليه passed away in the same year in November. These majális were virtually the last set of formal majális that Hadhratjí رحمه الله عليه ever held. At this stage Hadhratjí's رحمه الله عليه health was also declining. Despite this, his voice was still very strong. Very few, if anybody, would have thought that this was the last Ramadhán that Hadhratjí رحمه الله عليه would be spending with us in this world.

Seeing that most Díní institutions close in Ramadhán, this is a month where many are free to come to Jalálábád and spend some time there. This is especially true of Díní students and 'ulemá. The majális in this month take on a special lustre and núráníyet, making these majális stand out even more compared to those conducted during other times of the year.

Hadhratjí's رحمه الله عليه majális were not absolutely formal. This is seen very clearly in these majális, where Hadhratjí رحمه الله عليه tried to interact with the students and 'ulemá by asking them many rhetoric questions and getting them to respond to these questions. (In the translation, not all these questions have been recorded as such but have been converted to definite statements for ease of reading. Also, the response of those present has not been recorded as such, also for ease of reading.) Hadhratjí رحمه الله عليه always tried to make his listeners think and ponder and not just get them to sit back and merely listen. In this way, the correct concern was created in the listeners.

One other point that needs to be emphasised, one that most readers will have already noted when reading the previous issues, is that Hadhratjí رحمه الله عليه made a special effort to teach basic principles and laws. He always emphasised the importance of knowing the basics. Then, using reason and logic, at which Hadhratjí رحمه الله عليه excelled, one could then work out the

branches that arose from the basics. Just looking at the details and not understanding the basics would lead to many misconceptions and wrong a'mál. Alhamdulillah, this teaching of his of getting to the basics when confronted by any issue, is seen in those 'ulemá who graduated from Jalálábád and also in those who had a close affiliation with Hadhratjí رحمه الله عليه.

As usual, one's fervent du'á is that Alláh Ta'álá should grant us His special blessing by granting us the tawfiq to imbibe the valuable lessons contained in these lessons and grant us all the tawfiq to act according to these teachings.

Dr. I.M.

### Postscript

Once again, jazákalláh to all those who assisted in the publication of these booklets, especially those who assisted in correcting the translations and assisted with the typesetting.

It is only correct to point out that we are all indebted to Brother Yusuf Bulbulia, who took special care to record the majális of Hadhratjí رحمه الله عليه whenever he was in Jalálábád. These two appearing in this issue are only some of the majális that he had recorded. May Alláh Ta'álá grant him jazá-e-khair in both the worlds.

Seeing that no booklet of "For Friends" was published in 2008, I cannot promise that future publications will be forthcoming. Therefore, I would like to take this opportunity to say jazákalláh to all those who made donations towards the printing, publication and posting of these booklets. Any donations received in future will not necessarily be used for future publications, as there is uncertainty in this matter.

Back copies of "For Friends" are still available. Cost of postage will be appreciated should requests be received for these.



THE FIRST MAJLIS IN THIS ISSUE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád on Tuesday, the 14th Shábán 1412, corresponding to the 8th February 1992.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[Hadhratjí رحمه الله عليه started off by saying:]

I tend to cough quite severely at times...

[At that very moment Hadhratjí رحمه الله عليه was affected by a bout of somewhat prolonged coughing. Hadhratjí رحمه الله عليه, on recovering, went on to say:]

Just see! It is not necessary to make such a statement – the evidence is in front of you. However, included in my disclosing it to you is the objective of requesting du’ás from you. In disclosing the taklíf caused by coughing I am disclosing my helplessness.

You will be making du’á? I am certain that you are making du’á and you continue to make du’á. However, there should be some quest (talab) from my side also. That is why I disclose my condition to you. Otherwise, there was no need to disclose it, as you sáhibán are already making du’á, out of muhabbat.

### **The need for a tálib to disclose his condition**

In the same way, it is necessary for the tálib to disclose his condition to the sheikh. He should not sit back with this idea that the sheikh is aware of our complete state, that he has been aware and remains aware of our condition.

Firstly, this concept is incorrect. Besides Alláh Ta’álá nobody has knowledge of the unseen (ilme-ghaib) – not even the Nabí صلى الله عليه وسلم.

If, for argument’s sake, the sheikh does come to know then, too, one should disclose one’s condition to him. Also, if some activity of the tálib, the muríd, the friend, does come into the heart of the sheikh and he comes

to know of it, the sheikh will know it only superficially and not in detail. So, whether it manifests to him in a brief form or in a detailed form, when the person is a tálíb of isláh, he should disclose his quest. To depend on the knowledge of the sheikh is a very grave and serious mistake.

The proof of this being a great error is absolutely clear. Just see: Alláh Ta'álá has the full and complete knowledge of each and every creation as a whole; more specifically take mankind, and especially Muslims – seeing that, alhamdulilláh, Muslims are being addressed at this moment. Does Alláh Ta'álá not know the condition of the temperament and the desires of every Muslim? Definitely, He knows! So, should one sit back with this thought: “Alláh Ta'álá knows everything, so what shall I say to Him and what should I place before Him? He already knows everything.”?

So, has Alláh Ta'álá not ordered the Muslims, the believers, to place their requests in front of Him? Or, did He say: “It is not necessary for you to ask anything – I am aware of all your needs. I have fulfilled all your needs and I shall continue to do so. I am aware of the condition of your hearts.”? Is this the case? This is not the case. However, what is the order given? “Ask of Me! Become beggars! Present your requests in Our court! Disclose your desires!” And, if you were not to do so, and you do not speak, Alláh Ta'álá is displeased at this. “Oho! You have become very independent! You have become very proud!”

Just see: Mu'mín Záte-Bárá Ta'álá is desirous of the wishes of that creation, the mu'mín human bondsman, that he should disclose his need.

Take the situation of a mu'mín Muslim individual: the poor soul is such that that he has insufficient suitable clothes to wear and he has insufficient suitable food – in fact, he is starving. So, does Alláh Ta'álá not have knowledge of this? He definitely does have the knowledge! Therefore, if this mu'mín thinks as follows: “Alláh Ta'álá knows about my indigent state and starvation. He knows about my clothes as well, what I am wearing. He will send to me. He will send me clothes and food as well.” Well and good. Yet, what is the command? Ask! Disclose your needs!

### **Independence from the creation, not from the Creator**

The command is to be independent from the creation that, in your heart,

there should be no dependence on the creation. However, for the mu'min's heart to be independent of Záte-Haqq...? This is forbidden! If it was not necessary to ask, then Huzúre-Akram صلى الله عليه وسلم, Sayyidul-Konayn, would not have asked!

Is my voice reaching you?

If it was not required to ask, then he would not have asked. Yet, he asked more from Alláh Ta'álá than we ask! Our asking is insignificant compared to the amount he asked. He even knew how much Alláh Ta'álá loved him and that Záte-Bárí Ta'álá had given him the title of “Habíb”, the meaning of which is “Mahbúb” – one who is greatly loved. While Sayidiná Ibráhím عليه السلام was given the title of “Khalílulláh”, which means “Muhib”, the friend of Alláh Ta'álá, Rasúlulláh صلى الله عليه وسلم was called “Habíb”. It is also a known fact that the one who loves another will keep the loved one happy. Out of love, he will present gifts to him without the loved one having to ask. Yet, despite the fact that he was “Mahbúb”, Rasúlulláh صلى الله عليه وسلم kept on asking time and again, and asked for every type of thing, and would then add:

اَللّٰهُمَّ هٰذَا الدُّعَاۗءُ وَعَلَيْكَ الْاِجَابَةُ

*O Alláh! This is my supplication and it is upon You to accept it.*

Rasúlulláh صلى الله عليه وسلم is saying: “O Alláh! Whatever I am asking from You, is my asking. However, to grant these is Your task. All I am doing is asking from You. This is my duty.” He is also saying: “To accept the supplication is Your task – according to expediency, according to suitability and in which there will be safety for me, accompanied by Your wisdom – according to these aspects, You will grant my supplication.”

### **Qabúle-du'á has two meanings: The first meaning:**

“To grant” – qabúl – has two meanings. The one meaning is: “To accept. That is, the request has been accepted.” When the ruler of a state has also shown the words in which the request has to be made and has instructed: “Write down the request in these words”, then one knows, beforehand, that the request will be accepted. So, when the request is put forward with the words that the ruler has shown and taught him, then it means

that the request has been accepted. So, Alláh Ta'álá has commanded us to say as follows:

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ۝

*My Lord! Forgive and have mercy, for You are the best of all who show mercy. (S.23.118.)*

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ؕ

*Our Lord! Do not take us to task if we forget or make mistakes. (S.2.286.)*

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

*Our Lord! Give unto us in the world what is good and in the hereafter what is good, and guard us from the punishment of the fire. (S.2.201.)*

For ones' parents:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ؕ

*My Lord! Have mercy on both of them as they cared for me when I was little. (S.17.24.).*

One can see, as is shown to us at many different places, the words to be used in our requests. So, if the requests are made in those very words, will the requests not be granted? Definitely, they will be granted. The manifestation (zuhúr) of the du'á is a different issue.

However, beware! Should a mu'min ask for harám things? Should one ask for impermissible things? There is no question that this should be done. What should be done is to forward one's needs, those requirements which are in one's view. Similarly, there may be other needs which present from time to time. One may ask for these to be fulfilled. Then, these will be accepted.

Remember for always: The request has been accepted at that time when the request was presented. This is the first meaning of "qabúl".

**The second meaning – when, where & how?**

Now, when will the manifestation of the acceptance take place? How will it take place? Where will it manifest? Three words have been mentioned: (i) When, (ii) where and (iii) how will the acceptance manifest? In the answer is the concept of tafwídh, which is also referred to as anjám (result; consequence). And remember very well that tafwídh is the personal right (zátí haqq) of Záte-Bárí Ta'álá, whereas taslím is the right that Záte-Bárí Ta'álá has on the mu'min bondsman.

### **Tafwídh & taslím explained**

Taslím is to accept the order of Alláh Ta'álá. The demand of ímán of the bandah is that he should accept; or should he not accept? Definitely, he should accept! By virtue of the ímán of the bandah, it is the personal right of Alláh Ta'álá on him to accept, to adopt taslím.

Tafwídh is to entrust. This is the personal right of Alláh Ta'álá Himself. It is fardh on the bandah.

Alláh Ta'álá states:

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ

*I entrust my affairs to Alláh. (S.40.44.)*

At various places in the Qur'án Sharíf Alláh Ta'álá has mentioned the state of tafwídh of the Ambiyá.

So, tafwídh is to entrust the results and taslím is accept the manifestation of the results. Both of these are the personal rights of Alláh Ta'álá. In adopting tafwídh there is comfort and solace for the mu'min and also tranquillity (tusallí, taskín aur sukún).

Thus, du'á definitely gets accepted, but when, where and in which manner, we do not know. This is the meaning of tafwídh. This is the meaning of:

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ

*I entrust my affairs to Alláh. (S.40.44.)*

### **Three ways of manifestations of du'á**

The du'á may be accepted and manifest in this world in the following two ways:

Firstly, the results are seen according to the item that had been asked for.

Secondly, it may not result in exactly the same way but it is substituted by something else in a different manner.

Thirdly, it may not manifest in the world at all, not at any time and not in any way, in which case, what will happen? “O mu’min, do you acknowledge the existence of this world and not the hereafter?” How will the mu’min respond? “Yes, I do acknowledge the existence of both.” Why should he not acknowledge? Taubah, taubah! If he does not acknowledge, then he does not remain a mu’min. So, the result of the du’á will manifest in the hereafter.

Are you listening?

This answers the question: When? The result will manifest in the hereafter. How will it manifest? It will manifest in the manner that you will benefit – that is the manner in which it will manifest. But, definitely, it will manifest. The du’á has been accepted. The words with which it was ordered, in those words the request was put forward. Now, do not be in anticipation of the result, but adopt tafwídh. There is goodness in it.

The reason that the request was put forward was that of being in need. So, as one is in need in this world, so, in the ‘Álame-ákhírat, one will be many, many, many, many times in greater need. Is that not so? In this world there is some sort of external assistance – somebody or other will come to one’s assistance. For example: somebody will come forward and say: “May I press your legs?” And over there...? Who will come to press one’s legs? So, compared to here, one will be in greater need over there.

Therefore, Alláh Ta’álá, through wisdom and expediency, has taken into consideration his bandah utmost benefit in that world, and has accumulated for him over there. The manifestation will be over there, in the following manner:

Alláh Ta’álá will grant him some elevated stages over there. The bandah mu’min will exclaim: “What is all this for? I never did any such deeds to deserve this!” Alláh Ta’álá will say: “You carried out an activity – did you not ask for that particular item?” The bandah mu’min will reply: “Yes, I did.” “Did you receive it?” “No, I did not.” Alláh Ta’álá will then say: “I have

accumulated it here for you!”

In today’s terminology, one would call it “putting money in a bank”. You know what a bank is, is that not so? Similarly, Alláh Ta’álá will let it accrue over there. One may call it also a “bank” in today’s terminology. When money is placed in the bank, you get more than the amount you put in. Over here the question will arise whether that additional amount is *halál* or *harám*. However, over there one receives double, triple and quadruple. It is stated in the Qur’án Sharíf:

فَيُضَاعَفُ لَهُ أَضْعَافًا كَثِيرَةً ۝

*So that He may multiply it many times (S. 2.245.)*

Alláh Ta’álá will grant him double, triple, quadruple and so forth. What he will receive will be totally and completely pure. When the bandah mu’min witnesses what high stages he has attained by adopting *tafwídh* and *taslím* in the world at the time that he had asked and did not receive, then he will say: “It would have been better if You had not accepted any of my requests in the world from the aspect of manifestation so that I would have reaped everything here. That was marked for destruction (*fání*), whereas this here is everlasting.”

The request had been accepted, but did not manifest in the world. So, what should one do in anticipation of its manifestation?

*[The young students sitting in the majlis, to whom the above question was directed, gave a very feeble, indistinct response. Hadhratjí رحمه الله عليه teasingly addressed them.]*

What, did you not have breakfast this morning? This is the way I speak to the children. I do not speak scholarly or professorially to them, but more in a light-hearted manner. That is why I ask: “Perhaps you did not partake of breakfast and you are all sitting here hungry, is that why your voices are so feeble?”

So, what should one do with regard to the manifestation? Adopt *tafwídh* and *taslím*. Yes, indeed. The duty of the bandah from the aspect of consequences is to adopt *tafwídh*.

There is a Fársí couplet which says the following:

“We have handed over into Your custody all our wealth, whatever capital we own, whatever is ours, and also what we earn.

As for any increase or decrease, that calculation is up to You.”

Is my voice reaching you?

Therefore, You have given the command to perform such and such 'ibádat. Some of the 'ibádat You have commanded in an unspecified form. Nothing was specified – the number of rakats is not specified and the time is not specified. Some 'ibádat You have commanded to be performed, both with the number of rakats specified and the time specified. Therefore, taslím, provided that there is no valid excuse.

And, what is the meaning of taslím? That one should do it if one wishes and not do it if one feels one does not want to? Of course not! Carry it out! Therefore, he carries it out immediately, even though the time was not specified and the amount was not specified. This bandah mu'min has muhabbat for that Záte-Mu'min. Will any mu'min refuse?

And Alláh Ta'álá has stated, with regard to 'ibádat, even though the time has not been specified, even though the amount has not been specified, this being left to the discretion of the mu'min bandah: “You consider your health, to maintain it is fardh. Also, look at your ease.”

### **Sihhat (health) and sahúlat (ease/convenience)**

“So, take into account your health and your convenience. See that, in contrast, there is no deterioration, no shortcomings, no harm and no damage, in any of your necessary affairs connected to you.”

Is my voice reaching you?

Look at sahúlat. You have already seen that you have the health, and there are no straitened circumstances for you, and there is no obstruction in carrying out other necessary duties, and you have in your heart muhabbat for Alláh Ta'álá, and following the demand of that muhabbat, will this bandah carry out the 'ibádat or not? He will say: “Definitely, I shall carry it out!”

Fahím Sáhib is saying that definitely he will carry it out. This is a matter that requires fahm (deep understanding). Yes, Fahím Sáhib is saying – the demands of fahm, he is giving proof of fahm – that definitely he will carry

it out.

In actual fact, it is not necessary as far as Alláh Ta'álá is concerned, but the demand of his muhabbat is that he will definitely carry out that 'ibádat.

Have you understood the concept? This is the meaning of taslím. By saying: "Yes, yes," one does not attain taslím. However, demonstrate it by acting on the meaning of taslím. This is real taslím. Based on the demands of the mu'min's ímán this taslím is necessary and compulsory.

### **'Ibádát are of various types**

Unspecified 'ibádát are of various types: One is bodily (jismání); one is monetary (málí); one is verbal (lisání); and one is in the mind/ heart (qalbí). For the latter three – málí, lisání and qalbí – there is no time that is specified and no time that it has to be discontinued.

However, when it comes to jismání 'ibádát, that is nafl namáz, there are restrictions, that one does not perform this at the time of the rising of the sun, at noon exactly and when the sun is setting. When it comes to monetary 'ibádát (which is for assisting the poor and providing them comfort), zikre-lisání and zikre-qalbí, there are no such restrictions. It is not said that at the time of sunrise one should not perform these, that at the time of noon one should not perform these and that at the time of sunset one should not perform these. Perform these generally. There is acceptance. Neither is time not specified, nor is there any relationship with quantity, nor is there any relationship with tahárat, that one should be with wudhú, nor is there any relationship with facing the direction of qiblah. Complete freedom has been given.

### **Perpetual zikr and nisbat**

Yes, that is why Záte-Bárí Ta'álá has requested certain actions, from the aspect of 'ibádát, to be perpetual. The heart of the mu'min has become overjoyed at this! This is what his heart had desired! However, how to be able to do this? Permission was required. So, the decree came from over there, although it was not in the category of being wájib. From that side Alláh Ta'álá has muhabbat for the mu'min; from this side the mu'min has muhabbat for Alláh Ta'álá. One claps hands with both hands and not with

one hand. This is the meaning of nisbat-m'Alláh. Alláh Ta'álá has a bond with the 'abd and the 'abd has a bond with Alláh Ta'álá. This is the meaning of nisbat – the connection should be from both sides and not from only one side.

To continue: From the aspect of 'ibádat, some are specified, both as far as the time is concerned as well as the quantity, just like the fardh namáz: the time is also specified and the quantity is also specified. Fardh namáz is an 'ibádat to be performed for a short period only. Besides namáz, there are other acts of 'ibádat where neither the quantity is specified, nor is the time specified, nor is there the necessity for tahárat, nor is it necessary to face in the direction of qiblah. Otherwise, how would it be possible to be in 'ibádat all the time?

That is why there is a decree from Alláh Ta'álá, for the demand of muhabbat is zikr. Alláh Ta'álá states in the Qur'an Sharíf:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

*When you have performed your salát, remember Alláh standing, sitting and reclining. (S.4.103.)*

This namáz that you have just performed was an 'ibádat for a short period only. So, do you now think that, having performed namáz, you are now freed from 'ibádat? Not at all! The zikr of Alláh Ta'álá should continue, whether standing or sitting or lying down. The words used for this are “yád” (whether verbally or without verbalising); “dhiyán”; “tasawwur”; “khiyál”.

### **Reciting Durúd Sharíf**

Some people say: “Recite Durúd Sharíf, but if you do not have wudhú, how can you recite Durúd Sharíf? You are reciting Durúd Sharíf without wudhú? Taubah, taubah, taubah!”

Just see how ignorant (jáhil) they are! Alláh Ta'álá is saying that zikr should be made all the time and the pre-condition of wudhú has not been stipulated. Yet, see what these persons are saying. They are portraying themselves as having a lot of 'ishq (love for Rasúlulláh صلى الله عليه وسلم). They are not only preventing themselves from reciting Durúd Sharíf but they

are preventing others as well.

May one not bring the wrods of the Qur'án Sharíf, which is the Kalám of Alláh Ta'álá, to one's lips without wudhú? Is it not permissible to recite the Qur'án Sharíf without wudhú? Of course, it is permissible. So, Kaláme-Iláhí one may recite without wudhú, but salát – meaning Durúd – on Rasúlulláh صلى الله عليه وسلم is not permissible? Durúd Sharíf is also Kalám. Just see how they are deceiving others. And how they try to show that they have 'ishq and muhabbat! One may take the name of Alláh Ta'álá without wudhú but one may not recite Durúd Sharíf without wudhú? How can that be?

Another point: That which is fundamental – that on which is based everlasting salvation – the Kalimah Tayyibah, one may bring to one's lips without wudhú, and Durúd Sharíf one may not bring to one's lips without wudhú? What a great deception is this not! They are called great 'áshiqs! The bid'atís are called great 'áshiqs!

To continue: Alláh Ta'álá is saying:

فَاذْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

*Remember Alláh standing, sitting and reclining. (S.4.103.)*

Keep on making the zikr of Alláh Ta'álá all the time – while standing, while sitting and while lying down. There is no restrictive condition of tahárat. The decree has been given, even though it is not in the category of being wájib. But, brother, how can a mu'min say such a thing? Even though it may not be in the category of wájib in that there will be reproof or punishment if one does not carry it out but, by the demand of being mu'min, by the demand of one's ímán, it will be wájib in practice.

### **Importance of Tahajjud**

That is why the ahlulláh who are punctual with their Tahajjud namáz, consider it to be nafl but, in the performance of it, these ahlulláh perform it like a wájib act. Some fuqahá have said that Tahajjud is sunnate-mu'akkadah, but the majority has opined it to be nafl.

Is my voice reaching you?

Alláh Ta'álá has also addressed his Rasúl صلى الله عليه وسلم in his Kalám, in Surah Muzammil, to perform Tahajjud namáz. Yes, initially Tahajjud was

fardh. There must have been some special reason that it was fardh. It was Alláh Ta'álá's fadh'l and His karam that the compulsion was abrogated but, nevertheless, its status, its position is such that it takes precedence over all other nawáfil. Rasúlulláh ﷺ is addressed in Surah Alam-Nashrah:

فَإِذَا فَرَغْتَ فَانصَبْ<sup>3</sup>

*So, when you have finished, still toil. (S.94.7.)*

Alláh Ta'álá is saying: "When you have freed yourself from your duty – that is, from the aspect of your office of messengership, conveying to the creation the laws of Alláh Ta'álá, a duty which is carried out in the day and part of the beginning of nightfall, which is the last portion of the day as well – when you have freed yourself, what should you do? "Fansab". That is, toil in the latter part of the night in your own, personal 'ibádat."

Is my voice reaching you? Yes? Very good!

O you bondsmen! Shall I say it?

*[This question was directed at those sitting in the majlis. There was a loud: "Yes!" in response.]*

Therefore, from this it can be seen, according to the rules of logic – which you must have studied in the books of logic – when the Rasúl is given an order, it will apply equally to the deputy of the Rasúl as well – the ná'ibe-Rasúl ﷺ. Bear in mind that Rasúlulláh ﷺ was all the time in the yád of Alláh Ta'álá, in the zikr of Alláh Ta'álá, in the dhiyán, in the khiyál of Alláh Ta'álá, then too, as far as activity is concerned, he is being told: "When you have freed yourself from the effort of tablígh, then toil in your personal 'ibádat of Tahajjud."

Something incidental just comes to mind at this point: From this one can detect the error of the deviated groups who say: "The namáz you are performing is for show, whereas we are all the time in the remembrance and namáz of Alláh Ta'álá." This comment is just incidental.

To continue: What are the 'ulemá called? They are called the ná'ibe-Rasúl ﷺ. What can one say? When the 'álim stands up to deliver a lecture he extols heaps of virtues concerning the ná'ibe-Rasúl ﷺ. Yet,

what was the order given to Rasúlulláh ﷺ? Despite being occupied all the time with Alláh Ta'álá, he is being commanded to toil in the latter part of the night in the 'ibádat of Tahajjud. But, what is the ná'ibe-Rasúl ﷺ saying? Some say: "We are involved in the composition and writing of kitábs." Others say: "We are involved in teaching Dín." They maintain: "We are involved in Díní work all the time and working the whole day leaves us fatigued." So, the ná'ibe-Rasúl ﷺ has discarded Tahajjud. Yes, they will lecture abundantly on the virtues of 'ilm. Yes, there are great virtues in the 'ilm of the 'álim. However, there must be some status attached to the 'ilm from the aspect of practise and not merely on knowing them and paying lip service.

### **What is the quality of our namáz?**

What shall I say? I feel ashamed to mention it. Never mind Tahajjud, let us take the five times daily fardh namáz: Can it be contrary to the noble station of a ná'ibe-Rasúl ﷺ to perform these regularly with proper wudhú, taking care to carry out the etiquettes and rules of wudhú correctly, to be meticulous about the takbíre-tahrímah, the takbíre-úlá?

Now, make an assessment, O you ná'ibe-Rasúl ﷺ! O you mudarrisín involved in teaching! O you writers! The preliminary part to what is wájib also becomes wájib. O talabá of the 'ilm of Dín! Have you performed your wudhú observing the correct etiquettes of wudhú, with silence that one should not talk about worldly matters while performing wudhú? Or have you discarded this rule?

When you proceeded to the masjid and entered it to perform your namáz, did you take care to observe the proper etiquettes? Or did you place your left foot into the masjid first, in a careless manner? Was your attitude: "What difference does it make whether one enters with the right foot or the left foot.?" Even before this, when you were proceeding to the masjid, to the court of Báre-Iláhí, did you proceed conversing with one another? Or did you proceed with khushú' in your hearts, with awe in your hearts?

Let us scrutinise your gait, the way you walk: there is no khushú' in this as well, as evidenced by your walking. You are proceeding, but with utmost freedom, unrestricted. You are busy talking to your friends. There is not

the slightest awe or respect, no khauf, no diffidence in your temperament. You are unconcerned as to how you will have to stand when your pre-trial takes place, standing in namáz being just that. It must not be that the pre-trial will also be contrary to correct etiquette.

The reason for this being important is that khushú' is wájib for the namáz to be accepted, even though it may not be wájib for the due performance of the namáz. However, some jurists have said that khushú' is wájib even for the sihhat of namáz. O ná'ibe-Rasúl ﷺ! Tahajjud is still a distant matter. First see to your five-times namáz, perform them with the quality and hue they deserve, in their particular times that they have to be performed in, observing all the etiquettes, from the beginning, from takbíre-tahrímah, till the final salám.

Is my voice reaching you?

To continue: Rasúllulláh ﷺ was instructed “fa'izá faraghta fansab”. So, when you have freed yourself from teaching and writing, will “fa'izá faraghta fansab” not apply to you as well? O ná'ibe-Rasúl ﷺ, ponder! Make an appraisal! Probe within yourselves! More so seeing that you are tálibe-tazkíyah, tálibe-Sulúk, bá-mushtaq-sálik. Have you not taken a special stride in your expression of muhabbat? For, this is what we were discussing, that those who have ímán have a great passion and love for Alláh Ta'álá. For such there are no specifications, especially for those who have placed their feet on the path of Sulúk.

**Sulúk is a very important part of Dín □ Hadíthe-Jibríl** عليه السلام

Sulúk is a very important part of the Sharí'at. It is not outside of the Sharí'at. It is not excluded from the Sharí'at. It has a proved position. You must have read Hadíthe-Jibríl عليه السلام? I feel shy speaking in front of you – you are all scholars (ahle-'ilm). You must have studied in Mishkát Sharíf the Hadíthe-Jibríl عليه السلام, which I will now explain:

The honoured and illuminating majlis of Rasúllulláh ﷺ was in progress. The sahábah رضى الله تعالى عنهم were in attendance. Hadhrat-Jibríl عليه السلام appeared in the form of a human being. He then posed certain questions to Rasúllulláh ﷺ. In logic and philosophy certain questions are posed to ascertain the haqíqat of issues.

The first question was: “What is ímán – Mal-ímán?” In other words, what is the haqíqat of ímán? The second question was: “What is Islám – Mal-Islám?” In other words, what is the haqíqat of Islám? Rasúlulláh ﷺ gave the haqíqat of both. Both times Hadhrat-Jibríl عليه السلام responded by saying: “Correct!” The sahábah رضى الله تعالى عنهم were amazed at this. The questioner was not only asking questions, but he was also affirming the correctness of the answers!

In these two questions and answers, beliefs were ratified by the question: “What is ímán?” and practise was ratified by the question: “What is Islám?”

### **The third question – What is ihsán?**

Hadhrat-Jibríl عليه السلام then asked the third question: “What is ihsán – Mal-ihsán?” In other words, what is the haqíqat of ihsán?

So, what is this ihsán? This is Tasawwuf! This is Sulúk! Without ihsán, a person may have ímán, but it is dry and parched. One has Islám – in other words, a’mál – but Islám, without ihsán, is dry and parched. Ímán is also dry and Islám is also dry; ‘aqá’id are also dry and a’mál are also dry.

When one understands what “Mal-Ihsán?” really is and one observes its rights, then there will be moisture in one’s ímán, there will be freshness and lushness in one’s a’mál.

If you are served dry rice, with not a trace of ghí, what will happen? You will say: “Oh yes, he did feed us, but the rice had to be fisted down the throat, it was so dry!” So, you desire some moisture, is that not so? Some people want abundant ghí. I do not know if it still happens nowadays but, previously, when people were invited to a wedding among the qassaí (butchers), then one person would stand with a jug of ghí and pour it into the food. The guests would cry out: “Pour more! Pour more! Pour more!” This desire for “lubrication” is according to each one’s temperament.

So, this ihsán is that wetness, that freshness and lushness. It is that basháshat (cheerfulness/ exuberance) of ímán and of Islám. When basháshat appears, then there is no reason for weakness to enter into one’s ímán and for laziness to creep into one’s a’mál. As the basháshat increases, so too will there be an increase in one’s ímán. There was ímán initially and this

then increased. This increase then becomes an objective to attain.

لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ<sup>ط</sup>

*That they might add faith to their faith. (S.48.4.)*

### **The danger of not having ihsán**

The molvísáhibán ask: “What is this Sulúk? What is Tasawwuf?” One wonders whether they studied Mishkát Sharíf or not. If they have studied it, in what way did they study and which way were they taught? This is a very important part of Islám. Without it, a person may have ímán and Islám, but a danger exists. Without Sulúk, without Tasawwuf, a grave danger exists: one can never say when one stops performing namáz. One can never say when there will be a weakness coming into one’s ímán. May Alláh Ta’álá protect and safeguard us!

Ponder over it.

Coming back to our theme:

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيًّا وَتُوعَدُوا وَعَلَىٰ جُنُوبِكُمْ<sup>ع</sup>

*When you have performed your salát, remember Alláh standing, sitting and reclining. (S.4.103.)*

فَإِذَا فَرَغْتَ فَانصَبْ<sup>د</sup>

*So, when you have finished, still toil. (S.94.7.)*

These are addressed to Rasúlulláh ﷺ and also to the ná’ibe-Rasúl ﷺ. Subterfuges will not work here. When one has health and there is ease as well, and that there will be no hindrance to some necessary task, then does the demand of muhabbat say that one must not make Tahajjud? Or, does the demand of muhabbat say that we should execute the task on a continuous basis?

### **Qissah concerning Khwájah Báqíbilláh رحمه الله عليه**

The qissah concerning Hadhrat Khwájah Báqíbilláh رحمه الله عليه the sheikh of Mujaddid Alfe-Thání رحمه الله عليه comes to mind. Hadhratwálá related this in his majlis. All of this is from there.

The barber came to Hadhrat Báqíbilláh رحمه الله عليه to trim his beard and his moustache. When the time came to trim the moustache, Hadhrat Báqíbilláh رحمه الله عليه was still busy with his zikr. His lips were moving as he made his zikr. The barber spoke in the simple Urdú spoken in Delhi. Mind you, the Urdú spoken in Lukhnow is very high and eloquent. He said: “Huzúr! Please, cut [i.e. stop] your zikr for a little while, otherwise I may just cut your lip!” This was the terminology the barber used.

Hadhrat Ashraf Alí Thánwí رحمه الله عليه related this incident to us. O you sálíkín! You have set your feet on the path to develop a special relationship with Alláh Ta’álá. You heard what the barber said? To repeat: He said: “Huzúr! Please, cut your zikr for a little while, otherwise I may just cut your lip!” Hadhrat Báqíbilláh رحمه الله عليه responded to this by saying: “For my lip to be cut is acceptable. To cut my zikr is not!”

Do you see? This is the effect of Sulúk! A question: Is it forbidden in the Sharí’at to stop making zikr?

So, ponder over it, O ná’ibe-Rasúl صلى الله عليه وسلم, especially the sálíkín. This is Sulúk. Nowadays: “Sulúk” exists only in name. Alas! The term “Sulúk” rests merely on the recitation of wazífas.

The subject matter of Sulúk is akhláq – the elimination of the mean and blameworthy characteristics (izálah akhláqe-razílah zamímah) is the subject matter of Sulúk. Some refer to the process as “change” (imálah). I prefer the term “izálah” (elimination) instead of “imálah” (change) because of the following reason: If stinginess and jealousy, two of the blameworthy qualities, do not show in one’s actions, then they have been eliminated. Therefore, I use the term “izálah”, but the actual term is “imálah”.

To continue: If Hadhrat Báqíbilláh رحمه الله عليه had to stop his zikr, would there have been any punishment for him? Would there have been any reprimand? Of course not. However, there inside him was something that kept him from stopping his zikr. And that was the following:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe are passionate in their love for Alláh. (S.2.165.)*

This appears to be a declarative statement (akhbár), but actually, in its

meaning it is a command of Alláh Ta'álá (inshá). Thus, the meaning of this report would be that there should a great passionate love for Alláh Ta'álá. The demand of this passionate love should be to remember the loved One and not to forget Him.

### **Some couplets of Sarmad** رحمه الله عليه

Sarmad رحمه الله عليه has written some Fársí couplets. His mazár is situated at the eastern door of the Jáme' Masjid in Delhi. He reprimands himself:

*O Sarmad, stop your lamenting and complaining.*

*What squabbles have you fallen into?*

*Stop your lamenting and complaining.*

*Do one task out of two tasks.*

*What is this task?*

*Either entrust your life to Him for His pleasure,*

*Or turn your gaze away from your real Friend!*

He is saying:

*Look! That Being for whom you have muhabbat, entrust your life to Him for His pleasure. If you are unable to do this, then how can you turn to both directions? How can you commit this act of shierk? At times you turn to the creation to seek the pleasure of the creation, and at times you turn to the Creator to seek the pleasure of the Creator. How can you turn to both directions? If you are undecided, then turn your gaze away from your real Friend. End of the issue! How can you be two-faced? What suits your temperament you do and what does not suit you, you do not do?*

### **Acting on rukhsat (latitude) is also 'ibádat**

If it is said: "How can we be in the remembrance of Alláh Ta'álá all the time? We also have to attend to our personal needs." The answer is: Depending on the situation and circumstances, Alláh Ta'álá Himself has granted permission. Depending on the circumstances, Alláh Ta'álá Himself has granted rukhsat. Granting of these latitudes is in itself a ne'mat. To utilise the latitude on the said occasion is also 'ibádat.

O you students! Is my voice reaching you?

For example: There is latitude at the time of illness. At that time, in whatever manner one can perform 'ibádat, will be to the pleasure of the

Friend. There is, thus, no need to think. Take namáz: Qiyám is wájib in namáz. If one is unable to stand due to illness, standing is also pardoned. If one is unable even to sit, then lie down and perform your namáz using movements of the head to indicate rukú' and sajdah.

Some latitudes are in the category of being wájib – one has to compulsorily observe the rukhsat. For example: If one has become a musáfir in shar'í terms, one has to perform two rakats of fardh instead of four. If you perform four rakats then you have sinned.

In this manner, whatever amount that has been specified as being wájib, to exceed this would be ná-já'iz. So, why let your gaze dwell on whether there is little or a lot in matters where the amount specified is in the category of wájib? For example: It is the fadhl of Alláh Ta'álá that He has specified two rakats of sunnat and two rakats of fardh for Fajr. If one were to say: "I slept well the whole night. I woke up feeling very much at ease and serene. Today I shall perform four rakats of fardh." This is harám! There has been an alteration in the laws. This performing of only two rakats is not such a latitude that it can be changed.

So, Alláh Ta'álá has showered His fadhl and karam on His bondsmen by taking in account the conditions of the bondsmen. On such occasions there is no need to stop and think.

### **Namáz may be m'áf but not zikr**

O 'áshiqe-Rasúl ﷺ! O lovers of Záte-Bárí Ta'álá! Take into consideration your health and your ease, that there is no harm to you. Also, look at your necessary duties, that they are not neglected. Although the requisition by Alláh Ta'álá may not be at the level of wájib, but the demands of "ashhaddate-muhabbat" is that, in practice, consider it to be wájib. The zikr of Alláh Ta'álá should be made continuously, while standing, while sitting and while lying down. And the meaning of zikr is yád bi-harkate-lisán or bi-qiráre-qalb (remembrance by the movement of the tongue or by affirmation in the heart).

That is why, dear children, even on the battlefield of jihad, namáz may be pardoned at its time – as it did happen during the Battle of the Trench – but zikr is not pardoned. Even on the battlefield of jihád zikr is not

pardoned.

The question arises: Why is zikr not m'áf in this situation? The answer is as follows: If the yád of Alláh Ta'álá does not remain in the heart, if the dhiyán of Alláh Ta'álá does not remain in the heart, if the zikr of Alláh Ta'álá does not remain in the heart then, when waging jihád, one will act on the natural passions within oneself and deal with the enemy in whatever way it suits one when confronting him.

Is my voice reaching you? Ay-yuhat-tulláb! O you students! Whatever actions that are carried out, based on natural passions but are contrary to the Shari'at, can they be said to be 'ibádat or non-'ibádat? Obviously, the actions will be non-'ibádat. Now, why did this non-'ibádat occur? The reason is that zikr was not in the heart. The yád of Alláh Ta'álá was not in the heart. The reason is that the haqíqat of zikr is:

كُلُّ مُطِيعٍ لِلَّهِ فَهُوَ ذَاكِرٌ

*Every obedient [bondsman] of Alláh Ta'álá in activity is a zákir.*

Do you see the effect of yád? Do you see the status of zikr? Namáz may be pardoned, as explained above but, even at that level, zikr cannot be pardoned.

### **The reality of dunyá is to be in ghaflat**

That is why it is said that dunyá is not the name of being a millionaire or billionaire but the paraphrased Fársí couplets explain it as follows:

Somebody asked:

“What is dunyá?”

The answer given was:

“O yár, this is no very subtle issue. It is no ponderous matter.”

“Oh! We thought it was a very grave issue.”

“No, no! It is only this that there should be no negligence (ghaflat) in the heart of the yád of Alláh Ta'álá, irrespective of whether a heap of silver is placed in front of you, irrespective of whether a heap of gold is placed in front of you, irrespective of whether a heap of valuable jewels is placed in front of you, irrespective of whether you become the king over the whole

world!”

Do you understand? Have you seen the high status of zikr, O you sálikín, O you tálibáne-tazkíyah?

Each has its rank and status. One is that of the villager; one is that of the city dweller; one is that of the poor person; one is that of the rich person; one is that of the nawáb; one is that of a minister; one is that of the president; and one is that of the king. Kingship has terminated in this era. Sultanate has also ceased, though there may still be remnants somewhere or other, but they also have become playthings in the hands of others. So, nowadays we are left with prime ministers and presidents. In any case, the highest status, from the worldly aspect, is that of a king. There is no higher status.

So, even though a person may become the king of the whole world, but there is no ghaflat of Alláh Ta’álá in his heart, outwardly he may be a king but he is a faqír. Now, do you understand the haqíqat of dunyá? Alláh Ta’álá is not forbidding anybody from being a millionaire or billionaire. A person may not be rich – he may be the poorest of the poor – however there is ghaflat in his heart, then that kingship of the world is better than this poverty. To repeat: that kingship of the whole world without a trace of ghaflat, is better than this poverty where there is ghaflat in his heart.

Who is preventing you from pursuing agriculture? Who is stopping you from trade and commerce? Who is stopping you from seeking employment? Who is preventing you from attaining skills, artisanship and industries? However, yes, it should be subservient to the Shar’at.

On the other hand is that ’álimsáhib who is involved in teaching, but his heart is devoid of yád and he is in ghaflat... Well, what can one say? May as well carry on teaching.

### **The four bequests of Hadhrat Khwájah Bakhtiyár Kákí رحمه الله عليه**

An incident mentioned by Hadhratwálá comes to mind.

Hadhrat Khwájah Qutbuddín Bakhtiyár Kákí رحمه الله عليه who was the khalífah of Hadhrat Khwájah Mu’ínuddín Chistí رحمه الله عليه had just passed away. He had made a bequest that his Janázah namáz should be performed by that person who had the following qualifications:

•“My Janázah namáz should be read by that person who has been with wudhú all the time.

•“My Janázah namáz should be read by that person who has never missed the takbíre-tahrímah.

•“My Janázah namáz should be read by that person who has never missed the sunnat namáz that is read before the Asr namáz.

•“My Janázah namáz should be read by that person who has never involved himself in nazare-bid.” (That is, he has never cast lustful glances at ghair-mahrams.)

After having made these four bequests, he passed away. Having made the mayyat ready, it was now time for the Janázah namáz. The trustee, to whom the bequests were made, came forward and announced the bequests made by Hadhrat Khwájah Qutbuddín Bakhtiyár Kákí رحمه الله عليه. Nobody stepped forward, even though his khulafá’ were present. It is a different matter that the status of the khulafá’ may be higher but it could be possible that, before become khulafá’, these qualities were not in them.

The announcement was made three times in a loud voice. It was the era of Sultan Shamsuddín Altamash رحمه الله عليه. To everybody’s surprise, he himself, the king, stepped forward. He said: “Alhamdulilláh, shukran-lilláh! I am such a person. I am stating this purely because we have been told to express our gratitude for our blessings – ‘wa amma bi-ne’mati fa-haddith.”

Who was this – a poor person or a king? He was a king! Imagine the good character a king must have. Also, he had these four qualities, that he was with wudhú all the time, that he had never missed making namáz with takbíre-tahrímah, that he had never missed performing the four rakats sunnats before the Asr namáz and he had not been guilty of nazare-bid. This is even more remarkable taking into account that there must have been laundís in the palace and he had to carry out all the duties of a sultan. Despite being a king, he was a faqír.

Ponder over it.

What do we see over her? Despite being a faqír, takabbur has not been eliminated. Whereas, over there, despite being a king, he had an extreme sense of awe and humility. He did not gaze with contempt at anybody and he did look at himself as being high and mighty.

Ponder over it, O you sálíkín, O you honourable 'ulemá and mudarrisín. By the teaching of virtues, have you come to understand the question and answer? What is dunyá? It is to be negligent (gháfil) of Alláh Ta'álá.

So, when there is a general requisition that whichever mu'min who claims to have ímán, the demand of this claim is: "ashaddu-hubbu-lilláh," that he has a great passionate love for Alláh Ta'álá. The demand of this passionate love for Alláh Ta'álá is that the mu'min should be in His yád all the time and not to be in ghaflat. You now know the crux of life that it is the yád of Alláh Ta'álá.

### **The role of the Qur'án Sharíf for the 'áshiq**

There is another Fársí couplet which explains this very nicely:

The questioner asked:

*"O, one who understands the Kaláme-Haqq, just explain what is the Qur'án?"*

*This person replied:*

*"Arè yár! My dear friend! Don't you know the answer that you are asking me?"*

Alláh Ta'álá, the Knower of the unseen, knows that His mu'min bondsman who has brought ímán on Him will have muhabbat for Him. And the demands of this muhabbat are that he will have the desire to speak to Him also and see Him also.

Is that not so? Think! Contemplate! Ponder! All this is present in the Qur'án Sharíf. This is a teaching lesson taking place.

To continue with the reply given:

*"Arè, is this a question to ask that you are asking me? Very well, listen! It is for the mu'min to be able to see the Face of the Rabb of mankind."*

The mu'min has a great, passionate love for Záte-Bárá Ta'álá. Where there is a great, passionate love – which is referred to as 'ishq in our terminology – the demand of this love is to see the One who is loved. Is that not so? Also, there is a desire to speak to the One he loves. Is that not so? The connection that exists between Záte-Bárá Ta'álá and this mu'min bandah, and the connection that this mu'min bandah has with Záte-Bárá Ta'álá, is to be able to see one another. However, how can the mu'min bandah see Záte-Bárá Ta'álá in this world with these eyes? Even Hadhrat Músá عليه السلام who spoke to Alláh Ta'álá was told that he could never see Alláh Ta'álá in

this world.

Besides wanting to see Záte-Báří Ta'álá, there is a desire to speak with the loved One. This is also not possible in this world for this mu'min bandah. That is why Záte-Báří Ta'álá has revealed His Kalám as a substitute for speaking directly to Him. By reciting His Kalám, one is conversing with Him. This Kalám is the secret communication with Him. By reciting the Kalám, one is speaking with Him and one is seeing Him as well. There is mutual visualisation as well as mutual conversation. Therefore, Alláh Ta'álá has kept His dídár and His speaking in this Kalám, the Qur'án Sharíf. Alláh Ta'álá is virtually saying: "If you want to see Me, look at this Kalám; if you want to speak to Me, recite this Kalám."

We were saying – our theme has been – that the demand of ashhaddate-muhabbat of the mu'min is to be in the zikr of Alláh Ta'álá all the time. The time is not specified, tahárat is not specified, facing the qiblah is not specified and the etiquettes to be observed in a majlis are not specified. So, whenever you wish, in whichever manner you wish, as much as you wish, converse with Him. Provided that there is no harm to your health and there is ease.

### **Summary of the majlis**

Let me explain it in another way: It is an open fact that one has two hands; one has two feet; and so forth. Most of our body parts are in pairs. However, one has only one tongue and only one heart. And Alláh Ta'álá is, how many? Only One! Alláh Ta'álá is trying to convey a message to us: "I am One; you have one tongue; so that one tongue is for My zikr. Again, I am One. You have one heart and that one heart is for My yád." Thus, the tongue and the heart have now become the special preserves for Záte-Báří Ta'álá. Therefore, the tongue should not be free of the zikr, and the heart should not be empty of the dhiyán of that One.

According to the philosophers, it is not possible for there to be "emptiness". Any container always contains something, even if it only air. Therefore, it is not possible that the tongue of a mu'min can be empty of zikr and the heart can be empty of dhiyán.

That is why Alláh Ta'álá, through the tongue of Rasúlulláh ﷺ

has stated:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

*That person who has brought ímán on Alláh and the day of Qiyámat*

What are its demands?

*When he speaks, he should utter goodness.*

And this will become 'ibádat.

*Otherwise he should remain silent.*

Thus, to speak is also 'ibádat and to remain silent is also 'ibádat. The reason is that, when he speaks, he does so subservient to the command. When he remains silent, he does so subservient to the command. It is subservient to the command that he has tranquillity in his heart and tranquillity of the tongue. Do you see what 'ibádat is? Silence is also 'ibádat and speech is also 'ibádat.

We do have permission to speak. When we speak, it should be goodness. The heart has permission to be in motion – that is, we have permission to ruminate and ponder – but it should be with His dhiyán. If the tongue moves it should be with His Kalám and His name; and if the heart moves it should be with His dhiyán.

This is the demand of:

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

*Those who believe are passionate in their love for Alláh. (S.2.165.)*

### Du'á

May Alláh Ta'álá, out of His grace and bounty, grant us the tawfíq to practise accordingly.

وَاجْرِدْ عَوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِينَ

Khudá hafiz.

[P.S. Kindly note that Hadhratjí رحمه الله عليه had mentioned on several occasions that zikre-lisání is not permitted when answering the call of nature, when naked and when having marital relations.]



## THE SECOND MAJLIS IN THIS ISSUE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád on Tuesday, the 4th Ramadhán 1412, corresponding to the 10th March 1992.]

[Hadhratjí رحمه الله عليه was coughing just prior to starting the majlis. Coughing occurred at intervals during the talk.]

One's health suddenly changes. Fifteen to twenty minutes prior to this, I was well and I was busy doing my work. Then I had the urge to urinate and I went to relieve myself. When I came back, I suddenly felt very weak. This happens at times. As it is, I am weak already, and the weakness then increases. Then my breathing becomes difficult. I am stating this merely for your information. I am also mentioning this so that you will make more du'á. That is, I am requesting your du'ás. Otherwise, time is very precious.

That item on which Alláh Ta'álá has taken a qasm, that item will be of great value, it is to be highly valued and it is to be quested, each at its level.

### **Nafse-ammárah, nafse-lowwámah & nafse-mutma'innah**

Alláh Ta'álá has not taken a qasm on nafse-ammárah, has he? However, He has taken qasm on nafse-lowwámah :

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

*Nay, I swear by the reproaching soul. (S.75.2.)*

Therefore, nafse-lowwámah is also something to be valued very highly. Alláh Ta’álá becomes very happy from the aspect that it indicates progress. Further on is the nafse-mutma’innah – the nafs which has tranquillity, life filled with tranquillity.

Nafse-lowwámah will be called such when, having made some mistake, having committed some indiscretion, this bandah feels ashamed and he reproaches and censures himself; his temperament feels shy to communicate with Haqq Ta’álá; he has a sense of shame; he is contrite. Then Alláh Ta’álá feels extremely happy, especially seeing that this bandah has not seen Alláh Ta’álá.

Has anybody seen Alláh Ta’álá with his eyes in this world? Hadhrat Músá عليه السلام had even made the request to allow him to see Him. Alláh Ta’álá replied that he could not see Him.

To continue: Alláh Ta’álá becomes extremely happy. Alláh Ta’álá is virtually saying: “Without seeing Me this is how he believes in Me, as it should be when one has brought ímán. Just see how an amazing bandah is this! He has not even seen Me yet he considers Me to be omniscient and omnipotent, and he is turning to Me without having seen Me! What an excellent bandah is he not! He is giving evidence of possessing an upright intelligence and a temperament that is right-minded. The manner in which he is reproaching himself and censuring himself, the manner in which he is shamefacedly making taubah, as if he is seeing Me, and telling himself: ‘Alláh Ta’álá has seen this action of mine.’”

So, such verifications, such effects, such signs, such tokens have brought about a conviction in his heart that, without seeing, he has accepted that he has seen. Just as somebody would feel ashamed of saying something vulgar if he is being watched, is that not so?

So, over here, without seeing, his conviction is greater than if he had seen. Alláh Ta’álá is virtually saying: “He has seen My manifestations, My tokens and My signs, My proofs and My substantiations that are present in this universe on a divine basis (takwíní) and his upright intelligence, with a temperament that is right-minded, have believed Me to be omnipresent

and omniscient as if he has actually seen Me. That is how ashamed he feels. He is turning towards Me with repentance. He is penitent. He is returning to Me.”

Alláh Ta’álá is very happy with him. Alláh Ta’álá is extremely happy with him.

Rasúlulláh صلى الله عليه وسلم had also said that those who make istighfár – those who repent – will be in his company. The du’á appears in the Hadíth Sharíf that, just as the muqarrabín – those who are close – will be in his company, those who make istighfár will also be in his company.

Alláh Ta’álá has also stated in a Hadíth Sharíf (Hadíthe-Qudsí) in direct reference to such sinners: “O you believers! Who is there amongst you who are not sinners? And the best of sinners are those who make taubah.”

Alláh Ta’álá is virtually saying: “Oh, so you consider yourself to be without sin? Do you think you can perform ‘ibádat in accordance with My status and majesty? Do you think that you are able to save yourself from sins from the aspect of My status and majesty? If you are unable to then why is there this ‘ujub? Why is there this takabbur? I see: by making ‘ibádat continuously, you consider that it is your own personal perfection! That is why you are now conceited!”

Is my voice reaching you?

“Is that it that you do not think that it can be snatched away? In the excellence that you have, in the meritorious deeds you perform and in saving yourself from evil, you consider these to be your personal achievements? ‘Ujub has entered into you. You do not feel that they may be snatched from you? And if there is the danger of these being snatched from you, how can takabbur develop within you?”

### **The difference between ‘ujub (conceit) and takabbur (arrogance)**

‘Ujub is that aspect that the gaze is on oneself. “The abstention from sins and the performance of ‘ibádat comes from my personal effort, that it is my personal quality.” This is when ‘ujub enters. The person is infatuated with himself. His gaze is focused on himself.

This illness progresses further. Your gaze falls on that poor soul who is involved in sins, who is involved in disobedience. You look at him with

contempt. Oho! Takabbur has also now entered.

Do you now understand the difference between 'ujub and takabbur?

“Kullukum-khattá'ún” Each one of you is a sinner. Why are you not reproaching yourself? You are not bringing yourself to repent? Are you refraining from making taubah? Why are you refraining? The reason is that you do not consider yourself as one who has sinned, one to be sinning. You have this thought: “I have never committed sins. I am not one to commit sins.” Alláh Ta'álá is displeased to an extremely high degree with such a sinner.

### **The state of true taubah**

That bandah who does not attribute goodness to himself and he does not look disdainfully at others; he is engulfed in inebriating perspiration in utter contrition, and reproaches himself continuously, asking him himself: “How could I have such thoughts?” he is said to be making true taubah.

Haqq Ta'álá says: “Kullukum khattá'ún”: Everyone from amongst you is a sinner and has sinned. This is something one should keep in the forefront. Yes, when the bandah keeps this in front of his vision and he reproaches himself, he censures himself; he becomes ashamed; he becomes remorseful; he is engulfed in a heavy sweat; then he is said to be making real taubah. Without remorse, taubah is not taubah.

What is your position now? Just now, now you were from the ash-rár (wicked), from the khattá'ún (sinners); now, even now, you have become one of the akhyár (the virtuous; the saintly)!

What do you understand by this? Let me repeat: Just now, now you were from the miscreants, from the ash-rár, filled with conceit and arrogance, and when out of remorse you were engulfed in a heavy sweat- what is called true remorse and taubah – then you became one of the akhyár. All of you. “Kullukum” is plural.

Do you understand the point?

Just see! Look at the karam of Alláh Ta'álá! Just now you were sharír (wicked), and now you have become khair (good)! Just now you were from the ash-rár (most wicked), now you have become one of the akhyár (most virtuous)! Just now you were from the ash-rár, now you have become one of

the abrár (saintly)!

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ<sup>3</sup>

*The righteous truly will be in delight. (S.82.13.)*

Just now you were from those deserving of qehr (wrath) and now you are from those deserving mehr (dowry)! Take note of the words being used.

To continue: We have come to know that taubah is a very precious quality in the eyes of Alláh Ta'álá. Repentance and remorse are very precious qualities because you are reproaching yourself. You are now at the level of nafse-lowwámah. And Alláh Ta'álá has taken qasm on nafse-lowwámah. And that which Alláh Ta'álá has taken qasm on is something to be valued. And whatever is of value is something worthy of talab – worthy of quest; to search for and to obtain. It follows that taubah is worthy of talab in the eyes of Alláh Ta'álá, and it is to be valued. That is why qasm has been taken on nafse-lowwámah. Therefore, the nafse-lowwámah of the mu'min is to be valued.

Is there such a mu'min who, within himself, sooner or later, does not feel remorseful at having sinned openly, leaving aside the sins committed secretly?

Thus, if a sinner, having committed sin upon sin, appears in front of a pious person, how do you know that he has not made taubah? One should think well of others – have husne-zin – and one should say to oneself that he has repented and, if so, he is of the abrár. This may not be within your knowledge but, in principle, this should be within the scope of your knowledge.

Therefore, you should not gaze with contempt at any mu'min sinner. When you are not supposed to look contemptuously at such a mu'min then for you to consider yourself to be better than him and for you to look at him with contempt, you have descended to the group of ashrár, whereas he is among the abrár! Alláh Ta'álá is virtually saying: “Outwardly, he appears to be among the ashrár in your eyes, but he is among the abrár in My eyes. And you may appear to be among the abrár in your own eyes but, O abrár, you are among the ashrár in My eyes!”

What do you understand? May Alláh Ta'álá make it that understanding comes to our minds. These are aspects and hues. Have you understood the points made?

كُلُّكُمْ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

*All of you are sinners; and the best of sinners are those who make taubah.*

### **Shaitán's tricks and how to combat him**

After making taubah – having become repentant – and having taken a vow within himself not to sin in the future, Shaitán comes and tries to influence him: “Why are you taking an oath? Wait awhile and then see. Wait till tomorrow and then see if your vow remains intact or not.” Shaitán has come and he is firm in his argument. The mu'min is firm on his resolution and the mu'min should overcome the evil one.

If such a thought from Shaitán enters the mind that he is trying to prevent the mu'min from making taubah, and he is placing such waswasah into his mind, he should then address Shaitán fearlessly and boldly and say: “Fine! When the time comes, I'll see. At this moment it is my vow to abstain from sin in the future. Should I break my vow, I'll cross that bridge at that time. However, at this moment in time, my vow is firm! Were I to act contrary to my vow we'll see to it at that time. What will there to be seen? The following: You, O Shaitán, also committed a crime but you were not remorseful. You have seen me that I have committed sins. I admit to it. However, you have seen that I do become remorseful. I also feel ashamed. I also reproach and censure myself. So, – Alláh forbid! – should I fall into sin again in future, my nature is such that I will feel remorseful again and I shall make taubah again.”

However, merely to make istighfár with the tongue is not sufficient. Until you do not feel remorse within yourself, until you do not reproach yourself, just to say: “Astaghfirulláh, astaghfirulláh, astaghfirulláh,” is not enough. On the other hand, even if you do not verbally say “Astaghfirulláh,” but you have in your heart all the features of istighfár – if remorse and being ashamed are present – then istighfár has been made. This is the haqíqat of the life of a mu'min.

One should have knowledge of the haqá'iq and ma'árif – the deeper realities and cognisances. Then you will become of the ahle-haqq and the ahle-ma'rifat. It is very necessary to have knowledge of the haqá'iq and ma'árif. Then you will be said to be of the ahle-haqq and the ahle-ma'árif.

### **Making qadr and having talab and the ákhirat**

To continue: There is great value attached to time. Therefore, it is worthy of questing (talab). One can say that when an item is valued, made qadr of, is it sought after. If something is not valued at all, will anybody seek it? Just take the worldly people: Do they not value wealth? Definitely, they do. Therefore, the degree to which they attach value to wealth, to that degree will they seek it. Is that not so? The sequence is as follows: First, one attaches a value to it and then one will seek it.

In the same manner, the concept of ákhirat that is in one's mind will be valued as such. To that degree will there be a quest for it. What is of worth, that is worthy of been sought for. Therefore, if the ákhirat is valued, then it will be sought for accordingly. Thus, when it is worthy of being sought, then the intermediary means, the resources, the wájibát and the pre-conditions pertaining to the ákhirat, will all be valued in one's heart.

Therefore, the tálib will meticulously search for all the pre-conditions, the means, the resources – each and every single one – for he has now developed the talab. That is why he is not prepared to leave out even the very minute aspects, even though their size is that of an atom:

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ \*

*And whoever does an atom's weight of good will see it. (S.99.7.)*

Even though the means are the equivalent of the size of an atom, the smallest of the small, he will not let it pass because it is goodness and it will be khair in the ákhirat. He is not prepared to discard that khair. He is not willing to leave off that khair unless there are some forced circumstances, some constraints present. Then it would be an exception. Otherwise, on his own volition he has no wish to discard it. Thus, even though the khair is at the level of an atom it also has value in it.

Do you understand the points made?

When the khair at the level of an atom is valued, the khair that is at an intermediate level and the khair that is at the higher level – the question of discarding these does not arise at all!

So, such a mu'min, who has a sense of values, a tálíb of value, will he ever discard namáz, that namáz which is fardh and that namáz which is wájib? Never mind leaving these, he will not even leave those namáz which fall in the category of mandúp (encouraged) and mustahab, which are referred to as nafl.

Yes, should he be helpless, should there be some forced circumstances then, very well, he is helpless and constrained. However, of his own will, he will not discard these in the situations where he is neither so physically weak, nor so ill, nor is there difficulty in his journey.

Do you understand?

### **Latitude (rukhsat) and loftiness ('azímat)**

In a particular situation Záte-Bárí Ta'álá may have given latitude (rukhsat) but he will act at the higher level ('azímat). What do you understand? To explain: When on a journey, the rukhsat given allows one not to perform the namáz that is sunnate-mu'aqqidah. However, this tálíb looks at the ease and, seeing that there are no difficulties, he feels absolutely dismayed at not performing it.

Do you understand?

Yes, if some constraints, some forced circumstances present themselves, then he will take benefit from the ne'mat of Alláh Ta'álá's rukhsat. He will make shukr. His muhabbat for Alláh Ta'álá will increase. He will say: "Wáh, Alláh Ta'álá! Wáh! This is Your bounty! The life that I have is from You. If some difficult conditions were to be encountered, what would it matter? However, O Alláh! The love that You have for my life..."

Shall I tell you? Yes? Well, then I will: "O Alláh! The love that You have for my life is greater than the love that I have for my own life! O Karím! O Jawád! O Ghaffár! You have greater love for my life than I have. What latitude have You not given! You have decreed: 'If you are ill and weak, do not stand and perform your namáz – it should not happen that you

suddenly feel dizzy and fall. Therefore, sit or lie down and read. Besides the fardh and wájib, you have been given rukhsat not to perform the other namáz. ” You may feel that there is ease. However, you are on a journey and you do not know whether the ease will remain or not, whether it will continue or not.

The muhabbat for Alláh Ta’álá continuous to increase in the heart of the mu’mín when he sees these blessings. This is the demand of the aqale-mustaqím, fehme-salím and a temperament that is salimah – a mind that is level-headed, an understanding that has depth and a temperament that is accommodating.

Has Alláh Ta’álá not shown Himself to be muhsin (a benefactor)? Has He not shown Himself to be mun’im (One who grants favours)? Should the muhabbat for such a muhsin and mun’im increase or decrease?

Therefore, the question to ask is, keeping these blessings in view, why is the muhabbat that the mu’mín should have for Haqq Ta’álá not increasing? Why has ashhaddate-muhabbat not entered? Why is ashhaddate-muhabbat still not entering?

And, what are the demands of ashhaddate-muhabbat? Answer: The mu’mín looks at hints. He looks at intimations. He assesses the emotional make-up (mizáj). He then brings into practice according to the guidelines obtained from these. That being the case, how can he discard nafl? Performing nafl would be the effect of an increase in muhabbat, and his a’máls give evidence of this.

### **Why is the ákhirat worthy of being valued?**

So, the ákhirat is worthy of being valued in the heart of the mu’mín. Why is it worthy of being valued? The reasons are that the ákhirat is lasting and it has only khair in it. Its duration is for eternity. Life in it is immortal. There is nothing but goodness in it. So, in the heart of the mu’mín, why should the ákhirat not be valued in comparison to this world?

When one is confronted by two opposing issues, it is necessary to search for the issue that takes priority, to see which of the two has to be given prominence. When a new situation presents, when two alternatives present, which of the two should be given precedence? Look carefully to see which

of the two is worthy of giving pre-eminence. Of the two, one is temporary and perishable (fání), whereas the other is everlasting and non-perishable (báqí bi-khulúd).

The one that is fání is not free of evils, whereas the one that is báqí has no trace of any evil. Therefore, the latter will be given pre-eminence because it has permanence and only goodness in it, and not the former which is opposing it and which is fání, such a fání which is not free of evils.

So, is this world, this dunyá, worthy of giving pre-eminence or is the hereafter worthy of giving pre-eminence? It will be the hereafter. So, when the hereafter is worthy of pre-eminence and this dunyá is not to be given pre-eminence, which tasks should be one's objectives in attaining success? Should one's success not be in following the methodology for the ákhirat, in utilising the means for the ákhirat and adopting the compulsory methods for the ákhirat? Or in discarding these?

### **In the formula for success initially there is fatigue**

When, in your minds the ákhirat has become pre-eminent, nurture it. When the ákhirat has attained a high value and has become worthy of being sought after, then Alláh Ta'álá states that the pre-conditions and the means to attain ákhirat consist of carrying out three things, and to save oneself from going contrary to these three things.

In the very beginning, O mu'min, by virtue of you being a mere human with human frailties, you will experience fatigue. However, seeing that you have already given pre-eminence to the ákhirat on the basis of its value and it being worthy of attaining, you will tolerate the fatigue that presents initially. You will bear the burden of toil that presents initially. You will persevere until, by continuous exertion – what is the word in English? “Practise?” – by continuous practise, what will it become? The exertion will disappear and a stage will be reached when your liver will be rent apart, your liver will erupt, if you were to discard that performance. At this stage that exertion that was part of your temperament, has now become part of your nature.

Alláh Ta'álá is stating that there are two concepts which He is placing in front of you. One is “tazkiyah” and the other is “tazakká”.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ

*Successful are those who have made tazkiyah of [purified] their nafs.*

(S.91.9)

This was discussed briefly yesterday. In attaining this purification, initially there will be toil, there will be fatigue. However, by degrees, slowly, slowly, slowly, because it is of value and it being worthy of being pursued, it will not remain as zakkáhá, but it will be:

قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ

*Successful are those whose tazkiyah has taken place (S.87.14.)*

So, initially there is tazkiyah and finally there is tazakká. That tazakká for the ákhirat was initially tazkiyah and finally became tazakká: that is, it became part of his nature.

### **Three things commanded by Alláh Ta'álá**

What are those three things commanded by Alláh Ta'álá, the three things which have to be carried out continuously, to continuously refrain from discarding them and to make them part and parcel of one's nature? They are:

Firstly:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۖ

*Successful are those who have made tazkiyah of [purified] their nafs.*

In this first one are the two aspects explained just now: tazkiyah and tazakká. That person has reached his goal, that person has succeeded, who has achieved tazakká.

Secondly:

وَذَكَرَ اسْمَ رَبِّهِ

*And the one who has made zikr of the name of his Rabb.*

Thirdly:

فَصَلَّى

*And has performed namáz.*

All three have to be performed punctually and continuously.

Do you understand what the first item is? It is tazkíyah. The meaning of tazkíyah is to abstain from beliefs ('aqá'id) which are “filthy” (ghabíth) and a character (akhláq) which is “filthy”. The word “tazkíyah” means “to cleanse” and is derived from the word “zakát”, which means “pákí” (purification/ cleansing).

From this it is apparent that he has some impurity (ná-pákí) in him. If he was pure from beforehand and there was no trace of impurity in him, why has Alláh Ta'álá stated the following?

فَذَافْلَحَ مَنْ زَكَّاهَا

### **Tahsíle-hásil (superfluity) explained**

Are you madrasah graduates listening? Do you understand the reasoning? Ponder over it!

Let me explain it this way: If a child is mischievous, he will be told: “Don't be mischievous!” If he is not mischievous, why should one tell him: “Don't be mischievous!”? According to the rules of logic, it would be superfluous to instruct someone to obtain what is already in his possession. You have studied logic?

Let me give you another illustration: I have some rupees in my hand. Somebody tells me: “Go and obtain some rupees!” I now transfer the rupees from my right hand to my left hand and then back to my right hand from my left hand, then will this be a mockery or not? I already possess rupees and for me to be then told to obtain rupees, would be superfluous.

Do you now understand the logic? The brothers from London, do you understand Urdú or not?

The above illustrations demonstrate the concept of something being superfluous (tahsíle-hásil), which is prohibited on theoretical grounds.

Yes, if a person has what appear to be rupees, but they are counterfeit, then one may tell him: “Obtain some rupees.” If he says: “But I do have rupees,” then he will be told: “Obtain some genuine rupees. Show the ones

that you have to somebody who is an expert in this field and you will then see that what you have is counterfeit and not genuine rupees.” So, he does not really have money. He will then be told to replace the counterfeit money for genuine money. Then only will he be said to have money.

Similarly, a person may say: “I have ímán.” Arè! You have ímán? First, have a look at those with beautiful ímán, those with ímán of a high quality, then you will be able to gauge whether you have ímán in you or not. Arè! You are mistaking counterfeit ímán for genuine ímán. You are calling tainted ímán pure ímán. Replace it because you do not possess true ímán. The aim is to possess true ímán.

Do you now understand the point concerning superfluity (tahsíl-e-hásil)?

What has Záte-Bárí Ta’álá said? He stated that successful is that person who has achieved tazkíyah. It follows that that he has no tazkíyah in him as yet. Záte-Bárí Ta’álá is directing his attention in the direction of tazkíyah. What was that which I had said were contrary to tazkíyah? They were corrupt ‘aqá’id which were in you. Remove these corrupt ‘aqá’id and instil the proper category of correct ‘aqá’id in you. Eradicate the corrupt beliefs and replace them with superb, exquisite and fine ‘aqá’id. One’s temperament, one’s being has to be purified from corrupt ‘aqá’id. This aspect is related to the heart. The heart has to be cleansed of corrupt ‘aqá’id. This was the first point.

This second aspect is also related to purity (pákí). What is that? It is to cleanse oneself from ill behaviour (ghabíthe-akhláq). Just as ‘aqá’id are related to the bátin, similarly akhláq is also related to the bátin and not to the limbs and organs of the human body. The locus of ímán is the heart and the locus of good character is also the heart. Both are, thus, connected to the bátin and not to the zâhir.

That is why Záte-Bárí Ta’álá commanded that one should cleanse oneself from corrupt ‘aqá’id and cleanse oneself from a corrupt akhláq. This is fardh. This is the basis for success. This is the reason that Rasúlulláh ﷺ established pure beliefs in place of corrupt beliefs, this being referred to as ímán. Thereafter, the corrupt habits that were in the Arabs of that time were embellished with ne’mal-badl – a better substitute, namely,

akhláqe-hasanah, akhláqe-hamídah, akhláqe-pákízah, akhláqe-suthre, akhláqe-munazzah.

*[These are different terms used to describe different aspects of a good character – Tr.]*

It required thirteen years of effort to establish these good qualities in the sahábah رضى الله تعالى عنهم. Otherwise, what was the need? Corrupt beliefs were eliminated in one minute and replaced with correct and pure beliefs. But one minute was not sufficient to remove the corrupt akhláq which was firmly embedded in the Arabs. It required the duration of the Makkan era, thirteen years, and not just a few minutes, to remove this.

To remove and purify corrupt 'aqá'id only a few minutes or a few hours are required. However, how can one hour or a few hours, one day or four days be sufficient to remove corrupt akhláq? For this, an extremely high degree of forbearance and sabr need to be established, then will a corrupt akhláq be eliminated and a purified akhláq attained.

Do you understand?

We are still discussing the first command of Alláh Ta'álá, namely tazkíyah. For attaining success for the valued ákhirat and for the quest of ákhirat, one has to terminate corrupt beliefs and also free oneself from corrupt behaviour.

Still expanding on this, let us take the case of the mu'min who has managed to attain those aspects pertaining to ímán, namely purification of 'aqá'id, but the radiance (núráníyet) that was supposed to come into his heart from the process of purification, has not come into him. This núráníyet will not appear until the corrupt akhláq is not removed and replaced with a good akhláq. The corrupt 'aqá'id may have gone, but the purity and the núráníyet that were supposed to have entered, have not entered as yet.

Take this illustration: Your clothes have become dirty. You wash off the filth, what was ghabíth, but see whether the necessary lustre has been achieved or not. Should not lustre also be present? If it is not present, should you not have used the correct method for the cleansing process? Definitely, this should have been done.

So, the corrupt 'aqá'id having gone, there should also be goodness that should have appeared. Just as the physical body requires good nutrition,

in a like manner rúhání nutrition also needs to be good (tayyib). Just as the corrupt 'aqá'id have been removed, with it remove also the corrupt akhláq – make its tazkíyah. Then combine this tazkíyah of the akhláq with the tazkíyah of the 'aqá'id. The former is related to the batin and the latter is also related to the batin. In this way both batiní forces have been combined.

What is the first point with regard to attaining success? It is tazkíyah. In other words, it is to remove corrupt 'aqá'id and to remove a corrupt akhláq – so that núr can enter the heart and this núr can reach perfection, resulting in núr upon núr. You yourselves speak about “Núrun-alá-núr.” Tayyib ímán has entered and a tayyib akhláq has also entered. When these two good qualities combine, then the result becomes “super-good”.

The first point was tazkíyah. Do you understand what tazkíyah is? Yes?

We now come to the second point:

Alláh Ta'álá is now saying: “Do not sit back complacent at this.” Those qualities which I have explained are connected to the heart. In regard to them Alláh Ta'álá is saying: “Do not sit back complacent at having attained these. Adopt those methods that will see to the preservation and continuation of them.” These qualities have come into existence. They were non-existent. Now, they are in existence. The corrupt 'aqá'id have gone. The qualities of a corrupt akhláq have gone. In opposition to these, other qualities have come into existence. Now comes the question of maintaining these.

### **Maintaining youth and honouring parents**

To attain something, though it may be difficult, is not as difficult as preserving and maintaining it. Or, do you think it is easy? Of course, it is difficult.

Take the onset of youth: The father and mother have worked very hard to earn and feed you. They ate afterwards – the parents feed the child first, the best that they can afford. The mother would say: “I will eat the leftovers. You go ahead and enjoy yourself.”

My dear children! You have reached adolescence. Now you have to preserve and maintain that youth. Seeing adolescence has come into existence, do

you think it is easy to preserve and maintain that adolescence? It is not easy! The challenge is to bring vitality to that youth. There are adolescents sitting here, or are you all old men? Most of you are adolescents. Safeguard that adolescence. Acknowledge the favours of your parents on you. They sweated blood and tears to earn and feed you. Now that you have attained adolescence, be grateful to them. Value them. Honour and respect them. Listen to them and obey them. Who can be more concerned about your welfare than your mother and father? You do not love your own life as much as your mother and father do.

Just now I had stated that Alláh Ta'álá states: "O mu'min! You do not love your life as much as I, also Mu'min, have love for your life." Did I not mention this just now? So, Alláh Ta'álá is the Rabbe-Haqíqí – the real and true nourisher and cherisher – whereas the father is the rabbe-majází – the substitute nourisher and cherisher. It is written that he is the qiblah-dárain – the qiblah of both the worlds.

So, O youth! You do not have as much love for your own life as much as your mother and father have love for your life. When you developed a small boil, you were inexperienced, while your mother and father were experienced. They knew what could happen. They sent you to consult the doctor. Treat it at its commencement. It should not happen that it worsens and you need to have a major operation. This is mentioned just incidentally.

I was saying that for something to come into existence may be difficult, but more difficult is the preservation and the maintenance of that item.

### **The second factor leading to success**

So, Alláh Ta'álá states the second factor:

وَذَكَرَ اسْمَ رَبِّهِ

And the one who has made zikr of the name of his Rabb.

Take note that the word used is "Rabb" (cherisher and nourisher) and not "Iláh" (deity).

To remind you, Alláh Ta'álá had stated:

قَدْ أَفْلَحَ مَنْ رَكَاهَا

That person has attained success who has attained purification – tazakká. Note that here it does not state zakkáhá, one who purifies himself, which was stated elsewhere.

However, do not be proud of that state of purification. Its preservation and maintenance are still necessary. Your Rabb is everywhere. Turn to Him. Supplicate unto Him: wa zakarasma rabbihi.

So, what is the second point? Make the zikr of your Rabb continuously. “Ism” means “name”. Take the name of your Rabb continuously. Not merely to take the name of your Rabb, but to take His name continuously. It is not a matter of taking His name today and then leaving it tomorrow, but to take His name all the time; to take the name of your Rabb continuously. That is why Alláh Ta’álá and Rasúlulláh ﷺ have stated that your tongue should be kept moist with the zikr of Alláh Ta’álá:

لَا يَزَالُ لِسَانُكَ رَطْبًا مِّنْ ذِكْرِ اللَّهِ

*Keep your tongue moist with the name of Alláh Ta’álá.*

In other words: continuously. “Lá-yazálu” means that it should not terminate. In other words: all the time.

O children, do you understand? Keep your tongues moist with the zikr, with the name of Alláh Ta’álá. Do you take it that it means to sit for only half an hour or fifteen minutes in zikr? Not at all. That half an hour or fifteen minutes is training for continuous zikr, not merely for zikr for that period only.

Therefore, keep on making an assessment of that muráqabah and of that zikr which you have made for that short period. Ask yourself whether continuity has been achieved or not? Ask yourself: “When I stood up from my muráqabah and my zikr and I was going about with my duties, had that muráqabah still remained with me? Was that zikr still continuing on my tongue, or was it only temporarily there while I sat?” You remembered whilst you were sitting in zikr but not afterwards. Assess yourself.

Do you understand?

You come and sit here and then go away. This is deception. You should take stock all the time. Take stock at every step and all the time. The meaning

of zikr is yád, which is with the tongue and it is also in the heart. Alláh Ta'álá has stated in the Qur'án Sharíf:

فَاذْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ؕ

*Make the zikr of Alláh Ta'álá while standing, sitting and reclining. (S.4.103.)*

At another place Alláh Ta'álá states:

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ۝

*And glorify Him morning and evening. (S.33.42.)*

“Morning and evening” is a way of saying “all the time”.

So, Záte-Bárf Ta'álá is saying the same thing; and Rasúlulláh صلى الله عليه وسلم is also saying the same thing that Alláh Ta'álá is saying, namely that the heart and the tongue should be kept moist all the time in the yád and with the name of Alláh Ta'álá.

We have thus dealt with the second aspect of attaining success. By success we refer to perfect success. In any activity, a temporary success has no credence. Take this illustration: A person invests 100,000 rupees in a venture and he gets back 150,000 rupees. If this profit accrues every time then there is credibility that the venture is profitable. If, on the other hand, there is a return of 150,000 rupees on the one day and the next day the whole amount is lost, can one say that the venture is profitable? Of course not. Therefore, understand what the objective is. If the objective has been attained, success has been attained.

So, in our context, what is success? Here we are speaking about permanent success – attaining complete and perfect success. To attain this, Alláh Ta'álá has stated that three things are required.

To recapitulate: The first factor had two components: for corrupt 'aqá'id to be removed and be replaced by sound 'aqá'id; and for a corrupt akhláq to be removed and be replaced by a good akhláq, which is connected with the internal, the batin, the heart, and not with the organs and parts of the body. These have been discussed in some detail.

The second factor is:

وَذَكَرَ اسْمَ رَبِّهِ

*And the one who has made zikr of the name of his Rabb.*

Its connection is also with the batin. However, from one aspect this is connected to the external also: the tongue is part of the body, even though it is not openly so like the nose or the hands, which are quite visible externally.

The tongue is not visible ordinarily. Only when the mouth is open will madam tongue be visible. Otherwise, she is in purdah (concealed), inside the mouth. There are barriers in front, above and below – the teeth. Beyond these barriers are protecting walls, these being the lips, one on top and one at the bottom. These walls have confined madam tongue in her house. What is this house of hers? It is the mouth. She is fearful of venturing from it because the teeth are spikes in front. She should proceed with caution. It should not happen that that she is impaled by these spikes. The tongue does get bitten at times. She may be saved from being impaled but it should not happen that she is caught between the two walls in front – the lips –and she suffers discomfort. She has escaped being impaled but has not saved herself from being crushed.

Do you understand?

The gender of the tongue (zabán) – is it masculine or feminine? Seeing that the tongue has been said to be feminine in gender and is kept in such purdah, for that entity who is completely feminine – that is, woman – to be in the house and to stay in the house would be even more applicable (bi-taríqe-úlá). Is that not so? Should she venture out of her house, would she not be impaled also, that her honour is impaled and she suffers disgrace?

When the tongue, which is feminine in gender, is kept in its house, then this is a nazír (appropriateness/ resemblance), so that which is completely feminine, meaning woman, should be restricted to the house even to a greater degree (bi-taríqe úlá). She should stay in the house and not be allowed out because, should her feet move out of the house today, then you will not find her at home again.

### **Wisdom from a villager**

I am reminded of something. Some time back there were no busses and such types of transport. Traveling was by means of oxcart. I had to go to a place

called Charthawal. The oxcart came to fetch us. With me was a molvísáhib, Mauláná Sayyid Ábed Husain Sáhib, marhúm, who was popularly known as Chote Molvísáhib. So, both of us proceeded to Charthawal. On the way we had to pass a place called Loháří. As we were passing this place, the driver of the oxcart stopped and said: “Hadhratjí, I have not puffed on a huqqah since early this morning. If I have your permission, may I go and smoke one now? I’ll just draw two puffs and I’ll be back.” There was an old man sitting some distance away pulling on a huqqah. I replied: “Yes, yes. Go ahead and have a couple of puffs.” He went.

There was a considerable delay in his returning. When he returned I said: “Bháí, how come it took you so long to pull only two puffs?” He replied: “Hadhratjí, the reason it took so long is that husband and wife were fighting with one another. Both the husband and wife are old and they were quarrelling with one another. The one said something then the other said something. The poor husband spoke very little but the wife had a lot to say.” I said to him: “Ofo! The woman had much more to say?” He responded: “Yes, Hadhratjí! This is something you should ask us about! What is there to ask? Well, the nature of a woman is such. The nature of a woman is such that the moment her foot leaves the house then, Hadhratjí, you will not find her at home anymore.” This is what the villager was telling me that the nature of women is such that the moment they step out of the house you will not find them at home any more.

The villager had a well-balanced mind. He understood the feminine species very well. He understood women very well. He was uttering the same sentiments that Záte-Báří Ta’álá has stated. The villager had a simple mind, uncorrupted. He drew a straightforward drawing.

So, you can see that Alláh Ta’álá has drawn a resemblance between the tongue and women. When you mention “zabán”, you will use the feminine gender, making it definitely female.

The tongue is záhír in one aspect and it is bátín in another aspect. Similarly, zikre-lisání (zíkír made verbally) is also záhír from one aspect and it is bátín from another aspect, that is, remembrance in the heart.

“Wazakrasma-rabbihi” – “ism” means “name”. Thus we have the following:

اللَّهُ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ الْحَمْدُ لِلَّهِ اللَّهُ أَكْبَرُ  
 اللَّهُ أَكْبَرُ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

And so forth.

Is this not taking the name of your Rabb? So, what is the second thing? It is to take the name of your Rabb all the time, continuously. Just like the 'aqá'id bátiní was for all times and not for a short while only – corrupt 'aqá'id and akhláq have to be removed until death – in exactly the same way one has to make zikr of one's Rabb continuously, and not just for a temporary time period.

O my brothers! O seekers of self-purification – tálibáne-tazkíyah! O my honoured muhájirín – you have left your homes to come here, therefore muhájirín! O tálibáne-Sulúk mujáhidín! Have you understood the issues discussed?

Now, take the situation where there is zikr made with the tongue, but there is no dhiyán, yád, thought or picturing of Alláh Ta'álá in the heart, then too this will be considered to be zikre-lisání. On the other hand, there is zikre-qalbí – there is zikr in the heart – but there is no zikr with the tongue, from one aspect there is zikr but one can be deceived. In this situation, seeing that the tongue does not move in zikr, the tongue being a physical item capable of movement, whereas the thought of Alláh Ta'álá in the heart is not something that has substance, it being metaphysical, one can be deceived at times. One may think that there is yád in the heart when, in actual fact, there is no yád in the heart.

Therefore, seeing that this zikr in the heart is intangible, together with zikre-qalbí, together with the yád and the dhiyán, one should also make zikr with the tongue, whose movement is physical and tangible. When, at any time, through some worldly need, one has to engage in speech, at that time the zikr of Alláh Ta'álá is not directly with the tongue, but the zikr of Alláh Ta'álá is by virtue of zikre-qalbí through muráqabah. This will happen because of having previously practised on this.

Do you understand?

So, continuous zikre-qalbí and zikre-lisání are objectives to attain. We have now dealt with the second aspect of attaining success. Success is an

objective with every individual. The success that is meant is everlasting success and not temporary success. It is success in relation to the ákhirat and not worldly success. This is to be kept in mind very well that permanent success is an objective, and that success is related to the ákhirat.

### **The third item – salát**

We now come to the third aspect: “Fasallá.” That is, keep on performing namáz.

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

Kindly note that it is not “Thumma-sallá” but it is “Fa-sallá.” There is a difference grammatically. It means not just to follow-up with namáz but it means to perform namáz on an on-going basis.

I am speaking to the children here who are students of Dín. I am also a tálibe-’ilm.

Namáz falls into different categories. Some namáz are at the level of fardh; some are at the level of wájib; and some are at the level of mustahab, which we refer to as nafl. As for the namáz that are nafl, there is no time specified for them, except that they should not be performed at the rising of the sun, at noon exactly, at the setting of the sun, after Fajr and after Asr. It is forbidden to perform nafl at these five times. Besides these five times, there is no specified time for nafl. In other words, perform nafl whenever your heart desires to do so, provided that there is no harm to your necessary worldly affairs and, as far as your necessary Díní tasks are concerned, those that take priority in that those that are wájib to carry them out, that there is no interference in performing them. nafl may be performed at all times.

Basically, namáz is performed by bodily means. One stands on one’s feet; one’s hands are utilised; the body bends forward in rukú’ and then straightens itself; one sits down; and the eyes do not wander here and there; or do they? So, there is zikr in the performance of the arkán (different postures) of the body and its various parts, with the proper sequence of movements.

Before the namáz, healthy ’aqá’id were mentioned, and also a good akhláq,

and then the zikr of your Rabb; and all these are to found in salát. In namáz we find that correct 'aqá'id and a good akhláq are combined. With both these, the salát is now comprehensive. This namáz is also continuous. It is not such that one performs it the one day and discards it the next; that one performs it for one waqt and one does not perform it at the next waqt.

One other point: The continuity of the performance of any action varies. If I were to ask you: "Sir, did you perform your Eid namáz?" What will you reply? Is your answer: "Sometimes,"? No. You will say: "Always." If I were then to ask you: "Did you read it yesterday? Did you read it today?" The answer is: "Of course not!" Seeing that you have not performed Eid namáz yesterday and today, how can it be said that you perform it always? It is obvious that "continuous" is different for every task.

Namáz is also to be continuous. It appears in the Hadíth Sharíf:

اِنْتَظَارُ الصَّلَاةِ صَلَوةٌ

It is termed "*murábitah*". In other words: To be in anticipation of namáz is also in the order (hukman) of being in namáz.

The same thing has been written in the tafsír by Allámah Baidháwí رحمه الله عليه.

Take this example: After you performed your Fajr namáz you became involved in your necessary worldly activities, for which there is permission and rukhsat. However, every moment you have this concern: "It must not happen that I get so involved in this work that I miss out on Zuhr namáz, that I miss out on performing it with jamá'at." One assumes that you are in the position where it is incumbent on you to perform your namáz with jamá'at. You may be a farmer busy ploughing the land; you may be working in your shop; or you may be an employee in an office; but the thought of Zuhr namáz is in front of you all the time. As such, you are in salát all the time – "*intizáro salát, salát.*" This explains the concept of being in salát all the time.

When the salát is performed in this comprehensive manner, with jamá'at (where applicable), with 'aqá'id being corrected, with akhláq being corrected, with the correct zikre-lisání and zikre-qalbí, then Záte-Bárí Ta'álá focuses His attention towards this mussallí with His special bounty.

The reason is that at that particular moment the person performing his namáz has incorporated both factors necessary for success into his namáz. He has attained completeness. Thus, the special gaze of bounty is directed at him from Záte-Báří Ta'álá's side. Is the special bounteous gaze of Záte-Báří Ta'álá not something one should desire? That special bounteous gaze is focused especially in the state of salát. So, is salát something to be discarded, seeing that it is the means of attaining the special bounteous gaze of Záte-Báří Ta'álá?

Shall I present the proof of this? The reason I ask is that I fear very much the muftis of these days. I am even more scared of the general populace. Also, I am even more scared of western educated individuals.

### **The journey of Me'ráj**

Rasúlulláh ﷺ went on the journey of Me'ráj, which was a means of an increase in the progress of his nabúwat, an increase in his progress of risálat, and the method of an increase in his elevation of his nabúwat. "Me'ráj" is a derivative of "urúj" – instrumental in elevation. This 'urúj is termed progress. Nabúwat in itself denotes progress. There is no greater status or position than it. Then, too, there is progress in it by means of Me'ráj.

Do you understand this point?

As for that individual who is neither a nabí nor a sahábí, he should, even to a higher degree, desire to progress. Is there no need to progress? Of course, there is. So, ponder over it. It is for this reason that Alláh Ta'álá has said that salát is Me'ráj: *As-salátu me'rájul-mu'minín*. It is a gift presented. I will not go into that now.

To continue: Rasúlulláh ﷺ is on the journey of Me'ráj. Hadhrat Jibríl عليه السلام is accompanying him. They journey across the seven heavens. They finally reach the place called Sidratul-Muntahá. Hadhrat Jibríl عليه السلام stopped here and said: "I am not worthy or capable of proceeding farther with you. I could only accompany you up to this point. Now the affair is between you and Alláh Ta'álá."

Let me place an illustration in front of you: I cannot say whether this still takes place in the families of the nobility and the important people.

It is possible that it still happens. In any case, it is the day of the wedding. The groom's nikáh has taken place and he has brought his wife home. The womenfolk receive the bride with great excitement, fussing over her. There is no way that the groom can enter the house. He is left out in the cold and has to kick his heels around. Night falls. One by one the womenfolk go back to their own homes. The household folk also prepare to go to their own quarters to go and sleep. The house is empty and the poor groom is left stranded. He has not been told what the arrangements are and which room has been prepared for him in the palatial house.

However, the mama, the servant – she is the in-between – comes to his rescue. She knows in which room the bride has been settled. How could the menfolk know? The groom's father knows nothing either! The groom's mother knows but she feels too shy to direct her son. So, the mama, the servant, goes to the groom and says: “Mi'yán! Come with me. The bride is awaiting. Come.” She proceeds and he tags along. She reaches the room where the bride is and stands at the door of the closed room. She addresses the groom: “It was my duty to bring you this far. I cannot proceed farther.” She knew that the groom himself will take her to task were she to go in with him. How could she go farther? So, she herself is saying: “I may not step farther. Now, the affair is between you and your wife.”

To continue: Having reached Sidratul-Muntahá, Hadhrat Jibríl عليه السلام could not proceed farther and he returned, leaving Rasúlulláh صلى الله عليه وسلم in seclusion with Alláh Ta'álá. When Rasúlulláh صلى الله عليه وسلم tried to step forward, Alláh Ta'álá commanded him to stop: Alláh Ta'álá was in salát! This is stated in “Nashrut-Tíbb” – you may refer to it.

People are amazed and confused when they read this. “How can Alláh Ta'álá be in namáz? What does this Hadíth Sharíf mean?” The meaning of it is that Záte-Bárí Ta'álá was directing His special attention on Rasúlulláh صلى الله عليه وسلم in order that he could be equipped to speak to Alláh Ta'álá and for His visualisation (dídár/ ru'namái).

Do you understand the point made?

There is a Fársí couplet, mentioned to you previously, where a questioner asks: “What is the Qur'áne-Pák?” The person replying said that Záte-Bárí Ta'álá knew how much muhabbat the mu'min has for Him, and that the

mu'min would want to see Him. Therefore, Alláh Ta'álá revealed His Kaláme-Pák for the mu'min to visualise Him. Záte-Bárí Ta'álá sent the Qur'án Sharíf to the people for them to visualise their nourisher and cherisher. How great is not His bounty! As one who is in love will say: "If I cannot see you, hearing your voice will suffice."

So, when Rasúlulláh ﷺ wanted to step forward, Záte-Bárí Ta'álá commanded him to wait: He was in salát. The One whom Rasúlulláh ﷺ was proceeding to see, was in salát. In other words, He was focusing His special attention on Rasúlulláh ﷺ in order that he may proceed with ease, that there may be greater capability and accommodation for the visualisation of Alláh Ta'álá. "Alláh Ta'álá is in salát" in this context means that His special attention is being focused.

So, this salát of ours – this namáz of ours – was presented as a gift on the occasion of Me'ráj. This is a special focusing from Záte-Bárí Ta'álá on the one performing namáz. The one performing namáz, from his side, is focusing his special attention towards Alláh Ta'álá from his heart (qalbí):

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

*Worship Alláh as if you are seeing Him (because) even though you may not be able to see Him, He is seeing you.*

Do you understand?

So far we have understood the following: Namáz has now become all-encompassing. Also, to be in anticipation of the next namáz after performing the one namáz, is like being in namáz. In other words, namáz is now virtually continuous. So, correct 'aqá'id, a good akhláq and zikr are on a continuous basis, in the same way salát has also become continuous. Therefore, at no moment in time is one free of correct 'aqá'id, free of a praiseworthy akhláq, free of the zikr of one's Rabb and free of namáz. Continuity in all these three is the objective.

It is only through the fadhí and karam of Alláh Ta'álá, the barkat of my Hadhratwálá (may Alláh Ta'álá fill his qabr with núr) and the mediation (tufail) of all of you that Záte-Bárí Ta'álá is causing me to speak in this manner. Have those of you who are resident here, ever heard it in this

manner that Záte-Báří Ta'álá is causing me to explain to you? This is no achievement on my part.

By attributing any good to oneself, 'ujub will enter and takabbur will be evidenced. As I mentioned previously, how can one have 'ujub? How can one show takabbur? How can one attribute this good amal to oneself? Is there no danger of it being snatched away? A mu'min may make mistakes but he is also repentant. So, how can this sinner look with contempt at another sinner? How can one gaze at oneself with self-admiration and self-importance?

### **Faná – Annihilation/ Non-existence**

To continue: All the three items discussed will lead to complete success. The comprehensive form of all three items of success will be termed “faná”. This is the goal. Then, how can there be 'ujub and how can there be takabbur?

We should take a lesson from the glow-worm, the fire-fly. At night one sees the glow-worms as little lights floating in the air. When we were small we used to see the lighted glow-worms in the open and catch them. Having captured them, we used to place them in our topís and then wear the topís. Now the topís appeared lit up.

Anyhow, somebody asked the glow-worm: “Arè yár! Where do you reside the whole day? You are visible at night but you are not to be seen during daytime.” The glow-worm replied: “I stay here day and night. Where else is there to stay except in this wilderness? However, in the presence of the sun I am such as if I have no existence.”

Sheikh Sádí رحمه الله عليه states: “O insán mu'min! Your noble state should also be like that. Take a lesson from the glow-worm, which is saying: ‘I may be glittering but what can I do? When the sun makes its appearance it is as if I was not born at all.’”

O mu'min! Similarly, you have definitely been created but the awe and majesty of Záte-Báří Ta'álá should be so firmly embedded in your heart that you should be non-existent in front of Him. The technical term for this state is “faná”.

### **Faná and wahdatul-wujúd**

Now, in each and every task the mu'min bandah adopts this approach of faná. You may argue and say: "How can this be faná, because when he is lying down his feet are spread out. When he went to sit his legs were taking him to his seat. When he is talking his tongue is in motion. When he is handing something over or when he is taking something into his hands, his hands are moving. Can this be non-existence (faná)? These motions are proof of existence (baqá)."

Not at all! Not at all! This baqá of his has been attained by means of faná. The end result is this baqá. All these movements are carried out subservient to the orders of Záte-Bárí Ta'álá. These motions are executing His orders. These are not deviating from His orders. When there is no deviation from His orders, then there is obedience and execution of His orders. This then is that very faná that he has discarded his own desires. He has abandoned his physical desires. And whatever desires he is fulfilling are done subservient to the orders of Alláh Ta'álá. Thus his every tranquil state and every motion are in the ambience of faná.

### **Summary of the majlis**

Thus, the rank (maqám) of the mu'min is that of maqáme-faná. This has been explained in Shari'at terms as:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

قَدْ أَفْلَحَ مَنْ تَزَكَّى

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

He has reached the point of success – success has been attained to a full degree – by that person who has these three qualities in him: he has correct 'aqá'id (he has purified himself of corrupt 'aqá'id) and he has embellished himself with a good akhláq (he has purified himself of a corrupt akhláq and it has become part of his nature); he is taking the name of his Rabb continuously; and he is engaged in performing namáz punctually and regularly. This person has attained success.

With the taufiq of Alláh Ta'álá, with the fadhl of Alláh Ta'álá and the barkat of my Hadhrat رحمه الله عليه I have expounded, with some detail, the following: Everyone is desirous of success. And by success is meant complete and perfect success, that is, success which is permanent. Záte-Bárá Ta'álá has laid down the method in the three things stated above, that insán should be firm on these on a continuous basis till the time of death.

### Du'á

May Alláh Ta'álá give us the taufiq for us to keep firm on these three items until death.

آمِينَ يَا رَبَّ الْعَالَمِينَ

Khudá háfiz.

Ámín

وَأُخْرِذْ عَوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz.



### BOOKLET NUMBER TWENTY ONE

Safar 1431 – February 2010

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulillah, solely with the fadhl of Alláh Ta'álá and the barkat of Hadhratjí رحمه الله عليه and the du'ás of well-wishers, this booklet, For Friends Booklet Number Twenty One, is being presented.

In this majlis Hadhratjí رحمه الله عليه discusses some very basic concepts, but this is done in a very unique manner. Basically, a Muslim has to abstain from certain beliefs and actions, which are termed manhí-anhá (what one is prohibited from), and he has to adhere to certain concepts and perform certain deeds, which are called ma'múr-bihá (what one has been commanded to do). This is easier said than done! There are many issues surrounding these two instructions. Hadhratjí رحمه الله عليه details these issues

in this majlis. One issue is that of one's intention, what is called niyet. We are all aware that one's intentions have to be correct. However, Hadhratjí رحمه الله عليه delves deep into this topic and brings out aspects which many of us are probably unaware of.

It must also be remembered that this majlis was conducted in the month of Ramadhán 1412 and it is one of those which were conducted in the last Ramadhán that Hadhratjí رحمه الله عليه spent with us in this world. This makes this majlis very significant, together with all those majális that Hadhratjí رحمه الله عليه conducted in the last part of his life.

A number of technical terms are used by Hadhratjí رحمه الله عليه in this majlis. Readers may or may not be familiar with these terms. However, in order to benefit fully from this majlis, some of these terms have been retained in their original and their meanings have been inserted after the words in the text for easy reference. The glossary also has these words included.

May Alláh Ta'álá grant us the tawfíq to act according to the teachings of Hadhratjí رحمه الله عليه.

Dr. I.M.



Kindly note that these majális are not word-for-word translations of the Urdú majális. On the other hand, care has been taken to keep as close to the Urdú as possible. The reader may come across many instances where sentences could have been composed in a better manner in English, but this would have caused the majlis to drift away from the ethos that Hadhratjí رحمه الله عليه wanted to convey. Therefore, the style in which Hadhratjí رحمه الله عليه spoke has been maintained as far as possible. This is also the reason why the original Urdú or Arabic words used have been maintained as far as possible.

This majlis has also been translated from the recording by brother Yusuf Bulbulia and from the Urdú transcript of the tape.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masīhullāh Khān Sāhib رحمه الله عليه in Jalālābād, India, on Tuesday, the 18th Ramadhān 1412, corresponding to the 24th March 1992.]

## THE BASES FOR ACCEPTANCE – MAQBŪLIYET

### Introduction

[Those who came to Jalālābād for their islāh resided in the khānqāh. They were expected to attend the special majālis that were conducted by Hadhratjī رحمه الله عليه for the sālikīn.

Those who wished to discuss any problems they were facing could discuss them verbally with Hadhratjī رحمه الله عليه or could do so in writing by writing their problems in notebooks which were then left with Hadhratjī رحمه الله عليه who would then append his reply in the notebooks. The notebooks would then be collected by the writers.

Hadhratjī رحمه الله عليه commenced this particular majlis by commenting on some written notes he had received from one of the sālikīn staying in the khānqāh.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### Advice on corresponding

What benefit is there in using the tip of the tongue in lengthy, futile speech, and the tip of the pen in lengthy, superfluous writings? The issue is concise, but the narration is lengthy and non-beneficial (lá-yání). Page upon page has been filled but achieving nothing thereby. He has written such a long story of his household affairs and the illnesses afflicting members of the household and the treatments undertaken.

The matter is straightforward: members of the household are afflicted by illnesses. The illnesses are of such and such a nature. We are requesting du'ás. That is sufficient.

However, he goes on and on: This type of treatment was undertaken and that type of treatment was undertaken; home remedies were undertaken – all in all, a lot of money was spent, but there was no benefit from the

medications. Now he writes: “Make du’á.”

The situation in the house is like this; the sister’s condition is such; the wife’s condition is such; this is the situation with regard to disputes amongst family members; and so forth and so forth. Further on he writes: “Make du’á.”

Unnecessarily, he has filled page upon page. One does not know in what manner he has attained his Díní knowledge. One does not know how he studies the kitáb “Mukhtasar-al-Ma’ání”. This is truly amazing! There is no concept of proper utilisation of time.

He goes on to write that he is in need of employment. He went to this place and he also went to another place. He even wrote out the application form. He did this and he did that; and so forth and so forth. Then he writes: “Requesting du’á.”

What was the need to write all these details? His mind does not go in the direction of proper utilisation of time.

He is residing here (in the khánqáh) and he still writes in his notebook: “How is Hadhrat’s health?” He stays here, he comes here and he sees me. To enquire about a person’s health is for those who are absent and not for those who are present here. Yet he poses this question in his notebook. At times I reply: “I am present in front of you, face-to-face.”

The notebook hardly leaves here on one day and it is presented again on the following day! So, what is the purpose of attending the majlis? What is achieved by it? There is no inclination to practise. There is no capacity to apply, to put into practice. This is so despite being a sáhíbe-’ilm (scholar). This is destruction of one’s time.

### **Ikhtiyárí & ghair-ikhtiyárí**

Some other person – the poor chap – writes: “I had written that it was my habit to eat to my heart’s content. Hadhrat had replied to my statement and wrote, ‘One should eat only to the extent of filling one’s stomach.’”

That is correct. One should not eat to one’s heart’s content. So, the poor fellow wrote: “I am unable to stop myself from eating to my heart’s content.” Do you see? What a great quest (talab) he has! “I am unable to stop myself from eating to my heart’s content.” What a great seeker (tálib) is he!

He has come here self-opinionated. He has not come here with the intention to obey (ittiba'). The poor fellow! What a great seeker is he! He considers a voluntary (ikhtiyá'í) action to be involuntary (ghair-ikhtiyá'í). An important principle is being enunciated here.

Somebody writes: "I am unable to abstain from bid-nazar (looking with evil intent at the opposite sex)." He has not undertaken any treatment. He writes: "I am unable to abstain from bid-nazar." He is studying as well. He further writes: "I am unable to stop myself from such and such a fault." Why did he leave his home? He should have stayed at home. He also writes: "I do perform my fardh and wájib, but I am unable to perform nafl." What should one write to him? What else can one write except to ask: "Why not?" That is, why is he unable to perform nafl? What are the obstacles? And so forth.

### **Faculty of resolve – qúwate-ikhtiyá'í-irádí**

Alláh Ta'álá has given mankind the faculty or power of voluntary resolve (qúwate-ikhtiyá'í-irádí) and made mankind His creation. Mankind was not made into stone and sent here. Mankind has not being given a temperament that is like water or one that is like a rock. Water will flow according to the decline in the gradient. It will not flow upwards or in any other direction. This poor fellow is saying that his temperament is like that of water, that it has not the power to be resolute, that he is unable to lift his step in another direction. He goes along in whichever direction the flow is. He is unable to go even in the direction of what is fardh, the poor fellow. He is virtually stating: "My temperament is like that of a rock." Wherever a rock falls, it settles there. Full stop.

In actual fact, a rock even has the essence of movement. Alláh Ta'álá has stated the basis in the following áyet:

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ

*Had We sent down this Qur'án on a mountain, verily, you would have seen it humbled, split asunder from the fear of Alláh. S59.21*

However, this insán – moreover one who claims to be a tálib, as is evidenced by him setting out for his isláh – this poor fellow is saying: "Yes, the rock

may have some such qualities, but my condition is worse than that of a rock. The rock may have the quality of hijrat (migration) from the aspect of khushú', from the aspect of tasada' and from the aspect of khashyatilláh, but I do not have these in me. I am worse than that rock." This is what the poor fellow is saying by relating his condition (be-zubáne-hál). This is the purport of his writings.

Is my voice reaching you, brothers? Is it not reaching you? This is the meaning derived from what he has written. So, he has now levelled criticism against the Being (Zát) of Alláh Ta'álá.

He has followed his temperament to such an extent that even the rock feels ashamed! He has given in to his temperament and become subservient to it that even the rock feels ashamed. This is a fine type of hijrat he has made that, in connection with his hijrat, what is the rock feeling? It is feeling ashamed! The rock is censuring him! The rock is saying: "I am better than you! O insán Muslim, one claiming to have talab – one who claims to be seeking his isláh – I am better than you!"

Ponder over what this faqír is saying. What is this khádim of yours saying? I am saying that the rock is saying: "There is hijrat in me but there is no hijrat in you!" What is your temperament like, that you have left your home and you have come to a place like this but the craving of the nafs you are unable to discard. The poor fellow's addiction cannot be cast off. "I am unable to abstain from eating to my heart's content." The craving of the nafs has become such an addiction.

*[There was a long pause at the end of which Hadhratjí رحمه الله عليه was troubled by a bout of coughing. He then continued.]*

My coughing is severe. Mostly, I can control the coughing.

Physical illnesses are ghair-ikhtiyárí – their onset is also ghair-ikhtiyárí and their cure is also ghair-ikhtiyárí. The treatment may be ikhtiyárí but the cure is ghair-ikhtiyárí. On the contrary are nafsání illnesses: Their appearance is ikhtiyárí and their departure is also ikhtiyárí. The appearance of takabbur (arrogance) is not ghair-ikhtiyárí but is ikhtiyárí, and its removal is also ikhtiyárí. An item is recognised by its opposite. The opposite of takabbur (arrogance) is tawádh'u (humility).

### **'Aqá'id, niyet & a'mál in relation to maqbúliyet**

Is niyet related to ikhtiyár or to ghair-ikhtiyár? It is related to ikhtiyár. A'mál, which are brought into action, are ikhtiyári or ghair-ikhtiyári? They are ikhtiyári. The adoption of 'aqá'id is this ikhtiyári or ghair-ikhtiyári? This is ikhtiyári. These are three fundamental items.

So, when niyet, which is connected to irádah (resolve), is ikhtiyári whether an incorrect niyet or a correct niyet has been made, this is ikhtiyári. Similarly with a'mále-záhirah (external actions) or a'mále-bátinah (inner actions), both can be either incorrect or correct. Similarly with 'aqá'id – these can be corrupt or correct. These are three items for which we are accountable (mukallaf). Is my voice reaching you?

To repeat: These are three fundamental items for which we are accountable. These are the pre-conditions for acceptance (qabúl) of a'mál and the acceptance (maqbúliyet) of insán. The acceptance of a'mál, the acceptance of ahwál (states), the acceptance of kaifiyát (spiritual conditions) and the acceptance of the bondsman are all dependent on these three. The above three are the bases on which there is acceptance: Should there be a corrupt intention (fasáde-niyet) or a correct intention (tashíhe-niyet) before deeds (a'mál)? Should there be corrupt deeds (fasáde-a'mál) or correct deeds (tashíhe-a'mál)? Should the beliefs be corrupt (fasáde-'aqá'id) or correct (tashíhe-'aqá'id)? It is obvious that all these should be correct and not corrupt. These are the three items: niyet, a'mál and 'aqá'id.

Is my voice reaching you?

### **The fundamental importance of a correct niyet**

In any action there must be no intention, thought or motive except the pleasure of Alláh Ta'álá. Therefore, one should assess oneself before any act: "Why am I doing this? What is the motive behind it?" The term applied to this process is niyet. This assessment is in regard to a'mále-záhirah (external actions) and a'mále-bátinah (inner actions) or to physical habits. One has to assess in which direction one's tabiyet (nature/ temperament) is inclining.

For example: Eating is a natural urge. So, what is the motive behind the tabiyet wanting to fulfil this urge? Is it to eat like an animal or like a human

being? Is it to eat in an animalistic manner or in a civilised manner? In what manner and why? The *niyet* comes in the question “Why?” And in the question “In what manner?” comes the form. *Insán*, being *insán*, he is standing and eating and he is eating while he is walking along! This is the manner in which animals eat! He has departed from *ádmíyet* (being civilised/ cultured). In external features he may appear to be an *ádmí* but he has removed himself from *ádmíyet*. He has not adopted the manner that he should have but he has opted for the manner of an animal.

As to why? He has a desire. He has a yearning. He has a nature that is demanding something from within, and which he is fulfilling. This is the way an animal eats, that it has no other purpose, no other goal, no other intention except to fill the stomach. Satiation and gluttony. This is the manner of eating of an animal.

Have you understood the point or not?

So, what is the difference between *insán* – a rational human being – and an animal? It can be deduced that, besides the intention of being part of the animal species, *insán* has another intention. So, this *insán* is now accountable for rectifying his intention (*tashíhe-niyet*). In other words, his motive should be correct, one which will bring about good results.

So, what is *insán* accountable for initially? It is the correctness of his intention. Before performing any task he should ponder on his motivation and have an awareness of the correctness of his *niyet*. The opposite of *tashíhe-niyet* is *fasáde-niyet* – having a corrupt intention. An item is recognised by its opposite. So, a corrupt intention will bring about discord and lawlessness (*bid-amaní*), whereas a correct intention will bring about peace and harmony (*aman*). So, by the adoption of a corrupt intention, he is desirous of discord and lawlessness. There will be *fitnah*, either individually or collectively.

Do you understand the point or not? Does it appear to be too subtle?

*Fasáde-niyet* will cause *fitnah* and *bid-amaní*. On the other hand, *tashíhe-niyet* will cause any corruption that may be present, to disappear and for *aman* to appear.

So, *Záte-Bárí Ta’álá* has made *insán* accountable to have a correct intention. Without this *tashíhe-niyet* no action is accepted (*qabúl*). If the

action is not qabúl then the person performing the action (the ámil) is also not maqbúl. Whereas the objective is that insán, one who acknowledges and accepts his Creator, should be one who is maqbúl. Thus, in order to be maqbúl in the sight of Alláh Ta'álá the first point is to have tashíhe-niyet in any task that is performed. Therefore, such a person who does not have tashíhe-niyet, does not want to be maqbúl in the sight of Alláh Ta'álá. This is because, without tashíhe-niyet, the deed is not maqbúl, and the aim is, therefore, not for acceptance of the deed. One can thus deduce that there is no desire to be maqbúl in the sight of Alláh Ta'álá.

Is my voice reaching you or not? Does this appear like something new? Ponder over it!

According to the rules of logic, this tashíhe-niyet is termed “illate-gá'iyah” (the ultimate cause). You must have studied the subject of logic. So, according to the rules of logic this is referred to as illate-gá'iyah. It is connected initially to the intellect. It is internal and not external. So, firstly, one has to nurture this internal aspect then one can expect to nurture the external. First nurture the internal state then one will be able to nurture the external state. This is called illate-gá'iyah.

### **The four bases of every action**

Every deed has four bases: illate-gá'iyah (the ultimate cause), illate-fá'aliyah (the maker), illate-mádiyah (the material cause), and illate-súwariyah (the formal cause).

To explain these terms let us take the following illustration:

A person has an inner thought of getting some rest and comfort. It follows that there has to be a means of obtaining these. When he thought about it, he concluded that the chárpaí was the means for obtaining this comfort. This thought of the chárpaí being the means of comfort is illate-gá'iyah (the ultimate cause).

The picture of a chárpaí now is formed in the mind: How is it made? Who will make it? What are the materials used in its manufacture? He comes to know that the materials consist of a framework, legs and straps. How will the straps run? Which end will be for the feet and which end will be for the head? The strapping will be supported by the framework, which will

be made of wood, iron or even hard clay, but a framework there must be. This is illate-mádiyah (the material cause).

Now, who will assemble the straps, the legs and the framework? This will be the carpenter. This is illate-fá'aliyah (the maker).

The chárpaí will be assembled and brought forth in front of him. This is illate-súwariyah (the formal cause).

So, initially there was the concept – illate-gá'iyah. Then came the materials for its manufacture – illate-mádiyah. Then there was the person giving it a form and a shape – illate-fá'aliyah. It was then presented in its final form – illate-súwariyah. Have you now understood? So, there are four bases for everything: illate-gá'iyah, illate-mádiyah, illate-súwariyah and illate-fá'aliyah. The status of illate-gá'iyah comes first and is intellectual. The other three come afterwards and are external.

We had digressed on to this topic when it was stated that tashíhe-niyet is illate-gá'iyah. The motive in our illustration is to bring ease and comfort to oneself and to save oneself from difficulties.

Do you understand the concept?

### **Záte-Bárí Ta'álá is pure of illate-gá'iyah**

Záte-Bárí Ta'álá is pure of this illate-gá'iyah. This brings us to the lesson of tauhíd. Being free of any blemish is stated in **سُبْحَانَكَ اللَّهُمَّ**. Alláh Ta'álá is pure and chaste of this concept that, by creating the creation, He will attain some ease and comfort, that if there was no creation, He would suffer some harm. Do you understand or not?

The topic has come to that of tauhíd, by the fadhl of Alláh Ta'álá. That is why, before everything else, there is **سُبْحَانَكَ اللَّهُمَّ** before everything else there is **سُبْحَانَ اللَّهِ** Hamd حمد (praise of Alláh Ta'álá) is attended to afterwards. Alláh Ta'álá is absolutely pure – bring this into your realm of knowledge.

So, that Being, Záte-Bárí Ta'álá, has within Himself such uniqueness and oneness (wahdáníyet) that there is absolutely no motive, no illate-gá'iyah, in creating the creation and causing it to exist. If such a concept were to exist, then this would amount to shierk. Then, how can there still be oneness (wahdáníyet)? How can there still be the compulsory nature of oneness?

Do you understand these concepts or not? By the fadhl of Alláh Ta'álá these concepts are being enunciated.

### **Aman & bid-amaní and making zulm on oneself**

We can conclude that, in the creation of insán and the bringing into existence of the creation Záte-Báří Ta'álá in His Being, is pure of illate-gá'iyah. On the other hand, for the motivation of that very creation, He has made the creation responsible and accountable (mukallaf) for such orders that the creation is saved from afflictions and that the creation treads along the paths of comfort and tranquillity. Do you understand?

Insán – mankind – is being addressed. Záte-Báří Ta'álá has made insán responsible and mukallaf of residing in peace and harmony (aman) and protect itself from disorder and anarchy (bid-amaní). He has, thus, created the resources and the means, the utilisation of which will cause peace and harmony to prevail; and the discarding of which will cause disorder and anarchy; the utilisation of which will cause comfort; and the discarding of which will cause hardship.

It is Alláh Ta'álá's mercy on mankind that in بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ He has mentioned His attributes of “rahmán” and “rahím”. It is the demand of His mercy that He has created such means the utilisation of which will result in peace and harmony in mankind; and the discarding of which will result in anarchy), whether individually, collectively or jointly; and whether these pertain to the person, to the family or to the outside community.

Alláh Ta'álá has given the creation correct and very simple methods to bring about ease and comfort. If the person now acts contrary to these – if he were to put forward his own ideas and make use of his own intelligence – bid-amaní will result. Have you understood? Is my voice reaching you? Yes?

Seeing that this insán, being insán, has desired bid-amaní, Alláh Ta'álá has created bid-amaní, because He is the Creator of everything. خَالِقُ كُلِّ شَيْءٍ. The bid-amaní is not directly from Haqq Ta'álá. This insán had desired bid-amaní. And the creation is connected to the Creator, most high. Therefore, He created bid-amaní.

With Alláh Ta'álá there is adl (justice) or fadhl (bounty/ grace). However,

this person has made zulm on himself – he has oppressed himself. By discarding correct intention he has brought zulm on himself. This is termed bid-amaní. He himself is an oppressor in his own right. Alláh Ta’álá is ádil (just). Zulm is a defect. Remember, سُبْحَانَكَ comes first – He is pure of any defects, shortcomings and weaknesses.

This person has, thus, created shierk for himself. And shierk has in it bid-amaní. Therefore, he has become a mushrik – one who commits shierk. So, instead of one believing in the Oneness of Alláh Ta’álá (mo’ahhid) he has become a mushrik. He is proclaiming his own orders in opposition to the orders of Alláh Ta’álá. This is termed shierk. Alláh Ta’álá had created insán, in the first instance, on monotheism (wahdáníyet) and established this attribute of monotheism in insán before sending insán into the world. But now he has discarded the orders of Alláh Ta’álá and adopted shierk. Shierk, in its very essence, is bid-amaní. This is why bid-amaní has spread throughout the universe.

Do you understand? Yes?

Bid-amaní has spread throughout the universe. This person has discarded the adl of the Ádil and, having brought zulm on himself, he has himself brought about bid-amaní. He is virtually saying: “This is what I wish.” Very well. That is your wish that bid-amaní should spread. Therefore, your wish is being fulfilled. You have desired for yourself an oppressive creation. So, an oppressive creation has been attached to you. You are an oppressor in your own being. Not Alláh Ta’álá. Alláh Ta’álá states:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ۝

*Verily, Alláh does not oppress mankind in any way; but human beings oppress themselves. (S.10.44.)*

Alláh Ta’álá is virtually saying: “I do not commit any oppression. Oppression is a defect. So, how could I have created insán so that oppression may reign?”

The discussion has advanced far, by the fadhl of Alláh Ta’álá, by the tawfíq of Alláh Ta’álá. From the academic aspect, the discussion has progressed very far. Having being created a mo’ahhid, he has become a mushrik. This

is to say that Alláh Ta'álá has originally and initially created insán as a mo'ahhid – one who is a strict monotheist. By his own choice, by virtue of a corrupt intention, without tashíhe-niyet, he has brought fasád on himself. This is because his niyet is not good.

This is termed Shaitanat / Shaitáníyet / Iblísíyet. What is its meaning in the dictionary? It is “sar-kashy – سرکشی – waywardness; rebelliousness”, which is concomitant with fasád. So, he has himself brought on fasád. Alláh Ta'álá states:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

*It is not Allah who wronged them, but they wronged their own souls.*

(S9.70.)

Coming back to the topic we had started on: Before the manifestation of an external action we have to see what the illate-gá'yiah is. Is there tashíhe-niyet? When there is tashíhe-niyet then there will be tashíh in one's actions and not fasád. Thus, when the deed manifests itself externally, then there will be aman. There is no reason for there to be fasád in one's actions once there is tashíhe-niyet. On the contrary, the deed will bring about aman. It is this very aman which is qabúl with Alláh Ta'álá. You have now understood tashíhe-niyet.

### **Tashíhe-a'mál**

We now have to ponder over what tashíhe-a'mál is. Consider the acts that one wishes to perform. Tashíhe-a'mál is that one should see that one performs them within the boundaries that the Sharí'at has laid down. This is tashíhe-a'mál. Not to observe these limits, either from the aspect of exceeding them or not living up to them, would be considered to be exceeding the limits. When the limits are exceeded then this will not be tashíhe-a'mál. And, when there is no tashíhe-a'mál, it follows that there was no tashíhe-niyet. If there was tashíhe-niyet – what in reality is tashíhe-niyet – then in one's deeds there would have been tashíhe-a'mál. In other words, the acts would have been performed within the limits set down. That is why it is stated:

وَتِلْكَ حُدُودُ اللَّهِ

*These are limits set by Allah. (S65.1.)*

That is to say that these are the limits, as laid down by Alláh Ta'álá, to be observed in performing deeds. These limits should not be transgressed, neither by exceeding them nor by shortcutting them. This is termed *adl* (justice/ balance). This is termed *i'tidál* (equilibrium).

So, when will it be said that there is *tashíhe-a'mál*? It will be so when the acts are carried out without exceeding the limits set for them and they fall within the boundaries. Then, when the deeds are correct, then there is acceptance. However, there is a third aspect on which is dependent *tashíhe-niyet* and *tashíhe-a'mál*. What is this?

### **Tashíhe-'aqá'id**

This third aspect is to believe in one's Creator in the correct manner that this belief should be held. In Islámic scholarly terminology it is called 'aqá'id. In common terms it is called *ímán*. *Ímán* is connected to the *bátin*. In the same way this *bátin* is connected with the inner intention (*bátiní-niyet*). Both are connected to the *bátin*. This intention, which is connected to the *bátin*, is depended on *tashíhe-'aqá'id*, also termed *tashíhe-ímán*. When there is *tashíhe-'aqá'id* then there will be *tashíhe-niyet* as well. When both of these exist then there will be *tashíhe-a'mál* as well. The acceptance of internal and external deeds will depend on the presence of these three aspects. When the deed is *qabúl*, then the person performing the deed is also *maqbúl*.

So, until *insán* does not present an act with *tashíhe-'aqá'id*, *tashíhe-niyet* and *tashíhe-amal*, he is not *maqbúl*. Every *insán* desires that he be *maqbúl* in the eyes of Alláh Ta'álá. This being so, then you should live as a *mo'ahhid* (one who strictly believes in the Oneness of Alláh Ta'álá) should live. This is dependent on believing in *Záte-Bárí Ta'álá* — in His Being (*Zát*) and His attributes (*sifát*) — in the correct manner Then there is no reason why there should not be *tashíhe-niyet*, that there is no other, separate intention. One's objective is *ridhá'* (the pleasure of Alláh Ta'álá). We make the following *du'á*:

اَللّٰهُمَّ اَرْضِنَا وَاَرْضَ عَنَّا

*O Alláh! Let us be pleased with You and You be pleased with us.*

This state of *ridhá'* is dependent on observing the limits in deeds; and *tashíhe-a'mál* is dependent on *tashíhe-'aqá'id* and on *tashíhe-niyet*. However, in order to perform a deed it is necessary to have knowledge of the limits that are the pre-conditions for that deed. Do you understand? Otherwise, the deed will be beyond limits.

### **The importance of 'ilm of the Sharí'at**

Therefore, it becomes compulsory for every *insán* to attain '*ilme-Iláhí*, which is also called *Sharí'at* or laws (*ahkám/ qánún*). So, in the first instance, *insán* is *mukallaf* for attaining '*ilme-Iláhí*. Without this '*ilm* there will be no *tashíhe-'aqá'id*, no *tashíhe-niyet* and no *tashíhe-a'mál*. If these are not there, how will his deeds be *qabúl*? If the deeds are not accepted then how can he be *maqbul*? One should assess oneself on this. One should gauge one's condition according to these standards.

To attain the degree of acceptance in the eyes of Alláh Ta'álá *insán* is obligated every moment of attaining '*ilm-Iláhí*. It is for this reason that *Záte-Bárí Ta'álá*, in the first instance, endowed *insán*, in the creation of *Hadhrat Ádam* عليه السلام, with the *ta'lím* of '*ilm*:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

*And He taught Ádam all the names. (S.2.31.)*

Not only were the “names” (*asmá'*) taught, but also their special qualities, their effects, their amounts and their appearances. For example: It was not only taught that this is an apple and this is a grape, but their special qualities, their uses and the reasons for using them, their effects and the reasons for creating them. Their names in Arabic and other languages were also taught.

So, what was taught was not only the “names” but, together with the “names” were taught their special qualities and effects, and so forth – all this was taught in the '*Álame-arwáh* and this was absorbed all at once. The process of '*ilm* over there is self-evident and not hypothetical. Do you

understand, *molvísáhib*?

The 'ilm that was taught there by Záte-Báří Ta'álá was all self-evident and did not require any further explanations and reasoning. There was no need to draw conclusions through the process of reasoning with syllogisms. Do you understand the point? This is the teaching of the *asmá'*.

The status of 'ilm is of topmost compulsion. *Insán* is *mukallaf* for attaining this, not animals and not stones and rocks. When *insán* is now accountable, it can be deduced that he has been made accountable when he was entrusted with the power of resolve and choice (*irádah-ikhtiyáriyyah*) as a trust. If this were not so, it amounts to compulsion, which is *zulm*.

Therefore, to say in connection with any deed: "I am unable to do it," is *zulm* on oneself and it is *shierk*. Discarding the *amal* is a method of bringing on *fasád* and *bid-amaní* for oneself, for it implies that this is what one desires. If, on the other hand, one is desirous of *aman*, then one should utilise those means, those processes and those methods that have been created for this *mukallaf* person. Utilise these. There is *aman* in their utilisation. In discarding them there is *bid-amaní*. This may apply to the individual or to the community, to the outside society or to the domestic scene.

Acts which have been designated as *manhí-anhá* (prohibited), warrant to be abstained from. Acts which have been designated as *ma'múr-bihá* (commanded), need to be acted on. If one were to substitute what is commanded by the opposite prohibited acts, it is apparent that there will be *fasád*. An item is recognised by its opposite.

An illustration: Summer and winter are two opposites in their respective positions, are they not? If it is winter and instead of utilising the means for heat, the conditions for heat, the methods of heat, and one also uses the precautions against the cold in winter. However, he is lying outside on the *chárpái*. He does not even have a sheet to cover himself. There is also a cold wind blowing. So, this *fasád* that befalls him – has he brought it on himself or has it come from Alláh Ta'álá? He himself has summoned it. This is an illustration presented to you. On an individual basis he has summoned for himself something that causes *bid-amaní* and which is harmful.

So, to act on *ma'múr-bihá* is the methodology for *aman*. And to act on

manhí-anhá – which should actually be discarded – is to bring bid-amaní. He himself is accountable for either aman or bid-amaní.

Alláh Ta'álá is pure of bid-amaní. That is why that Being سُبْحَانَكَ (One who is most pure) is entitled to praise. اَلْحَمْدُ لِلّٰهِ comes first and سُبْحَانَكَ اَللّٰهُمَّ comes afterwards. In other words, whatever things that are at the level of perfection (kamál) exist in that Being fully and completely. And those things that are worthy of being discarded, which are contrary to purity, are absent in the Being of Záte-Bá-rí Ta'álá.

Going back to the statement made by this person: “I am unable to stop myself from eating to my heart’s content” boils down to being a criticism of Alláh Ta'álá. He is mukallaf for eating to the extent of filling his stomach and he is mukallaf of not eating to his heart’s content. This desire to eat to his heart’s content is worthy of discarding – for which he is mukallaf. He may eat to the extent of filling his stomach – for which he is mukallaf. However, not to eat at all is contrary to being mukallaf.

So, if what is worthy of being discarded is not discarded, it will bring fasád. If what is worthy of acting on, is not acted on, that will warrant fasád. Therefore, ma'múr-bihá are worthy of acting on and manhí-anhá are worthy of discarding.

That is why Rasúlulláh صلى الله عليه وسلم has said that whatever manhí-anhá is issued from Záte-Bá-rí Ta'álá is the effect of ghuyúriyet. This attribute of guyúriyet is preponderate in Záte-Bá-rí Ta'álá. It is on account of this elevated guyúriyet that He created manhí-anhá.

When insán – who is mukallaf – utilises what is contrary to guyúriyet, which is manhí-anhá, then Záte-Bá-rí Ta'álá develops shame (ghairat) towards that Muslim insán. Alláh Ta'álá is virtually saying: “The manner in which you should be believing in Me you are not believing. This makes Me feel ashamed.”

إِنَّ اللَّهَ عَيُّورٌ وَيُحِبُّ الْعَيْرَةَ

*Alláh Ta'álá is self-respecting and He loves self-respect.*

Also, Rasúlulláh صلى الله عليه وسلم has stated: “I am ghuyúr, and Alláh Ta'álá is more ghuyúr than me.”

So, the existence of manhí-anhá is an expression of this ghuyúriyet. Not to observe manhí-anhá, O insán who is mukallaf, is contrary to the sense of honour (ghairat). To act dishonourably is to bring on shame. Those deeds performed contrary to the sense of honour will bring disgrace. That is why somebody had encapsulated the ghairat of Záte-Bárí Ta'álá concerning manhí-anhá in this Fársí couplet:

Just see the bounty and grace of Alláh Ta'álá,

That the bondsman has committed a sin and He feels ashamed!

A sin is to act contrary to the orders of Alláh Ta'álá. He is trying to instil a sense of shame. Alláh Ta'álá is saying: "Belonging to Me yet, from your side, this activity, this shameless act? You being a mu'min – one with ímán – a name matching Mine, yet this is what you are doing? I feel ashamed."

This is our manner of speaking. The father addresses his son: "You have acted shamelessly. However, ask me – how ashamed am I not feeling! Son, you belong to me, yet you obey somebody else! How disgraced am I not feeling!"

In a similar vein Alláh Ta'álá is saying: "O bondsman! You belong to Me, yet you have obeyed somebody whom you have equated to me? If this is not shierk in tauhíd then what else is it?" In the manner that he should have believed, he did not believe. And shierk is something shameful. How can Záte-Bárí Ta'álá tolerate something that is shameful? Having been a mo'ahhid he is now a mushrik. Having submitted to tauhíd, now to bring into partnership another – how can you create this shierk?

The whole deed should have been performed with tashíhe-'aqá'id, tashíhe-niyet resulting in tashíhe-a'mál, which is termed a'mál-sáleh-khális (pious and pure deeds). These a'mál-sáleh-khális are accepted and if the deeds are worthy of being accepted then the one performing the deeds is also accepted. Every individual desires to be accepted in the eyes of Alláh Ta'álá. That is why Alláh Ta'álá has shown the method, that the person whose deeds have these features in it, is maqbúl. And this is your aim, to be accepted. Therefore, one has to have the necessary commitment compulsorily to take care and be vigilant continuously till the time of death. Do you understand?

In essence, if there is tauhíde-khális (pure and sincere tauhíd) and

ikhláse-kámil (sincerity which is perfect) then there is no reason for non-acceptance. And, if there is no reason for non-acceptance then there is no reason for the person not to be maqbúl.

### **Elevating every deed to the level of maqbúliyet**

If this awareness is present before every deed, then there will be illate-gá'iyah before every external deed for which a person is mukallaf. Therefore, before every deed ponder: "When I am a mu'min having tashíhe-'aqá'id, then my intention should be correct – I should have tashíhe-niyet. Even if I eat – which is an instinctive drive – then too I should have the awareness of my intention: Why am I eating?" Therefore, even the eating is qabúl in the eyes of Alláh Ta'álá. Therefore, in the eyes of Alláh Ta'álá he is maqbúl.

Why so? The reasons why he should be eating are for the body to gain strength and for the limbs and muscles to become strong, so that he may have strength to perform 'ibádat. However, if he eats for this reason that his features and stature should develop into awe-inspiring ones, that others should be fearful of him, that they dare not tell him anything, that should anyone say anything to him, he will strike him with one blow so that this person sinks into the ground, then is this tashíhe-niyet or fasáde-niyet? This is now fasáde-niyet. Then his eating is not qabúl. Therefore, he is not maqbúl. However, if he has the correct niyet, as mentioned above, then this eating of his is qabúl and he is maqbúl. Do you understand these concepts, or still not yet?

The manner of eating is being taught. Finer points of 'ibádat will come later. In other words, the act of eating is being converted to 'ibádat. This is by the fadhl of Alláh Ta'álá and the barkat of my murshid, may Alláh Ta'álá fill his qabr with núr.

To continue: As was mentioned just now, if the niyet is: "My body and limbs should develop a special strength, that the blood created in my body should be invigourating, so that I may utilise the resulting strength in helping some weak person; that I will be a means of assistance to him; that I will be a means of support to a person at the time of his weakness in order to alleviate his handicap." His eating is then qabúl. Because of his niyet to serve, his eating is qabúl and the one who ate with this niyet is

also maqbúl.

An illustration: A heavy bundle of wood is by the wayside. There is a person sitting next to it. The person (mentioned above) is passing by. He asks: “Why are you sitting here? Why is this bundle of wood kept here?” The person sitting there replies: “The bundle is very heavy. This much I can do – carry it on my head if it can be placed on my head. However, for me to lift it by myself is difficult.” Oho! This is why he had eaten, so that he can have strength in his body and his limbs. This was his purpose. He steps forward and lifts the bundle of wood with both his hands and places it on the head of the weak person.

He has been of assistance. It was with this intention to assist the weak that he had eaten. Therefore, this action of his of lifting the bundle of wood and placing on the other person’s head, is qabúl and he is maqbúl.

When these aspects (i.e. acts of eating, etc.) which are natural instincts and not ’ibádat in themselves become maqbúl simply because of the correct intention (tashíhe-niyet), then those actions which are acts of ’ibádat in themselves and which contain tashíhe-niyet, why would they not be qabúl? And when they are qabúl why would the one performing them also not be maqbúl?

### **Danger of wehm and a sálik’s correct attitude**

Therefore, continue to scrutinise yourself accordingly and continue to walk along. Saving yourself from falling into wehm, carry on walking ahead. Why are you telling yourself: “I am not maqbúl. I am a reprobate.”? If this is not ingratitude (kufráne-ne’mat) then what else is it? To the contrary, one should be grateful (shukre-ne’mat). One should praise Alláh Ta’álá (hamdan-lilláh), with good thoughts (husne-zin) towards Záte-Bárí Ta’álá. You should tell yourself: “I am maqbúl. If I were to be a reprobate then I would be Shaitán. However, I am an insán mu’min Muslim.” The meaning of Islám is total obedience. “Then, seeing I am a mu’min, one with tashíhe-’aqá’id, tashíhe-niyet and tashíhe-a’mál, if I am not maqbúl then who can be maqbúl?”

O you sálikín! O you who are entering into Tasawwuf! When you are proceeding with these three components and with husne-zin towards

Záte-Báří Ta'álá, then why are you addressing yourselves with expressions signifying reprobation and in the manner signifying reprobation? The relationship with Záte-Báří Ta'álá, one of cheerfulness, will not remain. The openness of one's temperament, the blossoming of one's nature, the openness of one's heart and the cheerfulness of one face will not endure. Your mood will be dampened. It must not happen that, from the side of Záte-Báří Ta'álá there is restraint when there should be attraction. Do you understand the points made? There should not be a withdrawing when there should be closeness. This is the method of living for the mu'min, the one with ímán.

### **Qur'anic proof for all three aspects**

The proof for all three aspects discussed – tashíhe-'aqá'id, tashíhe-niyet and tashíhe-a'mál, which are pre-requisites for qabúliyet of deeds and the acceptance of the doer – are to be found in the Kalám of Alláh Ta'álá. He states:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ۖ

*And whoso desires the hereafter and strives for it with the necessary effort, being a believer; for (people like) these their efforts find favour (with their Lord).(S.17.19.)*

“Mashkúr” – to be maqbúl.

“Arádal-ákhirah” – he is a tálib (seeker) of the hereafter, the result of correct effort. How do we know that he is tálib of the hereafter? We deduce this from the fact that he adopts the means, the efforts and the instruments for achieving this goal. His intention is the pleasure of Alláh Ta'álá. “Arádal-ákhirah” is to have tashíhe-niyet. This “Arádal-ákhirah” makes one mukallaf of tashíhe-niyet. It is apparent that tashíhe-niyet is an objective in performing any deed.

“Wasa'á lahá sa'yahá” – this is tashíhe-a'mál. In other words, he is fully involved in observing those parameters which Záte-Báří Ta'álá has set down for that deed. He is making a full effort, striving to the utmost and labouring to the maximum in carrying out that deed. This is tashíhe-a'mál. “Wasa'á lahá sa'yahá” is the proof for tashíhe-a'mál.

“Wa huwa mu’minun” proves tashíhe-’aqá’id. It necessitates tashíhe-’aqá’id.

Consequently, having tashíhe-’aqá’id and tashíhe-niyet he is striving to perform that deed, and in his tashíhe-a’mál there is evidence of all three, then Záte-Báří Ta’álá states: “These are the people whose deeds are qabúl:

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ۝

“These are the people whose striving is qabúl by Me!” When that striving is in accordance with tashíhe-’aqá’id, tashíhe-niyet and tashíhe-a’mál, why should it not be qabúl?

Such mu’minín are being given glad tidings. And when glad tidings have been announced, the heart and the temperament are open and the countenance is cheerful. Yes? Is my voice reaching you or not? The heart is open and the countenance is cheerful. The heart of the mu’mín should be open and his countenance should be cheerful, so why are they subdued?

### **To summarise and re-emphasise the reason for your presence here**

Proof from the Qur’án Sharíf has been presented to you. This is due to the fadhl of Záte-Báří Ta’álá, the barkat of my sheikh and the sincere niyet and muhabbat of those present here. Haqq Ta’álá has caused me to utter some thoughts to you. A humble plea has been submitted to you as a service. This is the reason why you honoured people have come here and ventured here.

Seeing that you have taken the initiative of venturing here, it should be with tashíhe-’aqá’id, tashíhe-niyet and tashíhe-a’mál, which go with striving of the highest standard. So, you have become mukallaf of striving to the highest degree. So, why is your striving not focused on ma’múr-bihá internally and externally? And why are you not striving to discard manhí-anhá? It appears that there is some fault with your tashíhe-’aqá’id. Because of this fault, there is a fault in your tashíhe-niyet and, therefore, there is no tashíh in the efforts put into your a’mál. This is clear evidence.

That is why you should be ashamed. Ask yourselves: “Why have I ventured here? Why am I not discarding that which needs to be discarded? Why am

I not striving to perform those acts that I am supposed to carry out? Why am I not feeling ashamed? Why is there no ghairat in me?" When this feeling of shame enters and ghairat enters then, with tashíhe-'aqá'id and tashíhe-niyet, the striving for tashíhe-a'mál will take place.

Therefore, why is there still the manifestation of contrary deeds emanating from the tip of the tongue and from the tip of the pen? Why are the writings in this notebook contrary to your mission? There should be purification of the tip of the tongue and purification of the tip of the pen as well. There should be no impurity, no contamination by sin. The life of a mu'min should be one of purity and not one contaminated by sin

Thus, such a mu'min's life will be uncontaminated. In other words, it will be cleansed, pure and elegant. So, why is there no joyfulness in the heart? Why is the heart not ablaze with lustre? This is what Rasúlulláh صلى الله عليه وسلم had requested of Alláh Ta'álá:

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ رِبْعَ قَلْبِي وَنُورَ بَصَرِي وَجَلَاءَ حُزْنِي  
وَذَهَابَ هَمِّي

*O Alláh! Make the Qur'áne-Azím the lustre of my heart, the radiance of my eyes, lightening of my grief and the removal of my concerns.*

It is apparent that when a person performs good deeds (a'mále-sálihah) and discards impious deeds (a'mále-fasád), according to the inducements and virtues extolled in the Qur'án Sharíf, his heart will flourish, causing lustre in the heart, radiance in the eyes, lightening of grief and the removal of concerns. His actions will be the means of all these goodness that Rasúlulláh صلى الله عليه وسلم has requested.

It becomes obvious that the revelation of the Qur'áne-Azím for a person with such ímán and for such a mu'min – what is it? It is happiness of heart, radiance of the eyes, lightening of grief and removal of worries. From here one can deduce that to be saved from grief, for the removal of worries, for the heart to be filled with cheer and for the eyes to shine with radiance – what are these dependent on? The answer is: the Kalám of Záte-Barí Ta'álá. This is tauhíd. When one is completely free of shierke-jalí and, on the whole, of shierke-khafí, one is a mo'ahhid, according to the teachings

of the final Nabí ﷺ. If one does not acknowledge Rasúlulláh ﷺ as the final messenger, then there is no tashíhe-'aqá'id. Then where can there be tashíhe-niyet and then how can there be tashíhe-a'mál?

Is the person then a reprobate or maqbúl?

### Summary of the majlis

My honourable hadharát! Having ventured here and having attended the majlis with great enthusiasm, the demands of tashíhe-'aqá'id, tashíhe-niyet and tashíhe-a'mál are that one makes a concerted effort to refrain from manhí-anhá completely and one strives to act on what is ma'múr-bihá. Be vigilant about these. One should refrain from writing questions daily in the notebook with the tip of the pen and one should refrain from asking questions daily with the tip of the tongue.

When Alláh Ta'álá has caused us to venture here, then we have to exert fully to stay in such a manner that we become the objects of being maqbúl in the Royal court of Rabbul-'Álamín. To be maqbúl in the Royal court is dependent on qabúl of one's deeds (a'mál) and qabúle-a'mál is dependent on tashíhe-'aqá'id, tashíhe-niyet and tashíhe-a'mál. Alláh Ta'álá has stated in regard to these:

فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ۝

*They are the ones whose striving is acceptable (to Alláh).*

### Du'á

May Alláh Ta'álá bless us with continuous and permanent taufíq to act on these principles with tashíhe-'aqá'id, tashíhe-niyet and tashíhe-a'mál together with utmost striving. Ámín.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz.



## MALFÚZ

**The fear of Alláh Ta'álá is a great instrument of protection**

The khauf (fear) of Alláh Ta'álá is such a quality that when this khauf is inculcated in a person, the person stops committing many evils.

Another name for khauf is taqwá. With both khauf and taqwá there is progress in one's ímán. Actually, as long as a person does not have khauf, he cannot attain ímán:

الْإِيمَانُ بَيْنَ الْخَوْفِ وَالرَّجَاءِ

*Ímán is suspended between fear and hope*

As long as there is khauf in a person, he will be able to save himself from harm because of the lack of purdah in women, whether they appear with exposed arms or exposed thighs. Therefore, close the eyes of your heart. Inshá-Alláh, one will be protected.



## BOOKLET NUMBER TWENTY TWO

Rajab 1432 – June 2011

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, solely with the fadhl of Alláh Ta'álá and the barkat of Hadhratjí رحمه الله عليه and the du'ás of well-wishers, this booklet, For Friends Booklet Number Twenty Two, is ready.

While translating this majlis, my psychiatry examination, way back when I was still at medical school, came to mind. At the year-end, after the written examination, we also had to pass an oral examination. I dreaded this oral examination as I was not clued up on psychiatry with its different schools of thought and approaches. Also, the examination was to be conducted by an external examiner, which meant that there was an unknown, unfamiliar specialist from outside to question us. When my turn came I braced myself

for the worst as I sat in front of the examiner. It so happened that he was also the head of the country's panel overlooking mental hospitals. To my utter surprise – and delight – he asked me none of the questions I had dreaded he would ask. Instead, he wanted to know why there were fewer Muslim (or Indian) patients in mental hospitals compared to other groups. What followed was more a discussion than an examination. (Alhamdulillah, I managed to pass the examination!)

The reason why this came to mind is that our Dín is such that it has built-in mechanisms to prevent mental illnesses. Of the many forces that come into play one important factor is the role that the sheikh of Tasawwuf plays in removing many phobias and other mental conditions, a fact well-recognised but not emphasised enough.

Mental problems appear to be on the increase in our present era. Anxiety states, panic states and other associated conditions are frequent occurrences. Post-traumatic stress has also become common. Not only are we faced with “natural” tragedies like ill health, deaths of close ones and natural disasters but tragedies arising from motor accidents and crime have also increased in leaps and bounds. All of these cause stress.

Thoughts – wasáwis – play an important role in producing stress. This majlis that is in your hands is a case in point on the role that a sheikh plays in helping us with certain problems of a mental nature. The advice given in this majlis has far-reaching effects beyond just the situations discussed.

It is important to remember that what the sheikh achieves can only be done if the muríd has proper faith and confidence in the sheikh – i'timád and i'tiqád. It follows that the muríd has to obey the advice and instructions given by the sheikh and he has to keep on informing his sheikh on his progress or lack of it.

Many sit in the sheik's majlis and feel that this is sufficient. This has its benefits but real progress is to be obtained by communicating regularly with one's sheikh and making him aware of one's condition.

May Alláh Ta'álá grant us all proper understanding and also the ability to act on the valuable advices contained in this majlis.

## Obituary

Reference had been made in some past issues that several of the majális that have been translated from tapes, have been done from majális recorded by brother Yusuf (Knobbs) Bulbulia (brother of marhúm Hashim Bulbulia) during his visits to Jalálábád.

It is with much sadness that readers need to be informed that brother Yusuf passed away on the 19th December 2010 in Johannesburg shortly after arriving from Cape Town. He was 65 years old.

Readers are requested to make du'á for his maghfirat.

Dr. I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on Saturday, the 5th Jamádu'l-Ukhrá 1409, corresponding to the 14th January 1989.]

### HARMS OF WASÁWIS AND THE REMEDY

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

If an individual is a muríd and his heart wanders in a certain direction on a ghair-ikhtiyárí (non-volitional) basis, but his mind deliberately follows in that direction – on a volitional, ikhtiyárí basis – the end result is vexation and difficulties (pareshání) . And he achieves nothing. At this time there is a great need for firmness (mazbútí).

If the individual has a weakness (of character) – he has a nervous temperament – then a fire, a blaze (not a major one, perhaps, but a minor one) arises within him. That is, he is now overcome with a burning anxiety. It is now very difficult to suppress it. And it is now necessary to oppose it with a great deal of firmness. He should on no account act in accordance with it. He should suppress it, no matter how much force is required. Never

act accordingly. Absolutely not. He should tackle the task of opposing it. Then, inshá-Alláh Ta'álá, his weak temperament will be reversed.

This is the method for its rectification. Yes, initially, it will be burdensome but this is its cure. This is the teaching for him. Now, in this age, these conditions appear rapidly to affect one. That is why it will be taxing in the beginning.

Yes, that individual who has a strong personality and his limbs and intestines are sturdy, will not be affected by such influences because he has an inner strength. This prevents the condition from developing and, if it has developed, he will repel it.

However, for the individual who has a weak constitution, weak limbs and intestines, he will be quickly affected. The affliction is very powerful. To repel the affliction requires a great deal of effort. But this strain has to be borne with steadfastness. Once this has been done a few times, the individual's temperament will become stabilised, inshá-Alláh Ta'álá, and the strain will cease.

To repeat: At that time a severe anxiety develops in him. Now, to suppress this anxiety is a tremendous strain on one who is weak mentally and weak constitutionally. However, act against it forcefully – not in accordance with its dictates but contrary to its dictates. By doing so, inshá-Alláh Ta'álá, the individual will develop stability and equilibrium.

It is necessary to avoid any situation causing worry and anxiety. Whenever a situation presents causing worry and anxiety, one should quickly move away from it.

*[At this point some lady apparently appeared (in full purdah) for some need of hers. Hadhrat's topic digressed at this point.]*

### **The wisdom behind women outnumbering men**

If a world-wide census is taken as to the numbers of men and women, will the number of women be more or that of men? I do not know. This is also a special field of study.

Whether the number of women will be more or that of men will be evident from this that Alláh Ta'álá has given men permission to marry four women if they are able to do so with fairness and justice (adl aur insáf). When this

permission has been given to marry four women, where will these (extra) women come from?

So, it is apparent that the number of women will be more. This conclusion is based on applying the first principles of logic. This is a deduction. Otherwise, where will they come from?

Alláh Ta'álá knows best.

If, for argument's sake, there are one hundred men and there are four hundred women, then each man could marry four women. However, a condition has been laid down for this:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَمْنَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ  
وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ۚ

*And if you fear that you shall not be able to deal justly with the orphans, then marry women who seem good to you, two or three, or four; And if you fear that you cannot do justice (to so many), then one only, or (the captives) that your right hands possess (slave girls). In this way it is more likely that you will not be unjust. (S.4.3.)*

If you are unable to deal justly, then only one for one. Not even two. Four is even more far-fetched. Now, to live with fairness and justice – is it an easy task? No. It is very difficult!

Fairness and justice were not compulsory on Rasúlulláh صلى الله عليه وسلم when it came to his pious wives. Despite this, Rasúlulláh صلى الله عليه وسلم observed strict justice.

### **The reason for mustahabát (optional 'ibádát)**

One can understand that Alláh Ta'álá has kept mustahabát with the fará'idh and wájibát of the Shar'at. One has an option here. Together with the necessities, some aspects have been kept as mustahabát (meritorious) and mustahsanát (commendable). One has a choice. Why is that? The reason is that entry into Jannat is not dependent on these but they are there to attain elevated ranks.

The statement of Alláh Ta'álá is:

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا

*And for all there will be (assigned) ranks according to what they do.*  
(S.46.19.)

Just as there are those who desire to progress to higher levels in worldly matters, one should also have a desire to progress to higher levels in matters of the ákhirat.

Take worldly ranks: a lowly ranked civil servant is very punctual. He carries out his duties in a good and systematic manner, with fairness and justice. His superior is happy with him and he gets promoted. He keeps on progressing till he becomes head of the regional office and then progresses to become head at the main office.

Another example: an ordinary policeman starts off as a constable, progresses to become an inspector and then goes on to become the superintendent. So, due to outstanding performance, the individual progresses higher and higher in official ranks. This should be our efforts as far as the ákhirat is concerned. If this was not possible, why is it said:

وَلِكُلِّ دَرَجَاتٌ مِّمَّا عَمِلُوا ۖ

*And for all there will be (assigned) ranks according to what they do.*  
(S.46.19.)

This is the very meaning of the verse that every individual will attain ranks according to his a'mál. Entry into Jannat is dependent on ímán and elevated stages are dependent on taqwá

There is a certain áyet in the Qur'án Sharíf. Is there a hafiz over here? Nobody is speaking.

[A háfiz present recited the relevant áyet.]

Very well. What is the áyet? It is the following:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ۖ

*They used to sleep only a little of the night. (S.51.17.)*

Alláh Ta'álá is saying that among My bondsmen there are also those who sleep very little at night and when dawn approaches they then repent abundantly.

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۖ

*And before the dawning of each day, they would seek forgiveness; (S.51.18.)*

When dawn approaches they repent in abundance. The major part was spent in 'ibádat – they separated their sides from places of comfort. This appears in Surah Alif-Lám-Mim Sajdah. The áyet is:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

*Their sides are separated from their beds whilst they call their Rabb out of fear and hope. (S32.16.)*

In another párá, possibly in the twenty-sixth, it is stated that the major part of the night is spent in 'ibádat and they sleep very little. Despite this, as the dawn approaches, they make istighfár. See, a principle has been enunciated, because a kitáb of law has principles and hardly any secondary details. Yes, a few such details may be found. We now need to see its application. One principle has been laid down.

### **The whisperings of Shaitán**

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ

*Evil whispering is only from Shaitán.*

Why?

لِيَحْزَنَ الَّذِينَ آمَنُوا

*That he may cause grief to those who believe; (S.58.10.)*

In order to create distress and suffering such and such thoughts are instilled in the hearts. I am not saying anything. These are basic principles.

Now, the task of applying them is not for everybody. Whatever occupation a person is involved in, he has the experience. Those who are mashá'ikh is the field of fiqah, they will have experience on fiqhí details. They have expertise and insight in the field of fiqh. As ahqar mentioned previously, that person who is running a medical practice where people with various illnesses consult him and most of them recover, he will have experience and expertise in physical illnesses.

### **The role of the sheikh**

Similar is the case of the sheikh dealing with batiní illnesses. People with various illnesses come to him and the majority are cured. For example: Before turning to the sheikh for self-rectification – before making rujú’ to him – what were his worldly cravings? What was the state of his greed and avarice? How much was he drawn towards making progress materially? What was the level of his innate anger? From the aspect of his actions, to what extent was he involved in worthless activities, in seeking glamour and in sins? What was his lifestyle like at home, his harshness and cruelty? What was the form of his disputing with outsiders? To what extent did he burn in jealousy at seeing the worldly progress of others? Etc., etc.

Now, since the seeker has stood up with correct sincerity, those qualities that were in him have been removed and an indifference to materialism is entering his heart. And this is the objective.

### **The reality of zuhd (abstinence)**

The objective is that there should be disaffection from materialism – that is zuhd. Even if he is a king in his external state, his heart is in a state of zuhd as far as materialism is concerned. There should be a continuous process of disaffection. This is the objective.

It is not that no worldly item is possessed or saved. This is no kamál – there is no great achievement in that. The kamál is that he has these items but they have no place in his heart. This is the meaning of zuhd. The real (or original) sunnat of zuhd is this.

### **The objective is to be tárikud-dunyá and not matrú kud-dunyá**

We thus have two conditions: One is “tárikud-dunyá” and the other is “matrú kud-dunyá”.

Basically, one has to be a “tárikud-dunyá” and not a “matrú kud-dunyá”.

A “tárikud-dunyá”: A person whose heart has distanced itself from items that are labelled as “worldly”, but which, in actual fact, are not “worldly”.

A “matrú kud-dunyá”: A person who has nothing. When he does not possess anything then from what does he distance himself from? He has

nothing to distance himself from.

A “tárikud-dunyá”, on the other hand has easy access to material items but he attaches no value to these in his heart. The normal means that exist to attain an item he utilises, because the order is to utilise these means, but his gaze and his heartfelt faith and confidence are on Alláh Ta’álá. And this is the Sunnah method.

As was read in yesterday’s sermon of Hadhratwálá رحمه الله عليه that if – Alláh forbid – some material loss occurs, he does not sit down with grief; he does not involve himself in its preoccupation; he does not let his mind delve into this and that; he does not allow his temperament to brood over it and descend into grief. In fact, he is unconcerned. He has suffered a financial loss but he has not sat down aggrieved. It is not so that he had certain hopes and now he is overcome with hopelessness.

### **Perfection in ‘abdiyet (bondsmanship)**

From this it comes out that he does not boast about this. In the same way he does not boast about his staying awake at night in ‘ibádat. However, he remembers and pictures to himself his shortcomings.

From here we can deduce that one should make istighfár after ‘ibádat even. Then – may Alláh Ta’álá save! May Alláh Ta’álá save us! – after having committed evil, why should one not make taubah? Having committed a sin why should one not be repentant and make taubah?

Therefore, he makes istighfár.

Alláh Ta’álá says: “Just see how good are My bondsmen – to what degree of ‘abdiyet are they not exhibiting – that they involve themselves in so much ‘ibádat and then they still make istighfár. How great is this ‘abdiyet not! This is ‘abdiyet-kámilah – perfection in exhibiting bondsmanship. Their gaze is not on their own efforts. They show gratitude for the taufíq to perform deeds. Their gaze is on their shortcomings. They then make istighfár. There is no arrogance by them gazing on their ‘ibádat and piety. However, they display humility. How good bondsmen are they not!”

One person wrote to Hadhratwálá رحمه الله عليه in connection with his ‘ibádat: “I cannot achieve perfection in ‘abdiyet.” Hadhratwálá رحمه الله عليه wrote back: “The day that you consider that you have achieved perfection in your

'abdiyet, that is the day of your 'mátim'!"

Do you know what mátim is? This is the crying and lamenting that commences when somebody passes away.

So, the day that one considers one's 'ibádat to have reached perfection, that is the day of "mátim". What an amazing statement he made! In other words, that is the day for crying tears. A very true statement.

Hadhratwálá رحمه الله عليه did not write: "What is the elevated degree of Alláh Ta'álá's grandeur and majesty, and what is the level of your 'ibádat that you have considered your 'ibádat commensurate with His status?" He merely wrote back: "That is the day of 'mátim'".

From here it can be understood that one should be busy with work. That is all. Shift your gaze away from considering it to be perfection. Otherwise Shaitán will appear. Shaitán will present himself in order to make you weep – for no reason at all, merely out of mischief – in order to remove any cheerfulness, to make the soul dispirited. Shaitán will come to demoralise you.

### **The sálík should display joy and enthusiasm**

Yesterday Hadhratwálá رحمه الله عليه mentioned in his lecture that the sálík should display happiness. Upon this, ahqar repeatedly placed tremendous stress on it that when the sálík executes the orders (of the Shar'at), taking special care to do so to the best of his abilities, harbouring in his heart its honourable status, it is necessary for him to be joyful. There should be no laziness. In other words, his temperament should be open all the time. This is necessary. Anything that brings about a decrease in his enthusiasm should be avoided and removed as quickly as possible. Otherwise Shaitán will appear.

This is the reason why wasáwis (thoughts instilled by Shaitán) trouble such persons (sálikín) to a greater extent. This is the problem. Ordinary people are not troubled as much.

The concerns of the general populace revolve around counting: two and two rupees equal to four, and three and three rupees equal to six. Where are goods obtainable cheaply and where are they expensive? Buy from the cheaper source and sell at the expensive outlet. So, the question about the

state of their minds does not arise. Their minds are set there.

Wasáwis come to the person who has placed importance on the Dín, to those who are pursuing Dín with dedication. The robber of ímán comes to such persons.

### **The remedy for wasáwis**

That is why Alláh Ta'álá has shown the remedy for these thoughts, that one should ignore them completely; one should be completely unconcerned, completely thoughtless and not incline at all, to the extent that such thoughts become non-existent. As far as possible live like that.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

Such thoughts keep on coming from Shaitán to bring grief to the mu'min. So, O Muslims! Do not give a thought to such thoughts. Keep in mind Haqq Ta'álá's remedy. From where does the sheikh write from? He writes from there, because the gaze of the sheikh is on Him. The mudarris does not have this vision.

A very beautiful sentence was uttered yesterday: "For something to occur in conformity with your hopes, this is in conformity with your temperament. For it not to occur in conformity with your hopes, this will be in conformity with Bárí Ta'álá's temperament."

What an excellent sentence! When you give preference to the wishes of Alláh Ta'álá it is in conformity with your affairs, as this is in accordance with the wishes of Záte-Haqq. From your side you should be in conformity with Záte-Haqq.

When this concept has become grounded then, upon the loss of wealth and so forth – which are part and parcel of insán's necessities – where will there be despondency and grief? Yes, such thoughts may come but they will not be entertained. Will he wilfully bring them on? No. Will he expand them? No. However, he will crush them. This is haqqe-abdiyet bi-haqqe-ma'búdiyet (the rights of bondsmanship in relation to the rights of the Master).

### Sabr is also 'ibádat

This is exhibiting sabr, because sabr is also an act of esoteric worship – it is an act of 'ibádat of the bátin. Alláh Ta'álá desired that such an event should occur causing him grief, as is demanded by him being human, and he made use of sabr. To make sabr is to be in conformity with Alláh Ta'álá and not to make sabr is to be discordant.

So, sabr is 'ibádat. That is why to deliberately ponder and bring to mind grief and to expand it, is contrary to sabr. Where can this be in conformity with Alláh Ta'álá's wishes? So, to be desirous of being in conformity with one's own desires and to remain thus is contrary to 'abdiyet. So, to be regular with pious deeds (a'mále-sálihah) and to maintain a state of hopefulness, is the condition of best of deeds (khairul-amal):

وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ۝

*And the good deeds which are lasting are better in your Rabb's sight for reward, and better for the end result. (S.19.76.)*

This “báqi-yátus sálihát” is khair (goodness) in the eyes of your Rabb. Also, to be hopeful is khair. With khairul-amal (good/ pious deeds) and khairul-'umíd (good/ optimistic hopes) one should have positive expectations. It cannot happen to the contrary. This is a promise. However, that there should only be goodness and no harms at all from the worldly point of view, this is not promised. The reason is that, if no difficulties presented themselves, how could the 'ibádat of sabr and other qualities be practised? This has also been kept in place.

### The cause of grief: ghair-ikhtiyári wasáwis & dreams

So, ghair-ikhtiyári thoughts and ghair-ikhtiyári wasáwis cause grief. This is what is being discussed. However, to deliberately set one's mind in pursuit of these thoughts is contrary to 'abdiyet, contrary to being an 'abd and contrary to 'ibádat.

One should intentionally direct one's mind towards the ridhá' (pleasure) of Záte-Bárí-Ta'álá. But you have directed your mind opposite to ridhá'. You have flung it into worry.

It cannot happen that ghair-ikhtiyárí wasáwis do not arise at all. They are attached and closely linked to you. More or less everybody will have them. However, the dignified and gracious attitude of 'abdiyet is that no attention is paid to them. Deliberately directing one's attention – what is termed “qasdí-fikrí-soch” – is not done.

### **When seeing fearful dreams**

Included in the category of thoughts and wasáwis coming on a ghair-ikhtiyárí basis, are the seeing of dreams. Dreams come on a ghair-ikhtiyárí basis and cannot cause harm in any way. They are no cause for anxiety. Alláh Ta'álá is consoling us, teaching us and giving us the remedy that there is no harm in them, neither worldly nor as far as the ákhirat is concerned.

Worldly harm may be in connection with ján (life/ health), mál (wealth) or ábrú (honour). So, can dreams cause any harm to one's health, one's wealth or one's honour? Therefore, why be grieved (by dreams) when your eyes open? So, be without concern. Rather, lightly spit thrice to the side in the direction of the side of the body that your eyes opened on and recite “Lá-howla...” thrice, turn on the other side and do the same thrice. This is the antidote for Shaitání dreams. Now remain unconcerned. Why are you grieving? Has the dream caused any physical harm, any material loss or any dishonour?

There is also no harm as far as the ákhirat is concerned. The reason is that your actions and efforts played no part in bringing on these wasáwis and ghair-ikhtiyárí dreams. So, there can be no harmful consequences in the ákhirat. The reason is that there is no sin committed: harm in the ákhirat comes from sinning. Whereas, this is not committing a sin – there is no part played by one's volitional deeds (ikhtiyárí amal). So, why is there grief?

Therefore, Alláh Ta'álá has shown that Shaitán will try to cause mu'mins to grieve by instilling a diversity of thoughts. Alláh Ta'álá is saying: “O Muslims! Do not direct your thoughts thither. There will be no accounting, no questioning from My side. To the contrary, I am happier even to a greater extent that what a good mu'min he is that, despite such thoughts and wasáwis coming from Shaitán, he is unconcerned. Neither is there

any weakness from the aspect of his 'aqá'id nor is there any indolence in his deeds. What a solid mu'min is he that he is performing his ma'múlát (schedule of daily 'ibádat) punctually and he is firmly grounded in his 'aqá'ide-ímáníyah. What an excellent mu'min is he, that this shows the elevated stage of the perfection of his ímán!"

### **The condition of some sahábah** رضى الله تعالى عنهم

This was the preamble of the Hadíth Sharíf: When some sahábah رضى الله تعالى عنهم related to Rasúlulláh صلى الله عليه وسلم the state of being bombarded by wasáwis, that such-and such wasáwis came to them, that it would be better that they were burnt into charcoal... You must have studied the Hadíth Sharíf.

So, how severe must the wasáwis have been that they were so alarmed as to consider it to better that they become burnt to charcoal. So, Rasúlulláh صلى الله عليه وسلم reassured them: "This is open evidence of your ímán. You are grieved; I am happy! So, you be happy with my happiness, because Shaitán's happiness lies in seeing you dejected; whereas my happiness lies in seeing you cheerful and happy. So, do you prefer to be happy with my happiness or do you prefer to be happy with Shaitán's happiness?"

What reply will a mu'min give? He will say: "I am happy with your happiness." So, it is as if Rasúlulláh صلى الله عليه وسلم is saying: "If you are happy with my happiness then I am asking: will there be grief after that? Not at all!" So much so, thereafter they had no complaints of any kind. Thoughts must have come to them subsequently, small or big, of one kind or another, but nobody had any complaints thereafter.

### **Importance of i'timád and i'tiqád**

This is i'timád (trust and confidence) and this is i'tiqád (faith) in one's patron. Based on this i'timád and i'tiqád, they were cured for the rest of their lives. They became extremely happy and grief departed.

It was not a case where anxieties, wasáwis and dreams are related on a daily basis and then turning in misery to these thoughts. What i'timád and i'tiqád has he that he sits nursing such thoughts?

### **Qissah: the maqám of tawakkul**

That is why Hadhrat Shiblí رحمه الله عليه asked one durwesh: “Which particular stage (maqám) are you striving for nowadays?” This incident was related to us by Hadhratwálá رحمه الله عليه. The durwesh replied: “The maqám of tawakkul (reliance on Alláh Ta’álá).” Hadhrat Shiblí رحمه الله عليه then said: “Oho! Up to now you are still concerned about food and drink?”

In actual fact, tawakkul is a very elevated maqám. However, there is another stage much higher than that.

So, despite being shown the remedy, he is still occupied with altercations concerning thoughts, wasáwis and dreams. He continuously complains about these. If one speaks, now to whom must one speak? Out of shame he does not mention that he had written to his sheikh and his sheikh had replied in this manner and had shown this remedy. How must he write now? Nevertheless, he is still grieving.

So, it is apparent that he has no i’timád on his sheikh. He follows his own thoughts and opinions. He is his own devotee.

### **The importance of the sheikh’s teachings**

Were the statements of Rasúlulláh صلى الله عليه وسلم merely to console or were they the final say and permanent remedy?

In a similar manner, does the sheikh merely try to console the heart by utilising this methodology? If this is his belief (that the sheikh spoke merely to console him) then this difficulty is the result of it.

When the sálik is directed towards performing pious deeds and abstaining from evil, with the emphasis on the importance of observing the záhírí and bátíní laws, it is done with the object of safeguarding his heart from matters that are ghair-ikhtiyárí all the time. He should himself stay away from such actions that cause anxiety. If external events cause anxiety then he should keep his temperament clear of these. He should not incline towards them.

If, incidentally, these thoughts are forceful, they should be repelled. Do not worry about the energy needed but utilise a greater force to put an end to the force. Use a greater force to repel what is causing tumult and anxiety.

However, one who has weakness in his temperament, weakness of his

limbs, weakness of his insides and body and weakness of his mind, he should not repel that which is causing tumult and anxiety with force – he should merely ignore it. The reason is that any attempt to repel thoughts is also inclining towards them.

Perhaps you have not understood the point, so, listen again: To attempt to repel is also to incline towards. And the advice given above is to remain aloof. Therefore, no attention is paid at all.

If you do incline you will have regrets. You are being swerved away from regrets. The instruction is being given: Be involved in work, in duties. “Zálíka saríul ímán” – this is clear evidence of ímán. Be involved in work, in duties.

Such thoughts from Shaitán assail sálíks in abundance. At times these are very forceful. There are many such incidents.

### **A qissah concerning an ’álim acting on his dream**

An excellent ’álim and a good orator was bai’at to Hadhratwálá رحمه الله عليه. After the demise of Hadhratwálá رحمه الله عليه he came here. He had previously been in correspondence with me. He stayed at the Muniwálí Masjid, where the Kashmírí students now stay. There were no students there in those days. Those who stayed here resided in the madrasah.

He was a zákir-shághil person . He was also an orator and a good one. One day, after the Fajr namáz he came to see me. I was living upstairs. He knocked on the door. When I opened the upstairs door I saw that it was this molvísáhib.

I enquired: “What is the problem?” He replied: “I saw a dream last night. It has frightened me. So, I have come to take permission to go home.” I said: “Molvísáhib, what are you saying? Such an insignificant event and such a major effect! Just because of a dream!” He said: “The dream was of such a nature.” I said: “Oho! What was this dream that affected you to such a great degree?” He explained: “The dream is this that I saw my neighbour, who is a very evil person, had abducted my wife.” I said: “Molvísáhib, how can you say such a thing?” He said: “No really! My wife is very beautiful and she has big, beautiful eyes. Very beautiful, with beautiful big eyes! And my neighbour is a very wicked man.” I said: “Very well. Khudá hafiz.”

It is also always my habit that, after mentioning something once or twice and the person does not accept, then it is: “Very well. Khudá hafiz”.

The molvísáhib departed. He was a very sincere and fair-minded ’álim. After all, he was involved in zikr and shaghl. From his home he wrote a very remorseful letter: “When I reached home I found my wife very happy and cheerful. There was absolutely no cause for any alarm. I feel very regretful that I paid no heed to your explanation and admonition. I seek your forgiveness. I made a mistake.”

So you can see how Shaitán intervened. By not having i’timád and i’tiqád on one’s senior Shaitán’s heart was made happy and Rahmán’s displeasure was incurred.

Sálikín have been told only this one incident. Sálikín experience such incidents in abundance: The student suddenly remembers his home; he sees a dream; his thoughts wander to his family; he thinks of his mother or his sister. Now anxiety sets in – his tabiyet is be-chen. To combat this condition is extremely difficult. Result: he wants to take leave and go home. He makes up various stories. Trying to explain to him he still does not want to understand.

So, whoever is involved in Díní work and at whatever level he is involved in ta’lím and tarbiyet, Shaitán will assail him.

### **Shaitán’s ploy is to divert from a greater task to a lesser one**

Shaitán will divert a person from a greater Díní task to a lesser task, the task still being Díní. The reason is that the person will not pay any attention to worldly tasks for he has become very firm. Therefore, Shaitán will direct him to a Díní task.

Are you listening?

He is directed to a lesser Díní task. He will reason that this is also Díní work. So, he discards the greater Díní task and gets involved in the lesser one. Now, at such a time to differentiate whether this is a lesser or greater Díní task is very difficult. Yes, if he has spent a considerable time with a muhaqqiq and he has listened with great attention, having proper i’timád and i’tiqád in him, he may be able to differentiate somewhat. Otherwise it is very difficult.

### **A qissah about a buzurg's repeated urge to go for jihád**

Hadhratwálá رحمه الله عليه explained:

Jihád was in progress. This person had the urge, time and again, to go and participate in jihád. He became gravely concerned: Why this repeated insistence on going in jihád?

A sincere concern (fikre-sahíh) will guide a tálibe-sádiq (a sincere seeker/ one travelling along the path of Tasawwuf). Do you understand? To repeat: From the side of Alláh Ta'álá guidance comes to one who is a tálibe-sádiq and who has a sincere concern.

So, when this tálibe-sádiq utilised this sincere concern and pondered over it, he caught up! He addressed his nafs, from where the urge was emanating: "I have caught up! I am fighting you daily – jihád against you is for twenty-fours daily. You have become frustrated at this, so you are encouraging me towards that jihád which is not in the category of nafíre-ám . What I am involved in is also jihád. Your vain desires, your lusts, your desires for super-luxuries, your unlawful relationships are relinquished and uprooted. So, continuously I am waging jihád against you. The sword of 'Lá' , sharpened on both sides, is being slashed on you twenty-four hours daily. Wanting to escape this, you are suggesting I participate in that jihád. You wretched fellow! I will not go! You are stopping me from a greater 'ibádat and you want to take me towards a lesser 'ibádat."

This was related by Hadhratwálá رحمه الله عليه.

### **Differentiating between good and evil**

To continue: Shaitán approaches the tálibe-ilm and the tálibe-tarbiyet frequently. He diverts from a greater 'ibádat to a lesser 'ibádat. To be able to differentiate in this melee, in this mix-up, is not the work of everybody. Take the opinion of one on whom you have i'timád and i'tiqád. It can happen that, occasionally, his opinion may be wrong. Some people may show one feature externally and may show another internally. Some may exhibit extreme evil externally but their internal condition may be extremely good.

### **Dreams and their interpretation can be very tricky**

Similarly, sometimes a dream may indicate something very good but its internal meaning may indicate evil. Now, how can one pay any attention to dreams?

One person sees a dream in which his clothes are soiled with his faeces. The dream appears to be a foreboding of great evil but, in its interpretation, in its bātin, it brings good news. Seeing himself covered in impurity it seems that he is in anticipation of some wealth. It is possible that he will receive some wealth from some place:

“Ad-dunyá jífah” – In its substance dunyá is filthy, impure, covered with impurities. It is possible that he will attain greater wealth. So, what did the zāhir indicate and what did the bātin indicate?

Let me mention another dream. Hadhratwálá رحمه الله عليه related this. Its interpretation has also been published.

In the time of Hadhrat Sháh Abdul-Azíz رحمه الله عليه a person came to him and commenced to relate to him the dream he had: “I saw Rasúlulláh صلى الله عليه وسلم in my dream last night. He came to visit me at my humble home. He was dressed in royal clothing...” Hadhrat Sháh Abdul-Azíz رحمه الله عليه exclaimed: “Go quickly! Go home and quickly empty your house. It is about to collapse!”

Just see: Rasúlulláh صلى الله عليه وسلم is paying a visit and the interpretation is that of ruination and destruction. The house was about to collapse. He was told to go quickly. He had i’timád and i’tiqád. He left. He quickly started evacuating the house, taking out his wife, children, goods and so forth. When he had done so the roof fell in and the house collapsed!

Hadhratwálá رحمه الله عليه narrated that somebody enquired from Hadhrat Sháh Abdul-Azíz رحمه الله عليه: “Hadhrat, how did you manage to interpret that Rasúlulláh صلى الله عليه وسلم coming to visit and you said what you said?” Sháh Sāhib replied: “Yes. My mind immediately focused on that áyet of the Qur’án Sharíf:

إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ

*When kings enter a town, they ruin it and humiliate its honourable people.*

(S.27.34.)

“When kings conquer a territory, after entering the city, they commence to destroy the place. They do this to show their force, their might, their power, their firmness, in order to establish a following. They start destroying. He had said that Rasúlulláh ﷺ appeared in royal clothing. So, I gave this interpretation that appears in the Qur’án Sharíf, that this is the habit of kings after conquering.”

So you see: The dream was a good dream but the interpretation foretold something else.

Another dream: Another person had a dream that he was copulating with his mother. He even needed to make ghusl when he woke up. On the surface this dream is horrendous, that he is copulating with his own mother! However, the interpretation is good: He will develop ’abdiyet and fanáyét in him.

“Mother” in this instance refers to the ground, the earth. Without any concern for people, he is tossing himself in the earth. As one should toss around in the earth, he is doing just that, without any concern of what people would say. This insane person is rolling in the sand. He is squashing himself into the earth.

So: “mother” refers to the earth and “copulating” refers to squashing himself.

Do you see the outward horror of the dream? This person must have become terrified. He must have questioned himself as to whether he still had ímán or not the way he had conducted himself with his mother.

### **The mind and heart are being invited to sukún**

The above dreams have been related for clarification. The opinions and statements of the buzurgs: what were their deeds and actions? What does the Qur’án Sharíf state? In which direction is the Kalám of Alláh Ta’álá directing our attention? It is to clear the minds of those who are occupied with the work of Dín with due concentration and importance. It is to remove mental turmoil. It is to put an end to the disarray of thoughts afflicting them.

The mind and heart are being invited to sukún (peace and tranquillity). With muhabbat Záte-Bá-rí-Ta’álá is giving ta’lím to His own on how to keep

oneself with basháshat (cheer and happiness).

That person who is proceeding diligently, with sincerity, in accordance with the instructions and orders of Haqq Ta'álá, has he become Alláh Ta'álá's or not?

When someone belongs to you, would you wish to keep your own kin cheerful or sad, worried or free of worries, grieved or happy? Would you wish to keep the person and see the person cheerful or depressed and burdened?

If this is your situation that you wish to see your own kin happy, cheerful, free of worries, then Záte-Bá-rí-Ta'álá is giving ta'lím to His own. Rasúlulláh صلى الله عليه وسلم is giving instructions that he wishes to keep such a person happy and to see such a person cheerful. The name given to such persons is "sálikín".

Therefore, these sálikín should keep their minds and their hearts instilled with freshness, with cheer, with peace and tranquillity. Any such undertakings which causes a diminishing of this cheer or causes undue worry, the processes leading to them should be avoided. The processes should be shunned. Should these present themselves on a ghair-ikhtiyá-rí basis, one should pay no attention to them. This is its methodology.

Even if the ghair-ikhtiyá-rí event presents itself and creates anxiety and worry in you then too do not incline towards this. Pay no attention to it even if you have to force yourself. Combat that force with your own force.

What are your thoughts on this?

When you pit your force against that force then that force will diminish. Otherwise that molehill will become a mountain. However, if you combat that force with your own force, the mountain will be reduced to a molehill.

"Zálíka saríhul ímán" – that is clear proof of your ímán.

What a mountain that was that was burnt down and became what? Turned into ashes! What a mighty mountain that was that was reduced to a molehill!

You now have a choice: You can make the mountain into a molehill or you can make the molehill into a mountain. Your murabbí haqíqí (spiritual

guide) is advising you on the former – your wish is your own choice. What I am saying is that:

إِنَّمَا التَّجْوِي مِنْ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

It is up to you. You may nurture grief; lie immersed in grief. I am saying – your murabbí-haqíqí is saying: “Not at all!” This is what I am saying. This is a remedy for one’s whole life, is it not?

Whether staying here or whether it is when you reach home; in seclusion or amongst people; staying with your sheikh or staying at a distance from him; in domestic ghair-ikhtiyárí affairs as well as Díní ghair-ikhtiyárí affairs – in all situations this is a remedy.

Before marriage the mother saw the potential wife: her complexion was fair and pink and she thought her to be a likeable match for his son. Now, how did she know whether she had an abusive tongue or not or whether she had a bad character? Yes, she is chaste and pure. However, a tongue that is abusive, a raging temperament and stubbornness of habits? How did the mother know she would be like that?

This is just an illustration put in front of you.

They got married. Initially, she is waited upon and has no duties. After a while she has to manage various tasks – she has to perform household duties and she also has to interact with others. She is now seen to be very abusive. May Alláh protect all! It turns out that she is extremely obstinate.

For him is this ghair-ikhtiyárí or ikhtiyárí? It is ghair-ikhtiyárí. Little did he command her to be abusive or stubborn. This is ghair-ikhtiyárí.

### **The position of the tafsír of Abdullah Ibn Abbás رضى الله تعالى عنهم**

Hadhrat Abdullah Ibn Abbás رضى الله تعالى عنهم holds an important and pre-eminent position in the field of tafsír of the Qur’án Sharíf, so much so that his tafsír is given preference over that of others. In relation to the tafsír of the following:

وَلِلرَّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۖ

*And men are a degree above them (women). (S.2.228.)*

He states that the statement of Alláh Ta'álá that men have a status above that of women, entails a very superior status, a very elevated status. He states further that if this is the case then men, meaning husbands, should have forbearance when anything occurs against their temperaments. They should have tolerance and exercise sabr when confronted by issues contrary to their temperaments. They should have forbearance so that they can exercise tolerance and sabr.

That person who is a true sheikh, one who is experienced, keeps all these in mind.

One person, a student in taríqat, wrote to Hadhratwálá رحمه الله عليه, “My wife is so abusive that she keeps on saying horrible things. What should I do?” Hadhratwálá رحمه الله عليه wrote back: “From your side you should deal with her with justice (adl); and on her injustice (be-adl) you should make sabr.”

Is the subject closed or not closed?

If you also react as she has behaved what question is there of you having a higher status? She has behaved like a woman and you have also behaved like a woman. When your status is higher then there should be only adl (justice) from your side and, on her be-adl (injustice) you should make sabr.

This offensive behaviour from the wife, is this not ghair-ikhtiyárí? The discussion today has centred around “ghair-ikhtiyárí”.

Now, if somebody were to ask: “For how long must I adopt this attitude?” The answer is: “Lifelong. Till the last breath!”

### **This talk is directed to the tálibe-sádiq**

These remarks are directed at the tálibe-sádiq – that person who is sincere in cleansing his character (tazkiyah), who is sincere in his self-rectification (isláh). The dunyádár – the worldly person – is not being addressed. This talk is directed at the tálibe-sádiq, one seeking his self-rectification, one who is sincere in his quest for his isláh.

To continue: Examples of ghair-ikhtiyárí situations arise in the home to a much greater extent than outside. These may proceed from the children and from the mother and father, and a great deal from the wife. They arise very little outside but much more within the household. These are

all ghair-ikhtiyárí. So, in matters that are ghair-ikhtiyárí work should be taken from sabr and forbearance. No step must be taken that is contrary to the Sharí'at – either verbally or physically. My talk is directed to the tálibe-sádiq.

### **A qissah of how harmony came to a home**

Let me relate something: A young man, a husband, wrote to me: “My wife is very abusive. At times she uses extremely harsh language. Mostly I just listen. Sometimes I also tell her off.” Men from cultured families are like that.

“One day she was telling me off. I stood and listened silently. I then went outside. After a while I returned. She was busy doing her work. I went close to her, placed my hand on her head, lightly tapped her on her waist and, smilingly, with warmth and love, said, ‘Darling wife! Subhánalláh! What you told me just now was so eloquent! It sounded so beautiful! I have come to listen to it again. I was absolutely thrilled! What were you saying? Just repeat everything.’ She started laughing. Hadhrat, that happened a long time ago. We have not had a serious argument since! Both our lives are now full of joy and pleasure!”

One has to change oneself. In order to change a situation one has to first change oneself.

Matters ghair-ikhtiyárí present themselves countless times from morning to night. This ta’lím is for everybody. However, it is specifically for the tálibe-ilm who is involved in studying the Dín with sincerity. It is for the tálibe-tarbiyet who is sincere in his quest. It is specifically for them. It is necessary for them to be cheerful all the time. There is a need for inshirah . It is necessary for the temperament to be happy and cheerful at all times so that he may proceed towards Alláh Ta’álá bowing, drawn towards Him. His ma’múlát should be completed with cheerfulness.

This is why Alláh Ta’álá is making such bondsmen of His as persons without worry. He is washing away their grief. He is extending an invitation for them to live with cheer. He is calling them towards a life of joy. He is instructing them to live blissfully. Remember that:

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا

*Evil whispering is only from Shaitán that he may cause grief to those who believe. (S.58.10.)*

Therefore, do not ever concern yourself about it – never ever. Alláh Ta’álá is saying: “My happiness is in this. So, if My happiness is in it, your happiness should also be in it. It is wrong to be dejected.” The grief has turned into cheer and happiness. This is the invitation that Alláh Ta’álá is extending. And who does not accept the invitation of One who is great? Záte-Bá-rí-Ta’álá is extending an invitation to His own. And every mu’min belongs to Alláh Ta’álá. The status of every mu’min is different.

The statement made is: “Yahzunal-lazína ámanú”. The word is “ámanú” and not “attaqú”. That is, the statement applies to those who believe and is not restricted to those who have taqwá. For those among the believers who have taqwá – a special degree of taqwá – they are in need even more so. This was the theme and this áyet came to mind.

### **The noble and dignified status of a kámil mu’min**

Just see how good some bondsmen of Alláh Ta’álá are: they sleep very little at night. Alláh Ta’álá is saying: “There are such bondsmen of Mine who sleep only a small portion of the night.” This is an áyet which did not come to mind fully up to now.

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

*They used to sleep only a little of the night. (S.51.17.)*

“What (splendid) bondsmen are there of mine that they sleep very little at night and when dawn approaches:

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

*And before the dawning of each day, they would seek forgiveness; (S.51.18.)*

“They stay awake in such a way (in ‘ibádat) and, when dawn approaches, they display their ‘abdiyet. They do not boast that they stayed awake so long during the night, that they were busy with such and such ‘ibádat, that they have attained an elevated status of ‘ibádat and level of qabúliyet.

They do not do this but they preserve My majestic status of One worthy of worship and they display their status of 'abdiyet. The greater portion of the night is spent in 'ibádat and they repent as dawn approaches. They display 'abdiyet and do not boast."

We can deduce that irrespective of how much 'ibádat is performed, with sincerity and truthfulness (ikhlás and sidq), there should be no conceit. One should only display humility and humbleness.

### **The basis of entering Jannat at the first instance**

Now, what has been mentioned above concerning those who are mu'min muttaqí, who stay awake in 'ibádat at night and repent as dawn approaches, that they will enter Jannat – their permanent stay (dukhúle-khulúd) in Jannat is not dependent on this action.

In order to be eligible to enter Jannat permanently at the first instance (awwale-wehle) is dependent on ímán and to continuously carry out wájib injunctions of the Sharí'at. To enter permanently into Jannat at the first instance – at the moment of death – entails carrying out continuously the essentials of the Sharí'at (mámúriyet) and abstaining from what is forbidden (minhiyát). This is the means for permanent entry into Jannat immediately on dying.

When a person passes away merely with ímán (nafse-ímán) he will also enter Jannat permanently but there is no promise that this will be immediately on dying.

At the moment the discussion relates to permanent residence in Jannat (dukhúle-khulúd) at the first instance (awwale-wehle). What has been mentioned above about the muttaqí mu'min, that he continuously carries out what has been ordered (ma'múr-bihá) and he continuously abstains from what is forbidden (manhí-anhá), for him is entry into Jannat at the first instance.

Further on where Haqq Ta'álá has mentioned that from among these there are also such who stay awake in 'ibádat during the greater part of the night, sleeping during the lesser portion, and then they direct their attention towards repentance, turning to Alláh Ta'álá in penitence, this is not the basis for permanent residence in Jannat – it is stated as an increase of status

and attaining elevated stages. This is what was stated earlier on. To repeat: This is a basis for attaining elevated stages. And who is not desirous of higher stages in worldly matters? So, even to a greater degree, why should one not be desirous of this (i.e. of higher stages in the hereafter)?

Alláh Ta'álá is congratulating such persons. He is patting them on the back. Such bondsmen also exist. He has drawn our attention that they have focused their attention on the Dín, so you also focus your attention this way. This is a form of encouragement – it is an encouragement to those who are His to progress in stages in the hereafter.

As for those who are sálíkín and tálibín, when they have entered into Sulúk, what is their motivation? It is:

وَلِكُلِّ دَرَجَاتٍ تَمَّا عَمِلُوا<sup>c</sup>

*And for all there will be (assigned) ranks according to what they do.*

(S.46.19.)

This should be their purport: To strive continuously, focusing on the awareness and necessities of the Sharí'at, and on the mustahabát, to the extent of one's health and ease, and to discard laziness.

### **A letter and its reply: the status of Tahajjud**

Just today I have replied to a letter from a person staying overseas, in Jiddah. He had written: "I perform the (nafl saláts of) Ishráq, Chást, Awwábín and Tahajjud. However, at times, I deliberately do not perform them so that I do not elevate them to the position of being fard. I deliberately do not perform them."

I wrote to him: "Our 'aqídah is that they are nafl. However, in practise they are at the level of fard from the aspect of deeds. Definitely, our 'aqídah is that they are nafl. However, permanence in performing deeds (dawáme-amal) the attitude is as one has towards what is fard. So, how can you deliberately not perform them?"

Has Shaitán got hold of him or not yet, that at times he deliberately does not perform them? So, this is the remedy. As far as 'aqídah is concerned, they are not fard – our 'aqídah is that they are nafl. That is why the Ahlulláh have the 'aqídah that Tahajjud namáz is nafl but they perform it

(so regularly) as if it is fard.

### **In summary & Du'á**

So, the practical life of the sálik is to attain elevated stages. This is to be found in the pursuit of progress in performing deeds.

May Alláh Ta'álá bless us to observe the rights that Sulúk has on us – good Sulúk, pious Sulúk, pious behaviour – with ikhlás and sidq.

فِي أَمَانِ اللَّهِ

Khudá hafiz.



### **BOOKLET NUMBER TWENTY THREE**

Shábán 1433 – July 2012

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### **FOREWORD**

Alhamdulillah, solely with the fadhl of Alláh Ta'álá and the barkat of Hadhratjí رحمه الله عليه and the du'ás of well-wishers, this booklet, For Friends Booklet Number Twenty Three, is being presented to you.

Ikhlás – sincerity – is a topic that has been discussed innumerable times. One may be forgiven for thinking that there is nothing new to be discussed as far as ikhlás is concerned. However, what about sidq? What is sidq? How important is sidq? What relationship does sidq have with ikhlás?

These are important questions and these are answered by Hadhratjí رحمه الله عليه in this majlis. Other topics are also discussed.

As we are all aware, several topics are discussed in a majlis, not necessarily related to the main theme of the majlis.

One of the amazing qualities of our mashá'ikh that we have noted is their ability to re-cast familiar topics in a completely new light. Very often we are made to feel that this is the first time that this particular topic has been discussed, even though it may have been discussed previously. At other times, when a familiar topic is explained to us, it is done with a new

angle, leaving the listener amazed at not having thought of the topic in the light that it is being explained on this occasion. This also applies to qissas as well. Hadhratjí رحمه الله عليه repeated certain qissas quite often. The same qissah may be repeated in a different form, very often with a different light being shed on the qissah and a different lesson learnt.

Readers are also reminded that the majális are directed at the people attending the majlis. The tone of the majlis is also determined by who is present. It is important to bear this in mind in order to understand the context of the advices given.

Alhamdulillah, this issue of “For Friends” has translations of two majális.

May Alláh Ta’álá grant us all proper understanding and also the ability to act on the valuable advices contained in these majális.

### **Passing away of Hadhrat Mauláná Safiyulláh Khán Sáhib رحمه الله عليه, (Bháiján)**

Hadhrat Mauláná Safiyulláh Khán Sáhib رحمه الله عليه, popularly known as “Bháiján”, son of our Hadhrat Mauláná Masíhulláh Khán Sáhib رحمه الله عليه passed away in a private clinic in Delhi, India, on Friday, the 3rd March 2012.

His body was taken to Jalálábád for burial. News had spread like wildfire and there were throngs of people at his janázah. The crowd was estimated to be approximately 100,000. His janázah took place after Ishá.

He had been ill for some time and had to use a wheelchair to get around. Nevertheless, as the principal, he attended to the affairs of Madrasah Miftáhu-ul-Ulúm punctually throughout his illness till the very last, being taken by car to the madrasah.

He was born in Aligarh, being the only son of our Hadhrat رحمه الله عليه. Initially, he was taught by Hadhrat رحمه الله عليه and then, later, he studied at Hadhrat’s Miftáhu-ul-Ulúm in Jalálábád, where he qualified in the year 1959. On graduating he immediately started teaching at the very same institute. In 1977 he was appointed the principal of the dárul-’ulúm, continuing with teaching as well.

Hadhrat “Bháiján” (Mauláná Safiyulláh Khán Sáhib رحمه الله عليه) had travelled

to several countries with our Hadhrat, and he endeared himself to all those who came to know him. The love that little children had for him was quite remarkable, something which we ourselves had all witnessed.

In 1992 he was granted Khiláfat by our Hadhrat رحمه الله عليه. After Hadhrat's demise رحمه الله عليه he carried on his normal duties as well as conducting the after-Jumu'ah majlis which our Hadhrat رحمه الله عليه had conducted.

He himself made people bai'at and had given khiláfat to several people as we.

We make du'á that Alláh Ta'álá fills his qabr with núr and grant him high stages in Jannat.

Dr. I.M.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, India, on Tuesday, the 22nd Muharram, 1411, corresponding to the 14th August, 1990.]

### IKHLÁS AND SIDQ – SINCERITY AND VERACITY

[A beggar arrived and Hadhratjí رحمه الله عليه gave him two rupís. After the beggar had left Hadhratjí رحمه الله عليه started speaking. Very often a majlis would commence in this manner. Hadhratjí رحمه الله عليه did not have any prepared notes that he conducted a majlis with. It often happened that somebody would ask a question or some incident would occur and this would then be the starting point of the majlis that followed, as happened on this occasion]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### Be indebted to the beggar

Many beggars come here on a continuous basis. Alhamdulillah, whatever Alláh Ta'álá grants taufiq for, I keep on giving.

Some tend to be very quarrelsome. They keep on coming regularly. I have told them that they should be happy with whatever I give them, whether I give them twenty or ten or five.

One should not boast of favours conferred on beggars. Alláh Ta'álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ

*O you who believe! Do not make your charity worthless by reproach and injury (insult). (S2.264.)*

Explaining it in other words: O Muslims! Do not destroy the thawáb of your sadaqát by boasting about it and causing difficulties but rather consider it a favour of the beggar that, through him, we have been given the taufíq to give sadaqát. And we should continuously ask Alláh Ta'álá for taufíq. The du'á of Rasúlulláh صلى الله عليه وسلم is as follows:

اللَّهُمَّ وَفَّقْنِي لِمَا تُحِبُّ وَتَرْضَىٰ مِنَ الْقَوْلِ وَالْعَمَلِ وَالْفِعْلِ وَالنِّيَّةِ وَالْهُدَىٰ

إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*O Alláh! Grant me the ability [to do] that which You love and are pleased with, be it a word, an act, a deed, an intention or a method [way]. Surely You have power over everything.*

This is the statement of Rasúlulláh صلى الله عليه وسلم. So, we should continually ask for taufíq from Haqq Ta'álá. And we should feel indebted to the beggar. Otherwise, as it appears in the Hadíth Sharíf, such an era will also appear that the Muslims will go searching for people to give zakát to but will find no one who will accept the zakát.

That is why Haqq Ta'álá, at a different place, addresses the ashábe-taqwá (the pious), as follows:

فَلَا تَزْكُوا أَنْفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ اتَّقَىٰ ۖ

*And do not claim purity for yourselves. He knows best about him who turns away (from evil). (S.53.32.)*

Do not consider yourself to be pious. Do not believe yourself to be holy.

Only Alláh Ta'álá knows very well who is really pious. It can be that, despite adopting taqwá, it is possible that there is included in it such an item of which you have no inkling of but which is in the knowledge of Haqq Ta'álá and which taints and spoils the taqwá. This knowledge will be with Alláh Ta'álá and not with us.

Ikhhlás is no trifling thing, dear friend. It is a very elevated quality. By acting contrary to ikhlás, shierk has appeared, even though it is not shierk in i'tiqád.

The Sufiyá-e-muhiqqiqín and mudiqqiqín have proof from the Qur'án and Hadíth Sharíf for their claims. Haqq Ta'álá states:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

*And whoever hopes to meet his Lord, let him do righteous deeds and associate no one in the worship of his Lord. (S.18.110.)*

Note that here it is not stated: “in the worship of Alláh”, but what appears is: “in the worship of his Lord (Rabb)”. There is a subtle point in this also.

So, just see: it is stated that do not associate any partner in the 'ibádat of your Rabb. The mufasssírín have stated that here the word “shierk” actually refers to “riyá” (show). It is possible that in the 'ibádat of the muttaqí there is riyá that is khafí (concealed/ light). Just see: In this áyet there is an invitation to ikhlás. The translation of the áyet would be as follows: Whoever has hope of meeting his Rabb should perform pious deeds and not associate any partners in the 'ibádat of his Rabb.

### **The bounty of being able to breathe**

It has been indicated in this áyet that, yes, there is death after life here. After death will come Qiyámat where the meeting with Alláh Ta'álá will take place. There will take place accountability for each and every grain consumed and every drop of liquid drunk.

So, now a Muslim should ponder: “How should I live in this world? I will be called to account for every breath I take. I will be asked, ‘What rights have I fulfilled for the breath I inhaled?’ If air did not enter, what would have happened? What if the air that was inhaled could not be exhaled?”

When you were sleeping were you breathing out of your own volition and choice? If your breathing were to have slowed down and stopped and death were to have faced you, what would have been your situation?

One breathes without a conscious effort and without having to exert oneself. Inhaling and exhaling take place without any meditation and research. What would have happened if one's breathing depended on deep pondering? These are matters for consideration.

My dear children, save yourselves from foreign thoughts.

### **Negating the creation and instilling love for Alláh Ta'álá**

The Kalimah-Tayyibah is such a phrase that has “Lá” (لا – No) in its commencement. The “Lá” cuts off all those passions, desires and connections with the creation, which are impediments obstructing from connecting with the Creator. “Lá” has negated all these.

Yes, that creation that is the means and intermediary for an increase in one's connection with the Creator, connection with such a creation is actually connection with the Creator. It is not considered being connected to the creation because it has become the means of the creation being connected to a greater degree with the Real Creator (Kháliq-Haqíqí).

Actually, there is a request from Alláh Ta'álá for access to such creations who will cause an increase in the connection with the Creator. So much so that Rasúlulláh صلى الله عليه وسلم himself had made this request:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يَنْفَعُنِي حُبُّهُ عِنْدَكَ

*O Alláh! Grant me the rizq of Your muhabbat and (this is my request to You), grant me the rizq of the muhabbat of that person also whose muhabbat for You is an aid and assistance in attaining Your muhabba*

It is proved from this Hadíth Sharíf that the love of that creation that is of benefit in the love of the Creator is not love for the creation but actually love for the Creator. In the Hadíth Sharíf love has been interpreted as “rizq”.

In a similar manner, that deed that is a cause for an increase in muhabbat of Alláh Ta'álá, that deed is also for Alláh Ta'álá, as is stated:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ یُّحِبُّكَ وَ حُبَّ عَمَلٍ یُّقَرِّبُنِیْ اِلَیْ حُبِّكَ

O Alláh! I ask of You Your love and the love of that person who has love for You; and the taufiq of the love of such a deed which will draw me closer to You.

Otherwise, there is a statement to the opposite effect:

اَعُوْذُ بِعِزَّتِكَ مِنْ شَرِّ مَا عَمِلْتُ

*I seek protection in Your Honour from the evil of my deeds.*

And there is another statement:

اَعُوْذُ بِكَ مِنْ سَاعَةِ السُّوْءِ وَمِنْ صَاحِبِ السُّوْءِ

*I seek Your protection from the evil hour and the evil companion.*

What type of companion is that? What is that type of deed? These are such as will bring a decrease in the muhabbat of Haqq Ta'álá. How can you socialise with him? How can you come and go there?

So Rasúlulláh صلى الله عليه وسلم had asked to be protected from the evil deed and to be protected from the evil hour. That is why, by means of the “Lá” in “Lá-iláha”, all these have been cut off and negated. Whatever is good has not been negated.

In this “Lá” is included all evils and sins. So how can there be continued perpetrations of sins? This sentence deserves to be pondered on and repeated perpetually.

### **Minor occasional lapses are overlooked**

Yes, by the token of being human, one may err – if it happened it happened. Just as the word “insán” has the root “uns” (love) in it literally, it also has the quality of “nisyán” (forgetfulness) in it from the aspect of attributes. So, occasionally, there will be forgetfulness and, occasionally, there will be falling into sin. There is no question of being called to account. Minor lapses will occur. Alláh Ta'álá states:

اَلَّذِيْنَ يَجْتَبِئُوْنَ كِبَاۤءَ الْاِثْمِ وَالْفَوَاحِشِ اِلَّا اللَّمَمَ ؕ

*For those who avoid major sins and indecent behaviour, except minor*

*offences. (S.53.32.)*

The gist of this is that you should keep on saving yourselves from obscenities and foul actions. Alláh Ta'álá does not look at your petty infringements. Your existence is from the “mumkinát” (possibilities). Therefore, error is also possible. But how can there be persistence in evil deeds? In this evil is included sins. In this evil is included the evil companion, the evil friend. All this forms part of shierk, from the aspect of deeds and not from the aspect of 'aqá'id.

Just now an áyet was recited that one should not associate any partners in the 'ibádat of one's Rabb. In other words, do not let riyá intrude in that righteous deed (amal-sáleh) that you perform. By the contamination of riyá that deed ceases to be righteous in its correct meaning and complete methodology. To the contrary, it will be muddled.

There is a special point in regard to the first portion of the áyet: “And whoever hopes to meet his Lord”. Alláh Ta'álá is saying: “You are hopeful of meeting Me and, simultaneously, you are committing shierk-e-amalí by way of riyá. How can the two be compatible?”

### **Ridhá – the pleasure of Alláh Ta'álá – is a stipulation**

Another point: In performing any righteous deed there is the stipulation that it should be for the pleasure of Alláh Ta'álá (ridhá). That deed with which Alláh Ta'álá is pleased will be termed a righteous deed. And that deed which does not draw the ridhá of Alláh Ta'álá will not be called a righteous deed.

Outwardly a deed may appear to be righteous but, if it does not fall within the category of ridhá as defined by the laws of the Sharí'at, how can it be termed to be drawing the pleasure of Alláh Ta'álá?

For example: The person is making namáz at the time of zawál. The act of namáz is amal-sáleh but ridhá is not a quality in it because of the prohibited time of zawál.

Another example: A person fasts on the day of Íd. The fasting is an amal-sáleh but there is no ridhá because fasting is prohibited on the day of Íd.

Another example: A person got up after midnight and read nafl namáz. He also recited the Qur'án Sharíf and he also made zikr. Thereafter he rested

and fell asleep, so much so that he missed his Fajr namáz with jamá'at.

My dear brother! Why did you sleep at such a time that you did not perform your Fajr with jamá'at? So, the amal-sáleh was combined with sú (evil) in that namáz with jamá'at was discarded. Better than this was for him to have slept through the night and got up with the Fajr azán and made his namáz with jamá'at. He had given such importance to what was nafl that he missed out on the namáz with jamá'at. Thus, sú was combined with amal-sáleh.

### **Namáz in solitude versus namáz with jamá'at**

In the same manner, some people do not perform namáz with jamá'at in order to have greater khushú'. They say: "We have experienced it many times that we do not have as much khushú' in our namáz when performed with jamá'at as when we perform the namáz in solitude at home." That is why they perform their namáz at home and not in the masjid with jamá'at.

O bondsmen of Alláh! O jáhil! That namáz – with its attendant wasáwis – that is performed in the masjid with jamá'at is thousands of times superior to that namáz performed in solitude at home with full khushú'. That person who goes to the masjid to perform his namáz is the bondsman of the Sharí'at – that is, he is subservient. Whereas you, the one who is performing his namáz at home, are a bondsman of your temperament. And the bondsman of the temperament is termed a mushrik; and the bondsman of the Sharí'at is called a bondsman of Alláh.

So, just see: he considers himself to be mukhlis (sincere) whereas the Sharí'at considers him to be a mushrik, this being mushrik-amalí, and not i'tiqádí.

### **Qissah – the Sháhsáhib of Patyálah**

A Sháhsáhib, a resident of Patyálah, once came here. He had a thousand muríds. I was still staying over there.

*[Hadhratjí رحمه الله عليه pointed to the house across the courtyard from the majliskhánah. This was now the residence of his son, Bhájján.-Tr.]*

He stayed for several days and discussions on the masá'il of Sulúk took

place regularly. He had also mentioned that he had met a number of mashá'ikh before coming here.

One day we were sitting and having a discussion. The azán for Asr was given. I stood up and went to perform my namáz in the masjid. He did not go. After performing namáz I came and sat by him and asked him: “Did you not go to the masjid to perform namáz?” He replied: “I performed my namáz here.” I asked: “Why?” He replied: “At the time I was in such a spiritual state that, had I stood up, that state would not have remained with me.”

I said to him: “There are three states: Hálate-gaibat (oblivion), hálate-istigráq (absorption) and hálate-sukr (spiritual intoxication).\*\* So, were you in such a state of ghaibat that you neither heard the azán nor were you aware of people going for namáz and that I was going for namáz? Were you so engrossed?”

[\*\*Theses technical terms appearing above are explained in greater detail at the end of this majlis. -Tr.]

He replied: “No. I was not in such a state, but I was fully cognisant – I heard the azán and I was also aware of your going for namáz.”

This poor fellow was ignorant. That is why it is fardh to attain knowledge of the Sharí'at to the degree of necessity. Without acquiring this degree of knowledge it was not permissible for him to become a sheikh. How can that person who is ignorant of the Sharí'at be a sheikh?

Now, it does not matter whether one acquires this 'ilm by studying the detailed Arabic kitábs; or one acquires this 'ilm by studying authentic Urdú kitábs; or whether one acquires this 'ilm by regularly asking some 'álim; or one acquires this 'ilm by regular attendance at the majális of an 'álim and listening attentively. However, definitely acquire 'ilm.

### **Hadhrat Sheikh Abdul-Quddús Gangohí رحمه الله عليه acquiring 'ilm**

Sheikh Abdul-Quddús Gangohí رحمه الله عليه presented himself in the service of Sheikh Abdul-Haqq رحمه الله عليه in Radúlwí. By the way, this qissah was related to us by Hadhratwálá رحمه الله عليه. On arriving there, he requested to become bai'at. Sheikh Abdul-Haqq رحمه الله عليه asked him: “Have you acquired any 'ilme-Dín?” Sheikh Abdul-Quddús Gangohí رحمه الله عليه replied that he had not as yet.

Sheikh Abdul-Haqq رحمه الله عليه told him: “Then entering Sulúk will result in you going astray. First acquire some ‘ilm of Dín, then come back.”

Do you see? Acquiring ‘ilm has been given priority over Sulúk. In that era the centre for ‘ilme-Dín was Delhi.

Sheikh Abdul-Quddús Gangohí رحمه الله عليه responded: “Very well. I have no objections.” As he stood up to depart Sheikh Abdul-Haqq رحمه الله عليه said: “Listen carefully. It seems that when you return after completing your studies, I will not be still alive. Be as it may. My son will be alive. You will benefit from him.” Sheikh Abdul-Quddús Gangohí رحمه الله عليه replied: “Very well. As you say.”

Today, if one were to tell somebody that you should connect yourself for your isláh to such and such a person who is also in our silsilah, he will never accept this. Not accepting this other sheikh shows that this person does not accept even this sheikh. If he had accepted this sheikh he would have accepted the other person as a sheikh. Seeing that he is not prepared to accept this other person indicates that he does not accept the first sheikh also.

### **Difference between knowing (ján-ná) and believing (mán-ná)**

If a person says that he believes in Alláh but he does not believe in His Messenger – even when proof of him being a Messenger has been provided by Alláh Ta’álá by way of miracles, these miracles being proof and witness of Messengership – indicates that he does not really believe in Alláh. When the evidence as to him being a Messenger is presented from Alláh and he still does not believe this, how can it be said that he believes in Alláh Ta’álá?

Have you understood the point, molvísáhib?

The name given to belief (mán-ná) is ímán. Just to know (ján-ná) is not termed ímán. All the kuffár know Alláh but such mere knowledge does not make the person a mu’mín.

Similarly, merely to know a person as being a sheikh does not make the person a muríd – believing him to be such makes the person a muríd. And if he does not have this belief then he is not termed a muríd. Further, if a muríd, after having been guided to establish an isláhlí relationship with

any sheikh, says: “I do not have any aqídat (faith and confidence) in him”, then he should have stayed at a distance from the sheikh. This person is not a “muríd” but a “maríd”, as is stated in the Qur’án Sharíf:

شَيْطَانًا مَّرِيدًا<sup>3</sup>

*Shaitán – an obstinate rebel (S.4.117.)*

Just see: Sheikh Abdul Quddús Gangohí رحمه الله عليه accepted the advice and departed to acquire ‘ilm. When he returned after having completed his studies, he found that his sheikh had indeed passed away. He established an isláhí relationship with his son because this is what his sheikh had instructed him to do. In this way he derived benefit from both sides.

We had digressed on this qissah when we said that an ignorant person cannot be a sheikh. We had mentioned the condition of the sheikhsahib from Patyálah who had discarded namáz with jamá’at because of the special spiritual state he was experiencing at the time. I had asked him if he was in ghaibat or istigráq. The third possibility of sukr is a very, very elevated condition where the veils, the barriers are lifted. This is a very, very elevated state. He had replied that it was none of these states: he had heard the azán and he had seen me departing for namáz.

Then I told him that the namáz read with jamá’at, with the accompanying wasáwis, was thousands of times better than that namáz read in solitude with the special spiritual state he was experiencing. The namáz with jamá’at is according to the Sharí’at, whereas the namáz in solitude is according to one’s personal temperament. After hearing this explanation then only did his eyes open.

The poor fellow was ignorant. He just did not have this knowledge. Neither was he acquainted with the masá’il of Sulúk nor was he acquainted with the masá’il of the Sharí’at. Such a person is not a sheikh but merely a pír.

### **The difference between a sheikh and a mere pír**

You should know that being a sheikh is one thing and being a mere pír is another. “Wazífí” (one reciting liturgies) is a pír, that he discards what is wájib and places undue importance to what is nafl. Just see what an excellent sheikh he is!

[This last statement was made in sarcasm. – Tr.]

On the other hand, who is a real sheikh? He is one who is a “sáhibe-fin” – an expert in his field. The sheikh in any field is one who knows the basic principles of that field and he knows many of the corollaries. He also has knowledge on how to derive corollaries from these basic principles. Also, other expert scholars in the same field consult him.

This topic has come to be mentioned incidentally.

I was saying that to attain ikhlás one has to discard shierke-khafí (minor shierk). This is a very elevated level. When this “ikhlás” appears then there is “khulási”.

[This a play of words: إخلاص (sincerity) and خلاصى (freedom/ release)-Tr.]

Take note of the words I am using: ikhlás and khulási. When sincerity has truly arrived then there is release!

I wish to say something but commoners are also here. The majlise-khás has ceased to exist. Nobody sits for such a special majlis. However, what I wish to say is that when sincerity appears then there is release. Absolutely no question can arise that there can be a situation where ikhlás appears and there is no khulási.

Why? The reason is that when a person chooses ímán he has discarded major kufr and shierk. In the same manner when ikhlás, in its true meaning, arrives minor shierk is also discarded. Now there is just no question that there is no release.

Is my voice reaching you or not?

I am saying that when ikhlás has been attained in its true meaning then there is no question that the akhláqe-razílah – all of them – will be removed all at once. In actual fact, if strong (or forceful) ikhlás has been attained then there will be absolute freedom from all the akhláqe-razílah.

Arè! To what extent are you going to remedy each of the blameworthy qualities, one by one? And for how long are you going to carry on? In order to do this you need the lifetime of Hadhrat Khidr! عليه السلام. Arè! Develop ikhlás and you will have remedied them all!

Brothers! Has my voice reached you or not?

To cure the blameworthy characteristics one by one requires a great deal of striving and effort (mujáhadah) and one’s body will also wither away.

So, this is gladdening news that, in order to have one's isláh made, firstly, develop ikhlás and then, secondly, search to find out what is the correct method of carrying out this task.

Is my voice reaching you, molvísáhib?

When ikhlás has arrived in its true meaning then the temperament will direct its attention towards the hukum (orders) of Haqq Ta'álá. However, it could happen that there is ikhlás but not sidq.

### **Defining sidq & ikhlás**

The essence of sidq is that the manner in which whatever deed or 'ibádat that the Sharí'at has ordered one to perform, to carry out that deed or 'ibádat in the manner specified.

Ikhlás, on the other hand, means that there is no other objective of any type and at any time in performing deeds except that of the pleasure of Alláh Ta'álá (ridhá-e-Iláhí).

So, it can happen that in any act or deed there is ikhlás but not sidq. But it cannot happen that there is sidq and not ikhlás. The reason is that ikhlás is encompassed in the definition of sidq.

The two share the relation of umúm-wa-khusús-mutlaq. In Logic, four types of relations are explained between any two universal concepts. They are: Tasáwí, tabáyun, umúm-wa-khusús-mutlaq and umúm-khusús-min-wajhin. Hopefully you would have studied Logic and, furthermore, understood it.

*[A brief explanation of the terms of Logic mentioned above:*

Tasáwí is the equal application of one universal concept to another and vice versa.

For example: sea and ocean share the relation of tasáwí as every ocean is a sea and every sea is an ocean.

Tabáyun is the incompatibility between two entities where none of the two is applicable to the other.

For example: night and day share the relation of tabáyun. No night is ever day and vice versa.

Umúm-wa-khusús-mutlaq is the relation of two universal concepts where

one is applicable to every member of the other whilst the second applies to certain or some of the first.

Example: Every Rasúl is a nabí whilst not all Ambiyá were Rasúls. The reason for this is that in Islamic terminology a Rasúl is a nabí who was instructed with a new Sharí'ah.

Umúm-khusús-min-wajhin is when both the concepts apply to certain members of the other one's class, not all.

Example: Háfíz and 'álim . Some huffáz are 'álims and vice versa. Not all 'álims are huffáz and nor are all huffáz 'álims.]

*[The explanations appearing above have been provided by Madrasah-Ashraful-Uloom, De Deur -Tr.]*

Where there is sidq, therefore, there will definitely be ikhlás, and where there is ikhlás it does not necessarily follow that sidq will also be present. In essence Rasúllulláh صلى الله عليه وسلم is telling us that in every deed there must be ikhlás and there must also be sidq. The áyet mentioned earlier mentions ikhlás:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

*And whoever hopes to meet his Lord, let him do righteous deeds and associate no one in the worship of his Lord. (S.18.110.)*

This has been explained in detail.

### **Qissah of a sahábí رضی الله تعالى عنه told to repeat his namáz**

There was a sahábí رضی الله تعالى عنه, newly entered into Islám, who had not performed his namáz in the correct manner by not observing the various rules and he was told to repeat his namáz. When he realised that he was not performing his namáz as it should have been performed, he then enquired as to the correct method and etiquettes, according to the laws of Alláh Ta'álá.

So, there is the need to seek 'ilm because, without 'ilm, one cannot know the correct method of performing a deed. Having gained this 'ilm, together with ikhlás the sidq of that deed has also been achieved.

If a deed is performed without the correct methodology there may be

ikhlás but there will be no sidq. There is still a defect. There is no perfection in it. In what way?

Listen! The qissah of the sahabí رضي الله تعالى عنه is as follows: He was performing namáz. Rasúlulláh صلى الله عليه وسلم arrived on the scene. The sahabí رضي الله تعالى عنه completed his namáz by making the salám. Rasúlulláh صلى الله عليه وسلم told him,

قُمْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ

*“Stand up. Perform namáz because you have not performed namáz.”*

In actual fact, he had performed namáz. For whom did he perform namáz? Keep in mind that he was a sahabí رضي الله تعالى عنه. My talk is in the form of a lesson and not in the form of that of a sheikh or of pirs. I am a tálibe-’ilm and I speak like a student of Dín. Here lessons are taught without the aid of kitábs, with taufiq-e-Iláhi, with the fadhli of Alláh Ta’álá and the barkat of Hadhratwálá, رحمه الله عليه.

To continue: That was a sahabí رضي الله تعالى عنه and a sahabí رضي الله تعالى عنه has ikhlás. If there is no ikhlás – Na-úzubilláh! Na-úzubilláh! – then there will be riyá in that sahabí رضي الله تعالى عنه. Who dares to say that a sahabí رضي الله تعالى عنه has riyá? To the contrary, there definitely was ikhlás. It is in relation to this namáz with ikhlás that Rasúlulláh صلى الله عليه وسلم said: “Stand up. Perform namáz because you have not performed namáz.”

This humble person, in obedience to Rasúlulláh صلى الله عليه وسلم, stood up and repeated the namáz. Rasúlulláh صلى الله عليه وسلم again said: “Stand up. Perform namáz because you have not performed namáz.”

He again complied. This happened three times. When he was told the same thing on the fourth occasion, the sahabí رضي الله تعالى عنه said: “O Rasúlulláh صلى الله عليه وسلم, I know only this way of performing namáz. Kindly teach me.”

### **Method of preforming namáz: khushú’, khudhú’ and sidq**

Rasúlulláh صلى الله عليه وسلم then explained the method of making namáz. “When standing up to perform namáz, recite the takbír. Then, recite whatever portion of the Qur’án is easy. Then perform the rukú’ with tranquillity and then stand up. That is, the qowmah should be performed with tranquillity. Then perform the sajdah with tranquillity and go into jalsah

with tranquillity and complete the whole namáz in this manner.” When the sahábí رضى الله تعالى عنه performed the namáz in this manner Rasúlulláh صلى الله عليه وسلم did not tell him that he did not perform his namáz and that he had to repeat the namáz.

The question arises: When he had performed namáz initially he was told to repeat the namáz, and when he performed the namáz as was shown to him he was not told to repeat the namáz, so what was the deficiency in his first namáz?

The answer is that there was a deficiency in the sidq – there was no sidq in that namáz. That is, the correct etiquettes of the salát and the tranquillity of the different arkáns that were supposed to have been observed were not observed.

Khushú’ is connected to the heart and khudhú’ is connected to the parts of the body. Just as the heart should have tranquillity in it, serenity in it, that it should not wander here and there, similarly there should be tranquillity of the different parts of the body. If the different parts of the body move contrary to the stipulated manner then this is contrary to the tranquillity of the body.

For example: Contrary to the calmness required, the hands are moving here and there, sometimes doing this and sometimes doing that. In qiyám, rukú’ and sajdah, the eyes are not focused in the stipulated manner. Neither are the hands in control nor are the eyes under control. This is not khudhú’. This is contrary to sidq.

The different postures are performed very hurriedly. Going into rukú’, before the hands and body have reached a tranquil state and while there was still some downward movement, he suddenly stands up again. Thereafter, his body should be motionless for a while when standing but, before this could happen, he plunges down into sajdah. Here again, before attaining some tranquillity, he quickly sits up. He has hardly sat when he goes into the second sajdah.

All this is contrary to sidq. He did not carry out the laws according to their specified etiquettes and levels. The sahábí رضى الله تعالى عنه was told to repeat his namáz because there was no sidq in his namáz.

A question arises here. The sahábí رضى الله تعالى عنه was an ’áshiq of Islám – he

had passionate love for Islám. Therefore, why was there no sidq in his namáz?

The one answer has already been indicated above: This was the initial period of Islám. Laws were revealed in a slow and gradual manner. Up to that stage the sahabí رضى الله تعالى عنه was not aware of the nature of sidq. When he gained this knowledge sidq was attained simultaneously.

The second answer: The sahabí رضى الله تعالى عنه performed the namáz according to the degree of his knowledge at that stage. He performed the namáz at the level of sidq of his knowledge for which he was accountable (mukallaf). He was not mukallaf for the period before he had gained this knowledge. Therefore, there should be no doubts. I mention this to maintain his status as a sahabí رضى الله تعالى عنه. This was his sidq at that level and he was maqbúl in the eyes of Alláh Ta'álá.

However, Rasúlulláh صلى الله عليه وسلم wanted him to reach a higher level of maqbúliyet. The Sheikh – that is, Rasúlulláh صلى الله عليه وسلم wanted to elevate the degree of his sidq. It was as if he was saying: “Because it being the initial period of Islám, this was the level of your sidq according to the level of your knowledge. But the level of sidq is something else when it comes to the knowledge that is with Alláh Ta'álá. Rectify this shortcoming. Acquire its knowledge.”

It is apparent that the status of 'ilm of the Sharí'at is very high. There is no way of getting out of it. Having said that, it must be pointed out that it is not necessary to study the detailed Arabic kitábs to acquire this knowledge. As was pointed out earlier, this 'ilm could be acquired by studying accredited kitábs in Urdú (or other languages) or by asking a reliable 'álim or by attending the majlis of a reliable 'álim.

The Hadíth Sharíf states that it is compulsory to acquire 'ilm:

طَلَبُ الْعِلْمِ فَرِيضَةٌ

*It is fardh (compulsory) to seek 'ilm.*

The Hadíth Sharíf does not state that it is compulsory to study kitábs. 'Ilm commenced right at the beginning. The compilation of kitábs came only afterwards. Yes, the writing down of the Qur'án Sharíf and Hadíth Sharíf

already commenced in the time of Rasúlulláh صلى الله عليه وسلم – the writing was on bones, leaves and skins of animals. The art of writing existed from before.

### **The written word commenced from early times**

Arè! Listen very carefully to what I wish to say! The art of writing existed from ancient times. Haqq Ta’álá had written down on the Preserved Tablet – the Lowhe-Mahfúz – everything before these things came into existence. Thereafter these were sent down.

Is there some “pakká-háfiz” sitting here? Or is there only a “Ramadhání-háfiz” here? There is a category called “Ramadhání-háfiz” also: he is one who can recite the Qur’án Sharíf but if he is asked to recite just a little before a particular passage, he has no idea what to recite. This is a “Ramadhání-háfiz”.

It appears in the Qur’án Sharíf:

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ<sup>١</sup>

*Nún. By the pen and what they write (with it). (S.68.1.)*

Initially is “Nún” then appear two oaths. Oho! Alláh Ta’álá is taking an oath and the oath is on the pen. Where Alláh Ta’álá has taken oaths on other items, He has taken an oath on the pen as well.

What type of item is the pen? Where will the pen be? It will be held by the fingers. Where are the fingers? They belong to the hand. Where is the hand? It is in the body. Now what can this faqír say in connection with the oath? Why is the oath taken on the pen? I do not know what the different items are that become necessary upon this oath – what becomes liable and what becomes necessary, mauláná-sáhibán?

To continue: So, writing has also become necessary, especially in our times where memories have become very weak. Writing is especially necessary for us students of Dín. If one is truly a student of Dín then one should keep pen and paper with one and immediately note down the precious lectures of the ustád.

### **The difference between “talab” and “kasab”**

I am speaking to the tálibe-'ilm and not to the kásibe-'ilm. A tálibe-'ilm is one and the kásibe-'ilm is another.

*[Talab of 'ilm: to earnestly seek knowledge; to pursue it all out; to have an obsession of gaining 'ilm.*

*Kasab of 'ilm: to treat 'ilm merely for the sake of earning an income; to study as a mere formality.-Tr.]*

Where does a tálibe-'ilm have the opportunity to allow his heart to think about this and that? If he has no time to study then he is not a tálibe-'ilm. He is a kásibe-'ilm.

Just see: When it comes to seeking halál, tayyib dunyá, despite the fact that it is tayyib, the Hadíth Sharíf has used the word “kasab” (to seek). The word “talab” (to desire) has not been used. Ponder a bit!

Learning and teaching has been made very easy. Learning and teaching has been made a sport. Do you understand, mauláná-sáhib?

I was saying that when it comes to explaining the task of attaining halál tayyib the word “kasab” has been used and it has not been described by the word “talab”.

طَلَبُ كَسَبِ الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ

*Earning halál is fardh after the other fardhs.*

The reason why the term “kasab” has been used and not the term “talab” is because talab demands that one should completely immerse oneself in acquiring one's objective to the extent that one is not diverted to anything else. So, how can one attach oneself, have oneself bound and to immerse oneself in anything else? This is the difference between talab and kasab.

It is apparent that kasab does not demand fikr (thought and concern) but requires superficiality. Talab demands thought and concern. Superficiality is not sufficient.

With the taufiq of Alláh Ta'álá and the fadhl of Alláh Ta'álá and the barkat of my Sheikh the difference between talab and kasab has been explained to you. Talab desires fikr. Kasab does not demand this. And fikr can only be one. So, how can there be fikr in another direction with the fikr of 'ilm? No. That person is a tálibe-'ilm, tálibe-tarbiyet, tálibe-akhláqe-hasanah,

tálibe-wusúl-ilal-Haqq who submerges himself in the talab of his objective. Have you understood these issues? To be a kásib of an item is easy. To be a tálíb of an item is difficult. O you students! Acquire 'ilm with great zeal! Listen carefully to what this servant has to say further on, with the tawfíq of Alláh Ta'álá.

### **Honour and disgrace for dunyá and for Dín**

It is not necessary to fall into disgrace for the sake of kasab. Whereas it is necessary to place oneself in disgrace for the sake of talab.

Just think and ponder! This is no ordinary matter. Just look at that person who has talab for the dunyá how he puts himself to humiliation and disgrace in acquiring dunyá. He is not concerned at how others consider him to be contemptible and disgraced. So, in contrast to this person, even more so, why should the tálibe-ákhírat be concerned about the contempt of others? How can this not be tolerated? The difference between kasab and talab is like the difference between the heavens and the earth.

In actual fact, one should not disgrace oneself in kasabe-dunyá. Rasúlulláh صلى الله عليه وسلم has said:

السُّؤَالُ ذِلٌّ

*To ask (beg) is disgraceful*

Just see. Permission has not being given to beg in order to attain dunyá because there is disgrace in it.

In essence, the tálibe-ákhírat should not be bothered about others as to what people will say.

### **Qissah of the person not performing namáz in the train**

I am reminded of a qissah related in a majlis of Hadhratwálá رحمه الله عليه. The majlis after Zuhr was in progress when a person came. Greetings were exchanged. Whilst conversing he mentioned: "I did not perform my namáz while I was travelling in the train." Hadhratwálá رحمه الله عليه asked: "Why did you not perform your namáz?" He replied: "The coach was full of Hindus. The thought came to me that if I were to perform my namáz in their presence, performing rukú' and sajdah in front of them, it must not happen that these people would laugh at me." On hearing this immediately

Hadhratwálá was filled with jalál and he said very tersely: “These people also laugh at our ímán – so we should also leave aside our ímán? Leave the majlis!” He was expelled from the majlis.

I have mentioned this incident by way of illustration.

To continue: Worldly people do not bother about honour and disgrace in earning dunyá. So, should a tálibe-ákhirat bother? Just see: dunyá is an objective and the person goes to Calcutta, he travels to Delhi, he visits Murádábád – he wants to see where items are bought cheaply and where they are sold more expensively. He buys from the cheaper source and goes to sell at the more profitable outlet. He is on the move all the time, hustling and bustling. He is not concerned about his meals. He sacrifices his sleep. He is not worried about his house and comforts, not bothered about what may befall him along his travels. He is completely finishing himself. So, is this a kásib of dunyá or is he a tálib of dunyá.

The tálibe-ákhirat should feel ashamed when compared to the tálibe-dunyá. He should feel embarrassed. Just see to what extent has the tálibe-dunyá immersed both his body and soul in the desire for dunyá. Where has he the time and opportunity to involve himself in other matters? So, O tálibe-’ilm! What type of tálibe-’ilm are you that you have the time to reserve a place in your heart for matters unrelated to ’ilm?

Yes, the pious of previous eras were tálibe-’ilm in the correct meaning of the word. Just listen to their qissas! Read about their dedication! These were said to be tálibe-’ilm!

To continue: The talk was on ikhlás. When there is ikhlás then he will be involved sincerely, body and soul, in acquiring ’ilm. Without detailed ’ilm there may be ikhlás but there will be no sidq. The concept of sidq was explained that sidq is to perform a task in the manner in which the Shar’at has ordered, to the level of its perfection (kamál). And, without learning the rules and etiquettes, it is not possible to perform that task to a degree of perfection.

So, to what degree is it not fardh to learn ’ilm because on this is dependent the performance of a task to perfection, which is fardh. Because of a lack of ’ilm the namáz of the sahabí رضي الله تعالى عنه whose qissah was mentioned above, had ikhlás in it but lacked sidq. It is a different issue that, it being

the initial phase of Islám, he was operating at his level of sidq. In that, it was praiseworthy. However, Rasúlulláh ﷺ – the Sheikh – desired that he attain a higher level of sidq than what he had. By performing his namáz as shown to him, he attained this level of sidq.

Thus, in every action, as it is necessary to attain the level of ikhlás, so it is necessary to have the level of sidq also. Otherwise there will be a defect in it. That is why the Messenger ﷺ was sent in order to demonstrate every action. It could also have been possible for every detail to have been written down and the Qur’án Sharíf sent down as slates with the order to follow these written instructions. But this was not done. The complete Islámic lifestyle is a practical one, one which the Messenger ﷺ demonstrated: As he does, so must you do.

It is a different matter that there is no substitute for the original. However, this imitation is also very, very close to the original. Seeing it is very, very close then there is nearness (qurb) as well. We have been made responsible of following the “Uswah-Hasanah”. Alláh Ta’álá states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*Verily, in the Messenger of Alláh you have a good example. (S.33.21.).*

The whole practical life of Rasúlulláh ﷺ – physical, economic, personality and character-wise, his dealings, social inter-relationships and ‘ibádat-related – is in front of us. He demonstrated everything for our benefit. This was passed on by others by being strictly copied and imitated. Now that this was passed on by strict copying and imitating, we have to look at our pious elders – our akábir – who are the road to this Uswah-Hasanah. It is not possible for us to see with our eyes the practical life of Rasúlulláh ﷺ. However, his obedient followers and deputies are present. It is compulsory to see them.

One can gauge from this what the quality of the lifestyle of the ‘ulemá should be – those who have been referred to as the heirs of the Ambiyá – from the aspects of ‘ibádat, mu’ámalah, mu’ásharah and akhláq. Just make an assessment.

### **Khushú and the demands of khashiyet**

There has to be both ikhlás and sidq in their actions, in their behaviour and character, in their social relationships and in their dealings. There has to be extreme khushú' and extreme khudhú'. This khushú' is not only to be attained in namáz – in namáz this khushú' is an objective for acceptance (maqbuliyet). However, Alláh Ta'álá has made this khushú' of the heart an objective all the time.

Rasúlulláh صلى الله عليه وسلم has asked to be protected from a heart devoid of khushú':

اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ قَلْبٍ لَا یَخْشَعُ

*O Alláh! I seek protection from such a heart that has no khushú'.*

Opposing this khushú' are the qualities of cruelty and harshness. This khushú' arises from "khashiyet". Alláh Ta'álá states, referring to the mountains:

خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ

*Humbled, split asunder from the fear of Alláh. (S59.21.)*

When there is khashiyet of Alláh Ta'álá in the heart then will there be khushú' – or will there be cruelty?

Ponder over it. With the fadhl of Alláh Ta'álá the topic has been expanded to greater depths.

When there is khushú' then there will be khashiyet. And when there is khashiyet then there will be khushú'. We now have to ponder whether there is greater cruelty or greater khushú' within us? Is there greater tenderness, or greater hard-heartedness?

In the Qur'án Sharíf Alláh Ta'álá has attributed hard-heartedness to the kuffár.

[Tr.- There was a momentary pause, whereafter Hadhratjí رحمه الله عليه with some exuberance, exclaimed:]

Ohoho! Wáh! Alláh-miyán! Wáh! That áyet has been instilled in my heart. Alhamdulilláh! Shukran-lilláh!

اَلَمْ یَأْنِ لِلَّذِیْنَ اٰمَنُوْا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَمَا نَزَلَ مِنَ الْحَقِّ

*Is the time not ripe for the hearts of those who believe to submit to Alláh's reminder and to the truth which is revealed? (S.57.16.)*

Listen carefully to what I say! O those who believe! O mu'mins! When will the time arrive that khushú' will develop in your hearts? What time are you in anticipation of? What hour are you awaiting, O mu'mins? What, has khushú' not developed in your hearts as yet?

Has Alláh Ta'álá demanded khushú' or hard-heartedness from the believers? The answer is obvious – it is khushú'. Should this be only in namáz or all the time? Again, the obvious answer is: all the time.

Ponder on this for a bit, O you students, O you 'ulemá! By the tawfíq of Alláh Ta'álá these issues are being presented to you.

Is it the demands of your 'ilm that you should have hard-heartedness, with your own and with others? When you set foot in your house, you did so with heartlessness and not with khushú'. When you set foot outside you did so with heartlessness and not with khushú'. What, is this the demands of ímán?

It is because of ímán that you say that you are mu'min. Yes, you may be a mu'min but you do not possess kamále-ridhá – perfection in pleasing Alláh Ta'álá. This is a defect. Kamále-ridhá is a condition for acceptance.

I lament that I am not a háfiz, or else I would have recited the full áyet. Is there a háfiz here?

*[Some huffáz proceeded to read the remainder of the áyet recited above.]*

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ۝

*So that they do not become like those who received the Scripture (Taurah and Injíl); and the time was prolonged for them and so their hearts were hardened; and many of them are evil doers.(S.57.16.)*

In other words: Are you trying to be like those people who existed before you, the Ahle-Kitáb, the Jews and the Christians, who were given the Kitáb and a time-period lapsed and their hearts became hardened and many of them became káfir?

It means that we should not become like the Jews and the Christians

who were given the Kitáb and they then proceeded to act contrary to the orders in the Kitáb, descending into lusts and sins; and a time-period went by without them making taubah. As a result of not making taubah their hearts became extremely hardened and the instinctive remorse and regret that accompanies the act of sinning also disappeared. The rot progressed to such an extent that, because of the heartlessness, many from amongst them are káfir.

So, O Muslims! Do not you become like them! Do not let hard-heartedness come even near you. Become habituated to khushú' and immediately make taubah should you commit a sin. It should not happen that sins lead you to kufr. Thus, it is apparent that the demand of ímán is khushú'. A mu'min should be one with khushú'.

Accept Islám in its entirety. Alláh Ta'álá states that one should enter fully and completely into Islám Do not be like those who choose to follow that which is easy and according to their own desires and they leave out that which they find a bit difficult and burdensome.

### Summary & du'á

This discussion has been on ikhlás and sidq. Alláh Ta'álá demands both ikhlás and sidq from the mu'min. And the demand of both is that there should be khushú' in the heart. This khushú' should be there all the time. How can there be hardheartedness?

May Alláh Ta'álá keep us all mu'minín firm with ikhlás and sidq until our last breath. Ámín thummah ámín.



*[\*\*Explnations of the technical terms that appeared earlier in this majlis. These definitions and explanations have been taken from the kitábs “Shari’at and Tariqat” of Hadhrat Thánwí رحمه الله عليه and “Shari’at and Tasawwuf”, volume two, of Hadhratjí رحمه الله عليه -Tr.]*

### Ghaibat

This is when some powerful state descends on the heart, whether this is

when the attributes (sifát) of Alláh Ta'álá become overpowering or whether some thoughts of reward or punishment come to mind, causing one's senses to be in a state of suspension and causing one to be completely unaware of the surroundings.

### **Istigráq**

This is a situation where the spiritual state the person is experiencing is so overpowering that he is not aware of anything else at that moment. The muntahí (accomplished) may experience this state occasionally whereas those in the intermediate phase along the path of Sulúk, the mutawassatín, experience this state frequently.

Proof of this state is to be found in the following incident:

Hadhrat Abú Zarr Ghaffár رضى الله تعالى عنه was going somewhere accompanied by his daughter. Somebody asked him: "This little girl accompanying you – is she your daughter?" Hadhrat Abú Zarr Ghifárí رضى الله تعالى عنه looked carefully at her and then said: "Yes, my wife did say that she is my daughter." Alláh! Alláh! He did not remember even that she was his daughter and had to rely on his wife's statement as proof!

This is a praiseworthy condition (mahmúd) provided that the istigráq does not cause any defect in the laws of the Sharí'at. However, in itself it is no great accomplishment

If it was a very elevated stage Rasúlulláh صلى الله عليه وسلم would not have said: "My heart desires that I lengthen my namáz but the sound of some infant crying reaches my ears during the namáz and I shorten the namáz with this thought that the mother would be agitated." This indicates that Rasúlulláh صلى الله عليه وسلم was not in a state of istigráq.

### **Sukr**

In this state where the differentiation between the zahirí and batiní laws are eliminated due to a state descending from the Unseen. When this state goes away and the person returns to normal it is termed "sahú".

Examples:

Incident one: When Fir'oun was about to drown, Hadhrat Jibríl عليه السلام stuffed mud into his mouth in order to stop him uttering such words that

may cause the mercy of Alláh Ta'álá to descend on him, despite the fact that the heart is the basis of acceptance of ímán among other collective conditions. To have stuffed his mouth with mud was the result of this state of sukr. And the reason why this state overpowered Hadhrat Jibríl عليه السلام was an extremely high degree of bugdh-filláh (hatred for the sake of Alláh Ta'álá).

Incident two: This incident involved Rasúlulláh صلى الله عليه وسلم and Hadhrat Umar رضى الله تعالى عنه. When Rasúlulláh صلى الله عليه وسلم stood in front of the janázah of the munáfiq Abdulláh bin Ubay, Hadhrat Umar رضى الله تعالى عنه said: "Alláh Ta'álá has forbidden you to read the janázah namáz for him." Rasúlulláh صلى الله عليه وسلم said: "Alláh Ta'álá has given me the choice (ikhtiyár) – He has not forbidden me."

In this instance as well, the sense of bugdh-filláh descended so heavily on to the heart of Hadhrat Umar رضى الله تعالى عنه that he did not have the slightest idea as to his behaviour towards Rasúlulláh صلى الله عليه وسلم in his statement and his action. In appearance it appeared very remote from good manners. Rasúlulláh صلى الله عليه وسلم considered him to be handicapped (ma'zúr).

Later, when Hadhrat Umar رضى الله تعالى عنه returned to his senses, it is stated in the Hadíth Sharíf that he said: "Afterwards I was astounded at my rashness and I felt repentant."

[P.S. The du'ás appearing in this majlis may be found in the kitáb "Munájáte-Maqbúl".]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

[This is a translation of a majlis held by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhíb رحمه الله عليه in Jalálábád, India, on Sunday, the 28th Rabí-ul-Ákhir, 1411, corresponding to the 18th November, 1990.]

ISLÁMIC CULTURE AND LUSTRE

### Using taqdír as an excuse is unbecoming

When insán came into the world did he study his taqdír before coming here, that he can say: “What can I do? This was written in my taqdír. What I am doing is according to my taqdír.” What, does anybody remember from top to bottom and that he or she will act according to taqdír? No, never!

In actual fact, a person comes with the ikhtiyár (choice and power) that Alláh Ta’álá has given. A person sometimes climbs up, he climbs down, he walks about, he sits and lies down and he sometimes stands. In climbing up or down, sitting, lying and standing he makes use of this ikhtiyár. So, in obedience to the Shar’at he should also make use of his ikhtiyár.

As Alláh Ta’álá has stated:

فَاذْكُرُوا اللَّهَ قِيًّا وَفُوعُوا وَعَلَىٰ جُنُوبِكُمْ ؕ

*Remember Alláh standing, sitting and reclining. (S.4.103.)*

You should remember Alláh Ta’álá whilst standing, sitting or lying on your sides. In other words, what is ma’múr-bihá – the ikhtiyári acts we have been commanded to do – continue to do that. And, what is manhí-anhá – the ikhtiyári acts we have to abstain from – discard these.

### Essence of Tasawwuf and Tasawwuf made easy

So, we have to oppose those obstacles that come in the way of performing what is ma’múr-bihá. Similarly, those obstacles that come before us in abstaining from what is manhí-anhá, we have to courageously utilise the power of ikhtiyár in removing them.

In essence, this is Tasawwuf. So, has Tasawwuf been made easy or difficult?

This Kashmírí does not understand. His name is Bashír. He is travelling around taking note of the dunyá. And I, with the tawfíq of Alláh Ta’álá and the barkat of my Sheikh, am conveying good news. He has stayed here four days and has become sáleh (pious) and also become muslih (one making the isláh of others). Whereas, staying four years over there he never became sáleh. How can he become a muslih?

And this person’s name is Fahím. He would have great understanding of my comments. He has very good understanding: “Fahím” is derived from

the root word “fahm”. “Fahím” is the superlative. So, why should he not understand? He has stayed here four years but he has not become sáleh. What chance of him becoming a muslih?

*[It is important to understand Hadhratjí's رحمه الله عليه special technique here.*

*Firstly, there is a play on words: “Bashír” means “one who brings good news.” “Fahm” means “understanding”. “Fahím” means “one with great or deep understanding”.*

*Secondly, it appears as if is publicly criticising Fahím and embarrassing him. In actual fact, this is a technique Hadhratjí رحمه الله عليه used occasionally to jolt a person. It happens that an obstacle arises in the person's progress in Sulúk, causing him to falter or stagnate. Alhamdulillah, many of us who have experienced this technique that Hadhratjí رحمه الله عليه employed on us can vouchsafe that this approach removes the obstacle in our path and that progress in Sulúk is much faster thereafter. -Tr.]*

What was it that I said? With taufíqe-Iláhí, fadhle-Iláhí and the barkat of Hadhratwála, that in four days Bashír became sáleh and also muslih.

### **Conditions for a chillah to be of benefit**

These poor people have developed a passion to go for a chillah. Fine. A chillah is acceptable in that a chillah has been mentioned in the Hadíth Sharíf. There is barkat in it. But when?

When there is ikhlás: Besides the pleasure of Alláh Ta'álá (ridhá-e-Iláhí) there is no other intention. In essence, the concern in the heart is for the ákhirat; there is awe and respect (azmat) for Alláh Ta'álá, with muhabbat. A chillah has been mentioned in the Hadíth Sharíf, so complete forty days. Fine, the objective has been attained, with taufíqe-Iláhí: he has become sáleh and he has also become muslih. Having become a pír he sets out. But when? When he has planted his feet firmly on the path.

This is the manner in which I speak. Old age has set in. Whilst able to do so my heart desires that I pass by conveying some nasíhat and wasíyet to my friends. We are definitely going to pass on. Some principles should be instilled in the minds.

Principles will be of definite benefit. How long will you remember the branches of masá'il? How long are you going to take to rectify the offshoots, each, each branch and each, each quality? Grab hold of the principles and all the nafsání branches will be remedied. There are numerous masá'il.

Here is a principle.

Arè! Very well – one chillah is fine but it will not be of use any old how. One has to stay the way that I explain. One chillah will be sufficient, inshá-Alláh Ta’álá. How? Just to bring through the left to the right. We will depict the left as evil; the right as goodness. The nafs forebodes evil. On the right is the rúh.

*[Hadhratjí رحمه الله عليه is referring to the Latífahe-rúh which is situated just below the right nipple. The Latífahe-nafs is situated below the navel. The Latífahe-qalb is situated below the left nipple. -Tr.]*

Make taubah that you can come from through the left to the right. What else do you have to do? Let me give you an illustration: It is hot and you want to sleep in the open air. You wish to enjoy the cool breeze. However, the chárpaí is inside the room. So, you need to bring the chárpaí from inside into the open and, afterwards, from the open take it inside again. Now, will you have to carry it or not? Or drag it? Fine, even if you have to drag it. But still, when bringing it from inside to the outside you still need to carry it or drag it.

### **Method of making the zikr of “Lá-iláha-illalláh”**

Similarly, bring forth the “Lá” of “Lá-iláha” from below towards the left chest, towards the heart, causing the “Lá” to cut off the evil of the nafs, and then drag “iláha” over to this side to the right, towards the rúh. Then, emphatically say “há”. While saying “há” throw away all ghairulláh. Where do you throw away ghairulláh? Throw it away behind your back. Have you done so or not yet?

Then recite “illalláhu”. In this way Alláh has entered into the heart.

What do you understand? It is that the creation has been removed and the Creator has entered – the Sáhíbe-Jalál and Sáhíbe-Jamál, with His Jalál and Jamál.

This is the method of making the zikr of “Lá-iláha-illalláh”. If done in this way then enjoy the delight of it. Until there is not a little jehr (loudness) and a little dharb (thumping) what zikr is it? Yes, it will be a tasbíh for connecting with Alláh Ta’álá. However, the effect of “tayyib” (goodness) that is in the Kalimah Tayyibah will not manifest until it is not done in

this way.

This is a Kalimah Táhirah and also a Kalimah Tayyibah. As a tasbîh there will be táhirah (purification) but the tayyib will manifest only when it is done in the manner explained above.

“Tayyib” means “delightful/ delicious”. That is why it has been named Kalimah Tayyibah and not Kalimah Táhirah. The Kalimah is táhirah initially and tayyib afterwards. Purity comes first; delight comes afterwards.

Arè children! Why are you vexing me in my old age? This is a time for sabr. You come and just plant yourselves here just like that. Some have come from England and sat down. Some have come from Africa and sat down. Some have come from Kashmir and sat down. And, of course, there are the local children as well.

*[This is not to be taken literally. Hadhratjí رحمه الله عليه enjoyed inter-acting with the young students. The above statements were made in a teasing, loving and affectionate manner. -Tr.]*

Listen! When “Lá-iláha” is recited you have become táhir. When “illalláhu” is recited you have now become tayyib. Why is it so? The reason is that when “Lá-iláha” is recited the creation has been removed. When “illalláhu” is recited, the Creator has appeared. When the creation has been removed, you have become táhir. When the Creator has appeared you have become tayyib. So, in the zikr of “Lá-iláha-illalláh” is the means of becoming táhir and also becoming tayyib.

May Alláh Ta’álá make it that I understand this and that you also understand.

### **Contaminating effects of association (ikhtilát)**

However, it is necessary to understand this principle as well: Save yourself from association with others (ikhtilát). Intermingling is not good.

Just see: when preparing food the gravy is excellent but let a drop of urine fall in it and it becomes impure (ná-pák). It has all been wasted. Another example: Some grittiness has contaminated the savoury. The hand-mill for grinding the spices was not washed properly so that some sand got mixed up with the spices. These spices were then used as ingredients for the kebab. When the kebab was placed in the mouth it was all gritty with

sand. So, the savoury was looking appetising and the aroma was mouth-watering but it was not pleasant to the taste.

**Qissah: The taste of rawness in the tea of Mauláná Gangohí** رحمه الله عليه

Hadhrat Mauláná Habíbur-Rahmán Sáhíb رحمه الله عليه was the special attendant (khádime-khás) of Hadhrat Mauláná Rashíd Ahmed Gangohí رحمه الله عليه. (Hadhrat Mauláná Habíbur-Rahmán Sáhíb رحمه الله عليه later became the principal at Dáru'l-'Ulúm Deoband.). In any case, it was his duty to make the tea.

Hadhratwálá related to us an incident that once took place. Hadhrat Mauláná Habíbur-Rahmán Sáhíb رحمه الله عليه had made some tea and served it to Mauláná Gangohí رحمه الله عليه who commented: “I taste some rawness in this tea.” When he made tea and served it the following day Mauláná Gangohí رحمه الله عليه said: “There is no rawness today.”

Mauláná Habíbur-Rahmán Sáhíb رحمه الله عليه started pondering on why the tea was fine that day and not the previous day. “I had done everything exactly the same on both days: the tea pot, the milk pot, the cup and the strainer were washed exactly the same on both days. What was the difference today?” After some deep thought it suddenly struck him. “Oho! Yesterday, after washing the utensils I merely shook off the dripping water. Today I wiped the utensils dry with a dishcloth! There was no moisture today. Yesterday there was some moisture remaining on the utensils! That is why he commented that there was no rawness in the tea today!”

This was the degree of sensitivity of Mauláná Gangohí's رحمه الله عليه temperament that he could perceive even that degree of moisture.

So, you can see that the effect of the sand was grittiness and the effect of the water was rawness. These are the effects of ikhtilát.

In the same manner, by sitting with others, by intermingling with others the effect will be that the eyes will also be corrupted and the ears will also be corrupted and the tongue will also be used freely.

Why is this? The reason is that what was acquired, by the tawfíq of Alláh Ta'álá, when he stayed with his sheikh, is now being diluted by intermingling with others when he reaches his hometown. He was not so firmly dyed in his colours that he is not affected by others.

Janáb, do you understand? This is the effect of intermingling. When you started interacting with these others, minute by minute the state of being táhir and tayyib in your consideration and regard starts evaporating. That person who left with wisdom, in a short while has become inconsiderate.

### **One method for avoiding ikhtilát**

Many letters come to me. Some poor mudarrisín write: “I had developed within myself a love for seclusion. However, other mudarrisín come to sit here and they vex me. They just blab about this and that. What should I do?”

I wrote to him: “Sit with a kitáb nearby. When they start to discuss this and that, then you say: ‘Oho! I was reading this kitáb and I came across a very remarkable article.’ You then read out from the kitáb. Those who show an interest will sit and listen. Others will say: ‘Please excuse us. We will be back in a while. Inshá-Alláh Ta’álá, we will be back.’

“Using this tactic, they will go and will not return in future. Should they return, repeat this process. When they see this two or three times then it will not be necessary to say anything anymore.” This is on condition that there is genuine love for seclusion, as there should be:

حُبِّبَ إِلَى الْخَلَاءِ

*Solitude has been made dear to me.*

One of the first things taught in Bukhárí Sharíf is that, when Rasúlulláh صلی الله علیه وسلم came to love seclusion and his heart became attuned by this seclusion then by means of wahí, divine ‘ilm was revealed to him.

In actual fact, Rasúlulláh صلی الله علیه وسلم was blessed with nabúwat approximately three thousand years before Hadhrat Ádam عليه السلام, who was created only afterwards. Whatever was to take place in this realm for the future arrival of this great personality was already prepared in the most perfect manner. Then only was the nabúwat and risálat revealed in this realm.

However, until such a time that Rasúlulláh صلی الله علیه وسلم did not perform ‘ibádat in seclusion and he did come to love seclusion, that divine ‘ilm was not revealed to him by means of wahí.

As for us tulebá' and ahle-'ilm, we desire that wahí should descend on to us in the form of some spiritual experience, in the form of kashf, in the form of intuition and in the form of ilhám, without having developed love for seclusion. There is a Fársí saying:

This is just a (whimsical) thought; an absurdity; (pure) insanity.

This thinking is like “khiyálí-puláo” (i.e. a pie in the sky). Why this madness? When 'ilm was not revealed to the Nabí, in consideration of whom the universe – the heavens and the earth – was created, without him having developed a love of seclusion, will it be revealed to us? No. Never! Yes, some words and impressions will be acquired in the form of information but 'ilm will not be acquired.

Have you understood the point?

So, 'ilm is necessary. There is no way forward without 'ilm. The story of Hadhrat Abdul Quddús Gangohí رحمه الله عليه has been related many times: he presented himself to Sheikh Abdul-Haqq Radúlwí رحمه الله عليه in order to follow the path of Sulúk. He mentioned his condition and said that he had come for his isláh. He was asked: “Have you acquired 'ilme-Dín?” He answered: “No. Not really.” The sheikh said: “Go to Delhi. First go and acquire 'ilme-Dín. Without 'ilme-Dín there is a danger of going astray.”

In that age the repository of 'ilme-Dín was in the family of Sháh Walí-ulláh.

As Hadhrat Abdul Quddús Gangohí رحمه الله عليه stood up to depart Sheikh Abdul-Haqq رحمه الله عليه said: “Listen carefully. It seems that when you return after having studied, I will not be still alive. Be as it may. My son will be alive. You become bai'at to him. Turn to him for your isláh and keep on coming to my mazár. Inshá-Alláh Ta'álá, you will derive the same amount of faidh (blessings) as you would have were I to be alive.”

### **Having proper faith and confidence in a sheikh**

Before, people had tremendous faith and confidence. They were very firm. Hadhrat Abdul Quddús Gangohí رحمه الله عليه said: “Very well.” He proceeded to Delhi.

When he returned after completing his studies the situation was as the sheikh had stated. The sheikh had passed away. As he had been instructed,

he became bai'at to his son. This is called “nibháhná” – to be faithful in maintaining a relationship.

Nowadays, the situation is amazing, as demonstrated by the qissah concerning Hadhratwálá: One person from the rural area came and requested to become bai'at. Just by chance Hadhratwálá asked him: “You perhaps do not own some mowrúthí land?”

Mowrúthí land was land that was inherited, but not in accordance with the Sharí'at.

He said: “Hadhrat, I do.” Hadhratwálá told him: “First relinquish the land and then you come back. I will then make you bai'at.” This person replied: “Hadhrat, make me bai'at and then I will relinquish it.” Hadhratwálá said: “No, brother. First you relinquish the land then I will make you bai'at.” This person departed and became bai'at somewhere else.

This is the type of affection these days – “scratch the head and eat the brains!”

However, Hadhrat Abdul Quddús Gangohí رحمه الله عليه did not have such flimsy i'tiqád. He became bai'at to the sheikh's son and regularly visited the mazár of the sheikh. Thereafter, who did he become? What rank did he achieve? Alláhu-Akbar! What can one say? He became an amazing and astonishing Alláh-wálá!

To continue: It is necessary to acquire 'ilm. 'Ilm may be acquired through an Arabic syllabus or a Fársí syllabus or a syllabus in Urdú prepared by reliable and authentic scholars. Or 'ilm could be acquired without studying from kitábs but by following a “syllabus” of listening and continuously asking questions. Acquiring 'ilm is not dependent on kitábs. The material in kitábs may also be found by listening to somebody and asking questions regularly. A person can become an 'álim by this method of continuous asking.

Were there not such great, lofty and noble auliyá-Alláh in the past who did not study the Arabic syllabus and then renowned scholars went and became bai'at to them? So, why did these 'ulemá become bai'at to them? They were not 'álim as such. Arè! They were such that even the 'álim appeared like non-'álims in front of them! They were “'álim-garr” – they made 'álims into an 'álim, with the taufíq of Alláh Ta'álá.

### The status of an 'álim is very elevated

The status of an 'álim is very elevated. This I mentioned yesterday that an 'álim enjoys a very high rank. However, the 'álim, by the demands of his 'ilm, has to be a practising 'álim – an 'álim-bá-amal. Then his rank is very high.

If, by his being involved in some sin, some 'álim is sent into Jahannam, and an ignorant (jáhil) mu'min is also sent into Jahannam, and both are afterwards taken out by virtue of their ímán, the rank of the 'álim in Jannat will be very higher in comparison with that of the jáhil mu'min. The reason is that the 'álim has in him the rank of 'ilm also. Where has the jáhil any status as far as 'ilm is concerned? So, if an 'álim is sent into Jahannam due to some weakness in his actions, when he is taken out his rank will be very much higher than that of a jáhil.

Yesterday I mentioned that an 'álim and a jáhil are not equal. How can an 'álim and a jáhil be equal? Neither are they equal in this world nor in the áakhirat. An 'álim will be superior here as well as over there. Alláh Ta'álá has stated:

هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ۚ

*Are those who possess 'ilm equal to those who do not know? But only men of understanding will pay heed. (S.39.9.)*

Just see: Alláh Ta'álá is saying that the difference between an 'álim and a jáhil will be recognised by those with proper intellect ('aqle-salím). What does the jáhil know? It comes in the Hadíth Sharíf:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاهُمْ

*The excellence of an 'álim over an 'ábed is like my excellence over the lowest of you*

Thus, the excellence of an 'álim is very great.

You look at the molvísáhib doing something wrong but you do not look at the wrongs you are doing. Yet, you are a jáhil. He knows that the wrong he is doing is contrary to the orders of Alláh Ta'álá, whereas you do not

even know this. So, how are you going to make taubah? On the other hand, he is remorseful and he will make taubah as well. He realises that he is ill and he will seek a remedy. You, on the other hand, are ill but you do not realise that you are ill. How will you seek a remedy?

In any case an 'álim is full of excellence. Even if he commits a sin, he will consider it to be a sin. The jáhil will not consider a sin to be a sin and he will be persistent in sinning. The 'álim will be repentant and make taubah. It comes in the Hadíth Sharíf:

الَّتَائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

*One who makes taubah from his sin is like one who has not sinned at all.*

Thus, in the first instance, it will be very difficult for an 'álim to land himself in Jahannam. If, for argument's sake, he does get sent to Jahannam, he will attain a very high stage when released from Jahannam.

### **The 'álim should recognise himself**

So, O you 'ulemá! Know yourselves! If you do not know yourselves how will the creation in this world know you? First recognise who you are. The tálibe-'ilme-Dín have left off recognising themselves. If you were to have recognised yourselves, others would have recognised you merely by looking at you.

Ajíl! Remember that until the singer does not love his own singing the listeners will also not love his singing. It is a famous saying that if the dancer does not love her coquettish strutting, how will others love it? This illustration is quite famous.

Do you understand molvísáhib? Just coming to sit here!

### **Some etiquettes of sitting in a majlis**

Ajíl! One should sit in the majálise-isláh. To sit therein is fine provided that there is i'timáde-kámil and i'tiqáde-jázim (complete faith and confidence) on the speaker. Then go and sit. Otherwise one should not sit because of the danger of worsening of his condition. The reason is that he will not understand many of the statements. One does not know what corruption will set in and what misconceptions he may develop.

One should have full and complete faith and confidence in the speaker and then come and attend. Otherwise one should not attend. If this precondition is not there then, instead of becoming embellished one will deteriorate.

That is why I also ask some persons whether they intend sitting through the whole majlis or will they leave halfway through? If a person says that he will depart halfway through then I tell him: “Go now. It is not permissible for you to attend. Until a person does not intend to sit through the whole majlis it is not *já’iz* to attend.”

Bádsháh ’Álamgír رحمه الله عليه had the above announced. The reason for this announcement was as follows: One person heard half a lecture and stood up and departed. He had heard only part of the topic and he gave wrong information to the people based on what he had heard. In actual fact the topic was fully discussed later on and this he did not hear. This is why he made incorrect statements.

When Bádsháh ’Álamgír رحمه الله عليه got to hear of this, being the ruling king, he made the announcement that only that person should sit in a lecture who sits right through till the end, otherwise not.

This qissah was related to us by Hadhratwálá.

Ajíl! What should one relate? This is no longer the age in which to relate things.

I was addressing the ’ulemá and said that we have discarded out station. That is why the general public have an opportunity for criticism.

### **Mas’alah of standing behind the imám and equal saffs**

What is the mas’alah, muftísáhib? It is that the person standing behind the imám should be a sáhibe-’ilm – one who possesses knowledge of Dín. Nowadays the ignorant rush forward to stand behind the imám. What can one say? Now it is the *jáhil* who stands behind the imám before anybody else.

Is the mas’alah not as stated above? Of course it definitely is! However, this is an age of fitnah. It is an age of weakness. Nothing can be said. Do not say anything. Yes, he is a *jáhil* and he will show he has a stature above that of the ’álim.

There is also the mas’alah that the saff on either side of the imám should be

of equal lengths. If it is slightly longer on the right it is of no consequence. The left side should not be longer than the right. However, in these times one cannot say anything.

Why is this? The reason is because of this incident: Hadhratwálá was making imámat. The saff on the left was a bit longer than that on the right. Hadhratwálá told someone on the left to come over to the right.

Understand that imámat is an official position. The imám should look to the right and the left. He should rectify any irregularities. That is why the imám should be an awe-inspiring person – not a “tuppenny ha’penny” imám. This is the ‘ulúm of the Sharí’at. This is the principle.

So, Hadhratwálá told this one person on the left side: “Come over to the right side.” This person did not move from his spot. He did not obey the command. He was stubborn. Hadhratwálá then saw another person, an acquaintance, and told him: “This person does not want to move. You come over.” This person humbly went over.

### **Remaining silent for fear of fitnah**

Do you understand? This is an incident from the time of Hadhratwálá. Now, this age is an age of greater fitnah. Nowadays a jáhil considers himself to be superior to an ‘álim. He arrives at the masjid before anybody else – this is commendable. The ‘álim does not have the opportunity to be in the masjid before everybody. He is occupied with some Díní work. He is busy serving the people – khidmate-khalq.

One cannot say anything to that jáhil. It is an age of fitnah. Just try and say something and then see how you are disgraced. Therefore, keep silent.

*[Readers should remember that this advice was given by Hadhratjí رحمه الله عليه in November 1990 on the situation then. One can imagine what the situation is now! -Tr.]*

Remember that it is also a principle of the Sharí’at that when there is even a chance of the slightest fitnah then do not say anything. Do not speak. Remain silent. Otherwise you will be humiliated.

### **Proper study of kitábs. The status of “Al-Hidáyah”**

You have heard that there is great virtue in amr-bil-ma’rúf (enjoining what is right) and the áyet is also recited:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

*You are the best community that has been raised up for mankind. You commands good conduct and forbid wrong. (S.3.110.)*

Amr-bil-ma'rúf is proclaimed all over. However, work cannot be accomplished merely with one áyet. Work can only be done if all the áyát are taken together.

Similarly, work cannot be accomplished merely with one Hadíth Sharíf. All other opposing Ahádíth Sharíf have to be placed together and then work can be done.

Oh yes! It is the habit of some that if they have seen something in a kitáb they go around showing it to everybody. And if they come across something that contradicts this at some other place in the kitáb, what then? Whatever you read, try to understand what you are reading.

“Al-Hidáyah” which is studied in the Arabic Madrasah, the dárul-'ulúms, is a very amazing and astonishing kitáb. It is a kitáb of verdicts and decrees. It is a kitáb of judiciary. An Englishman used to say: “If we (the English) did not have this kitáb ‘Al-Hidáyah’ we would never have been able to administer the judiciary.” This is the verdict of the English. This is such a kitáb.

In this age, as for us who study it and teach it, do not study it and teach it as it should be studied and taught. Yet, see what this Englishman is saying because he had studied it.

### **Visits to the universities in England and Cairo**

When I visited England, where there are two very famous universities, very high calibre universities, world famous. I went to see both universities.

*[This is a reference to the universities of Oxford and Cambridge. -Tr.]*

There was an Englishman with me and he carried some keys with him. He went and unlocked the doors of the rooms and showed these to me. I saw the libraries of both universities. These were big buildings, several stories high. Nothing like these exist here. All our Arabic kitábs were in these libraries. There were several copies of every kitáb.

The tafsír of Hadhratwálá's رحمه الله عليه, “Bayánal-Qur’án”, was also there. The

elucidation of the “Mathnawí Sharíf”, “Kalíd-Mathnawí”, was also there. All the Arabic kitábs that are studied here, were all there. The names of all the kitábs were written in massive catalogues.

After having climbed two storeys I got tired. The Englishman started climbing to the third floor. I told him: “I am now tired. I am unable to climb up.”

In any case, I saw both the universities. There were boarding facilities, what we call “Dárul-Iqámah”. Áháhá! As for cleanliness... Do not even ask! Absolutely clean!

As for the system of administration, no visitor from outside could come in the boarding to meet somebody. A father cannot meet his son. I witnessed this with my own eyes. A doorman is present. He asks: “Who have you come to meet?” The father says. “I have come to visit my son.” The doorman then goes to call the son and brings him to meet his father.

If the person is one whom it is necessary to allow into the building, the doorman will say: “Come with me.” The boy will be informed. The boy will leave his room and go to a nearby smaller, empty room to sit and converse with his father. Or else he will be told to go to the veranda. Table and chairs are placed there as well. There is no question of sitting on the ground.

So, mauláná-sáhibán, even the father cannot go to his son’s room in the residence and meet him there. This type of arrangements are not seen over here. This is what we saw over there.

We saw the libraries as well. We saw the students as well. We saw the doorman as well. The person entrusted with the keys was with us. Also, we had to take him with us to see the university. One could not just go in just like that. It was not like freely entering the university – not at all. There the doorman will stop you. He will enquire: “Have you a visitor’s permit to enter?” If not, then one would have to go to the principal and obtain one. We knew of this system, therefore, when we went to see the university we went with the permit.

We went to Egypt as well. The famous university (of Al-Ahzar) in Egypt is situated in the capital, Cairo. Oho! It is a massive university, such that words cannot express. We also had to have permission to visit it, even though it was an Arabic institute.

We had an acquaintance there. He had gone to say that such and such person from Hindustán has arrived and he wished to see the university. Permission was given and we went inside. Classes were in progress. Our companion went into the lecture hall and requested from the lecturer: “Our sheikh is here and wishes permission to come into the lecture hall and see.”

Do you see? This is proper etiquette. Important people have elevated manners.

The lecturer stopped his lecture and immediately came out to conduct me inside.

Countless students were sitting one adjacent to the other in such a manner that they could see the ustád. When I entered all the students stood up. They looked very majestic with very fine clothes. As they stood up, they happily clapped hands, as was their custom. I found this distasteful, so I turned to the ustád and said:

التَّصْفِيْقُ لِلنِّسَاءِ وَالتَّكْبِيْرُ لِلرِّجَالِ

*Clapping of hands is for women - takbír is for men.*

The ustád related to the students what I had said. Immediately, the students took this up and shouted out: “Na’rah-takbír! Alláhu-Akbar!”

Do you see? Have you noted their cultured response? They immediately substituted the hand-clapping by the na’rah-takbír. This is called being cultured.

### **Lesson to be learnt: the importance of being cultured**

O students of Arabic! Are these topics not worthy of being narrated? Are these issues not worthy of pondering over?

I lament that some of our Arabic students are gájar (carrots) and others are múlí (radishes)! Those over there are great people of noble families; cultured persons, having knowledge of etiquettes. Here there are gájar and múlí – what do they understand what is meant by culture?

The scenario which I have presented of the situation over there, all this is what they have adopted by studying what is with us. By doing so they have profited from the worldly aspect and we have been left empty.

If some important person were to come here and the Muhtamim-Sáhib takes him to view the madrasah we find the students coming out of their rooms to see who it is, as if some pageant is presented. Students will come out of the rooms and from the verandas and stare.

Over there it is not like that. Everybody stays put in his place. There may be no classes in progress, but the students stay in their places. Nobody comes out of his room to look.

When we went to the university in England and visited the library there were two English students, a male and female, specifically studying in a room. I went into the room in which they were studying. Although I was close to them, the one student did not even glance at me. The other briefly glanced at me and immediately turned back to his studies. He did not keep on looking at me.

Whereas here at the Arabic madrasah, students keep on staring. It appears as if some entertainer has arrived.

Have you seen western culture? Is our behaviour not something to be ashamed about, something shameful? This culture is actually from our house. They have adopted this culture by studying what is ours. We now call them cultured and we have become uncultured.

Sometimes just go and look at the rooms at our madrasahs and see in what state you will find them. Whatever the type of rooms there should be some degree of cleanliness. Or should they be messy and filthy?

Just go and have a look! The bedding will also not be neat and tidy. The cushion is also not correct – it will be lying all crooked. Where the student sits, there is where he will take off his shoes, not outside the doorway but inside.

Do you understand, mauláná-sáhibán? Am I not saying anything that is incorrect? If I am saying anything that is incorrect, seeing that you are staying there, you can go and see yourself.

These are issues to be heard and, having developed some shame, adopt these practices from our own household and become such. But there is just no perception.

There are no capabilities in the art of conversing even. Over there no outsider may enter the madrasah without permission. Over here, if a person

is told not to enter – if the doorman stops him – the person will be offended and argue: “What is this nonsense about permission?” His attitude is that the madrasah belongs to him. If he has donated some money then he believes that he is the owner of the whole madrasah. And if he has given some rotí to some tálibe-’ilm then – don’t ask! – he considers himself to be the master of that student and he considers that student to be his slave. Is this called being cultured?

Whereas over there, even the father cannot proceed to his son’s room to meet him. He cannot enter even the university without permission.

These etiquettes are from our house. Does the Qur’án Sharíf not state the following?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا  
ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

*O people of ímán! Do not enter houses other than your own without first seeking permission (from those inside) and greet the people (before you take permission). This is better for you that you may be heedful (and act on it). (S.24.27.)*

So, this institution which is here, is a house. Thus, why have you entered the madrasah without permission? We accept that you live in this neighbourhood but why do you enter the madrasah without permission? What is the doorman there for? You should have put a request to him and he would have obtained permission from the principal and then you could have entered.

Over here the children of the neighbourhood also play. They play in the field in front of the masjid and they also come to play in the precincts. If they are stopped, the fathers come to fight.

So, what is the madrasah? It is our house. Do you understand?

Having visited the universities in Egypt and England I saw what has been explained above. Yes, truly, they are cultured people. Over here the whole neighbourhood is uncultured. Why should one invite a fight? The fathers should have scolded their children: “Why do you go to the madrasah to play? You go to play cricket there. That is a madrasah. Do you think it is

a clubhouse or bazár? Why did you go to the madrasah? If you go to the madrasah you go to study – why did you go there to play?”

This is how they should have been prohibited, but neither the father nor the mother stops them. If the madrasah officials say anything then it is inviting a fight. Everything is jumbled, misconstrued. Are these not topics to be heard?

### **Entering homes without permission**

We find that even scholars, learned people and those who know the Qur’án Sharíf also enter homes without permission. Whereas the mas’alah is to enter houses only after permission has been granted. So much so that even the father should obtain permission before entering the house – one does not know in what state the daughters are relaxing.

Is this not the teachings of Sulúk? Has Sulúk and Sharí’at just become the recitation of tasbíhs of “Lá-iláha-illalláh” and the performance of nafl namáz? Is that all – just sit and keep on reading the tasbáh and do as you please?

First become an ádmí and then read wazífas. Yes, first become an ádmí.

Just see: Just now we mentioned that the father also should not enter the house without permission. Also, the husband should not enter the house without permission: There may be ghair-mahram ladies present, or his wife may be relaxing in such a state that she would not want him to see her in. First ask and then enter.

These are the teachings of our house. Unfortunately it is those people who have taken benefit the ta’lím of our house. I had mentioned earlier on that they possess our kitábs which they have studied, and that is how they have adopted our ta’lím. When an Englishman comes home he will first press the bell. When he receives a reply to his ringing of the bell, then only will he enter.

### **Qissah one: punctuality**

We have witnessed with our own eyes the following during the time of the British rule in India: An Englishman wishes to meet a certain nawább or Ra’ís. A time is specified for the meeting, that he should present himself at

such and such a time. The Englishman comes to the residence. There is a clock affixed to the door. He looks at the time and sees that a few minutes still remain for the time specified. A chair is near the door. He sits on the chair. He will not even announce his arrival, never mind enter before the allotted time. When he sees that it is now the time specified, then he will ring the bell which is on the outside. When permission is granted from inside then will he enter.

This is what I observed with my own eyes. Ají! Are these not topics to relate? Listen some more!

### **Qissah two: adhering to the rules and regulations**

I went to the main post office in Alígarh to fulfil some need. Now, some post offices are small but this one near the college was very large. I went in and did whatever work I needed to do. Just then an Englishman came there on his bicycle. He alighted from his bicycle and went to the room where stamps, envelopes and other items were sold. This room was situated near the door of the post office. The Englishman stood at the door and spoke to the clerk inside. He needed some glue. The clerk told him to come into the room.

The clerk was a Hindustání. The English were the rulers. Remember that whoever the rulers are, their children also know that they are the rulers. Those who live under the rulers also realise that they are subservient. This is an instinctive effect. So, just see – just see what happened next.

The Hindustání had told the Englishman to come in but he did not go in. He said: “What is this that is written above? It says that it is prohibited to enter.” The Hindustání told him two to three times to enter but he did not.

The English are very cultured. They have good manners. This person did not consider it a disgrace to stand outside. We would consider it disgraceful and insulting. In any case, the Englishman did not go inside. He did his work from the outside, climbed on his bicycle and left.

Arè bach-cho! My dear children! Do you understand or not? I am reminding you of these forgotten topics. Having being studied, they are still forgotten. Having being heard, they are forgotten. May Alláh Ta’álá

cause this arrogance to be destroyed.

### **Qissah three: technology is for use and not for show**

One other incident comes to mind. An Englishman was riding his bicycle. A Hindustání was coming on his bicycle from the opposite direction. He was wearing a watch on his hand. When they were close to one another the Englishman asked him: “What is the time?” The Hindustání replied: “My watch is not working.” The Englishman told him: “Stop!” The Hindustání Muslim brother stopped. The Englishman got off his bicycle. The Hindustání also got off his bicycle. The Englishman went up to the Hindustání and slapped him lightly saying: “A watch is for telling the time – not for being fashionable!”

Do you understand my talk? What is the Englishman saying? Wearing a watch is not to be fashionable. It is to tell the time. If the watch was faulty, why was it not sent for repairs to the watchmaker? Why was it worn on the hand? Do you understand? The watch comes from them. They understood the purpose for which a watch is to be utilised, how it is to be utilised and when it is to be utilised. It was not working yet he was going around with it on his hand. The watch is not merely for fashion.

They have invented items for their needs. The clothes that they wear are according to their country’s condition, it being a cold place. If they do not wear clothes closely wrapped around them, the cold wind would severely affect them.

### **Personal experiences in England**

When I went to London it was winter. For me it was very cold. It was not so cold for them. It was raining and snowing. Then, too, they were moving about just like that. I wore a shawl all the time.

In the morning I came from upstairs to have breakfast downstairs. I did not have any socks on. My host said: “Kindly wear some socks.” I replied: “Arè bháí, what need is there for socks?” He said: “Hadhrat, the cold here is no ordinary cold. It travels from your soles right to your brains.”

Over there I saw a special type of material covering the walls. When I went to the toilet I noticed a light grade of carpet spread on the floor. That

is right. A carpet was spread on the floor of the toilet! It was not a high quality one but, nevertheless, it was a carpet.

I asked: “A carpet in the toilet even?” My host replied: “Yes. The cold over here is very severe. One cannot place one’s feet on the ground. One has to wear shoes and step on the carpet in order to reach the footrest.”

I had the impression that the carpet was placed there as a fashionable item, for show and decor, only to discover that, no, it was placed there out of necessity for health reasons.

### **The entertainer beats the drum and the monkey dances on cue!**

We have seen them and we have adopted their ways for reasons of fashion. They do not do these things for the sake of fashion. Their clothing is also out of necessity for the conditions over there.

But we have commenced imitating them from the aspect of fashion. Have a look now. How is the Hindustání wearing the pants over here? Ohoho! Fitting tight around the thighs. Is the portion below thick or thin? Just to look also causes one to feel bad. If it is beautiful then looking at it causes the emotions to stir, especially in this age.

Those people have not worn them out of being fashionable. We have imitated them. Just see what the Englishman said, that the watch is worn not for being fashionable but for some need. If it is not working then why wear it? In the same way the English are saying: “The Hindustání is a fool! Whereas we wear our type of clothes to serve our needs, the Hindustání has imitated our styles for the sake of being fashionable. The Hindustání is very stupid. He has no intelligence.”

The Englishman has beaten the drum for his monkey and the monkey has started to dance on cue – the Hindustání is dancing by imitating them for the sake of being fashionable.

Also, over here, in order to please another government that was established, our youth are going around with bare heads. Their “kurtah” has also been adopted and the Musalmání kurtah has also disappeared, just as the topí has disappeared.

It must not happen – Alláh Ta’álá forbid! – that they start walking around bare-feet. The reason for saying this is that I have travelled to different

cities in this country and I also visited Madras. The attire there is different. Even the superintendent of police walks around bare-footed. This I have seen in Madras. This is the lifestyle over there. Similarly, many of the rural village people also walk around with bare feet. I wonder that thorns do not prick them. Women also walk bare feet. I do not know whether the cold affects them or not. So, in Madras even notable people walk around bare-feet.

I have also seen the people of Madras eating. I was in a coach in a train when this person started eating some rice using a thin stick instead of his fingers. I do not know how he managed that. We eat rice using five fingers.

So, in each place the eating is different and the dressing is different. Why is there this imitation? This Hindustání attire is an imitation of others' attire. And when a Hindustání Muslim adopts the dressing of others is he not a "baihrúpyá"?

*[A "baihrúpyá" is a mimic street-entertainer who disguises himself in such a way as to impersonate somebody else. He then goes around the village in this impersonation and is rewarded if he manages to fool the people. -Tr.]*

He sometimes wears the clothes of the Hindus and he sometimes wears the clothes of the English and sometimes somebody else's. So, is he a "baihrúpyá" or not?

Men go about without a topí. If they come here I definitely reprimand them. I say: "Where has your topí disappeared?" If there is a child with the adult then I say: "Do you not have a topí? Oho! A crow must have flown away with the child's topí! Arè! This elder was with – the crow also had a go at him and the crow took away his topí also! Oho! What a crow it must have been!"

This is the manner in which I tell them. I tell everybody, even if it is somebody coming here by car.

*[Meaning some wealthy or prominent person. -Tr.]*

If the lungí or pants are a bit long and the ankles are covered, I say: "Oho! Brother, just see! The lungí, or pants, is falling below the heels – do not trip on it, do not let it become soiled."

This is the manner in which I address them. I do not speak tactlessly,

which is contrary to good manners.

There was no sign of the “shalwár” over here. When the people from Punjáb started coming here then the custom of wearing the shalwár commenced. Even the womenfolk started wearing the shalwár.

*[Shalwár (salwar) – A pair of loose-fitting pleated trousers tapering to the ankle, worn by women from northern India and Pakistan, especially in the Punjab region, usually under a long tunic kamíẓ.-Tr.]*

### **The strict observance of purdah previously**

Previously, over here the purdah was observed at its highest level. Among the noble Hindustání Muslim families purdah was at its quintessence. Let me give you an example.

Just behind us is the house of Achí-Bí. Directly in front is our house. When my family – when she was alive – wanted to visit Achí-Bí, a dolí was summoned. This was an age when this type of transport was used.

*[Dolí, also called a sedan chair, palanquin, litter or pálkí: a chair concealed by surrounding curtains, attached to poles which are lifted by porters to transport the passenger. -Tr.]*

It was placed in the house and she would then sit on the chair. The curtains would be closed and the porters would take the dolí and place in Achí-Bí’s house. Only after the porters had moved away would she alight from it.

Nowadays there is no trace of the dolí. Women now go around on foot. The government is different now. It is a new age. Let me mention an incident from the past so that you may have a better understanding.

My esteemed father رحمه الله عليه had six or seven children who passed away almost immediately after birth. When I was born I survived a few days. So, there was hope that I would live. My paternal aunt رحمه الله عليه, my father’s younger sister, who was married somewhere else, had come.

In those days the rain used to pour down in torrents. We do not see this nowadays. Neither is the heat like before nor the rains. Severe winds used to blow.

To continue: There had been a very heavy downpour of rain. Water was flooding all over. Some light drizzle was still seen. My aunt said: “I will take the child to my place.” Her house was at a distance of six to seven

leagues.

*[A league was a variable distance of approximately five kilometres.-Tr.]*

My father رحمه الله عليه was the older brother. She was the younger sister. He told her: "It has rained very heavily and it is still raining. It will be very difficult to take him in these conditions." She was adamant: "I will take him this very day!" Female obstinacy is well known.

The situation was difficult. My father رحمه الله عليه tried again. "It will be very difficult for the porters of the dolí to travel." She repeated very firmly: "I will take him this very day!"

My father رحمه الله عليه was helpless. He summoned the porters.

They came and asked: "Sir, what are your instructions?" My father replied: "What can I say? My sister wishes to take the child and we require a dolí. Will you take them?" The porters said: "Look, it has rained and the roads are in a terrible condition. It is still drizzling over here."

Obviously, I did not witness all this personally – it was related to me by the house people much later.

My father رحمه الله عليه relayed to my aunt what the porters had to say. She responded: "I will go today! Bring the dolí!" She was a Khán-Sáhibáh!

The poor porters were forced to bring the dolí. My aunt placed me in it and off we went. As mentioned, the distance was about six to seven leagues.

There is no sign of the dolí nowadays. This was the custom in those days – to summon the dolí. We have seen another era. These are now times of decline. We now have to take into consideration the decline and walk along. We have to go along making a little sabr and some shukr. Ask me!

What I described above was a matter of civil administration. It was not oppression. One does not call it harshness.

### **The misconception of equal wealth for everybody**

Alláh Ta'álá states:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ

*And if Alláh were to increase the provision for His bondsmen they would be sure to rebel on the earth. (S.42.27.)*

Haqq Ta'álá is saying that should He give equal wealth to all the people

in the world? This cannot be so. Why? The reason is that if this was done, no one person will feel obligated to another. This is because everybody would be equal. And when no one is obligated to another, the system in the whole world will be chaotic. It is maladministration that everybody should be given equal wealth and that everybody should be kept in an equal condition.

Do you understand?

To find a worker or an artisan has become difficult nowadays. They will say: “First we have to do this here. First I have to plough the land here. Then we will come to your place.” Systems have become corrupted.

Nowadays the child confronts and opposes the father. Is this not happening? When he wants to he swears the father. The son is a lowly person that he hurls abuse at the father. He does not listen to the father. Just sit and keep on trying to make him understand.

### **The cultured manners of the nobility**

Nowadays even the children of the nobility have not remained as we have witnessed during the age of nobility. I will relate an incident when I was sitting with a Ra’ís, a nobleman. Dear brothers, I did not spend my life sitting with women!

Anyhow, this qissah took place in Ditowlí. The biggest principality in those days was that of Ditowlí. The nawább of that place was Nawáb Faidh-Muhammad Khán-sáhib. He had six sons and one daughter.

Hadhratwálá رحمه الله عليه used to say that Hají Imdádulláh رحمه الله عليه – our Dádá-Pír – said that if you wanted to see a walí among the nawábs then you should go and see Nawáb Faidh-Muhammad Khán-sáhib.

To continue: I was sitting with Nawáb-sáhib’s son, Isá Khán-sáhib. I was still young. My beard had just started sprouting and was still small. I had gone for some reason or other. I will describe the etiquettes to you.

When I had arrived I announced my arrival. He had a butler who gave me permission to enter. I entered to where he was sitting. Although he had children and grandchildren, the moment I came he stood up for me. This was the culture with us. I was still small. His son was very much older than me.

Nevertheless, he stood up when he saw me enter. He told me to sit. He then rang the bell. His son came from inside the house but there was a delay in his coming. The son gave the royal salám which involves bowing slightly.

It is a different matter that this type of salám is ná-já'iz. I am only describing the manner in which the Khansahibs used to greet.

In any case, the son greeted with the royal salám. Khán-sáhib gave a very soft reply and looked at his son with a frown. The son started trembling. Khán-sáhib remained silent. After letting his son stand this way for some time, he asked: "Why were you delayed?" The son became visibly terrified. Khán-sáhib then said: "Go!" The son left.

I have witnessed this spectacle with my own eyes. I have seen such an age. However, such an approach cannot be applied nowadays. One cannot do it nowadays. It is an era of decline. It is an era of weakness and decay.

Listen some more: Once, I was late in coming home. I had gone with some older boys to play "kabbaddí"

*[A game where members of one team chase those of the opposite team, trying to touch a member of the opposing team. -Tr.]*

I performed Ishá namáz with the older boys. There was not a single child of any Khán-sáhib who did not perform all the namáz. Similarly, the womenfolk were also such that they performed all their namáz.

I came home from the masjid. Now I felt myself trembling. The door-chain was open. I opened the door and went inside, closing the door and putting on the chain. My father رحمه الله عليه was extremely displeased. He was furious. He asked: "Why are you late?" I replied: "Some big boys went to play kabbaddí and I also went with them. That is the reason for my being late." He asked: "You performed your namáz?" I replied: "Jí, I have performed my namáz." He said: "This time you are forgiven. It should not happen again in future." I said: "Very well." I was devastated!

And nowadays? It is the son who causes the father to tremble!

So, that person who has experienced that golden age, how must he be living in this age? Do not ask!

**At times it is best to remain silent**

Jí-há. Now do you understand that this is an age of decline? I am showing you the clash between that era and this era. Before this I showed you the clash of the universities in England and Egypt. I also showed you the situation with regard to the order that the ahle-'ilm should stand behind the imám. However, the jáhil stands there now. I am demonstrating the clashes. This era is like that. The big should adopt a low profile. Do not speak otherwise you will be disgraced. Thus, silence!

It has also become very difficult to explain mas'alas on every occasion. The Sharí'at says that we should look at the times, O 'ulemá! Yes, do not speak on all occasions. Where it is stated:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ

*Whoever sees any wrong should rectify it with his hand (physically). If he is unable to do so (rectify it) then with his tongue (verbally).*

There it is also stated:

فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

*And if he is unable to do so, then with his heart (mentally).*

The meaning of this is: Keep silent. Do not speak. You will be disgraced. It should not be that you discuss controversial mas'alas all over the place. Explain mas'alas. However it is not the task of the ahle-'ilm, the 'ulemá that they discuss controversial mas'alas on every occasion.

O 'ulemá-kirám! Do you understand? First measure the person you are addressing: What are his qualities? Who is he? What is his temperament like, his attitude? Yes. Will he not speak indecently? Will he not be abusive? And so forth.

### **Tahzíb – to be cultured**

I have related the qissah of the Khán-sáhib in order to show you what it is to be cultured; what is etiquette and respect between seniors and juniors; what is the effect of 'ilm. Culture is something else from what we understand it to be.

There is a saying in Arabic: “Hazzabash-shajarah –He has pruned the tree.” There are orchards belonging to ordinary people and there are orchards

belonging to the nobility and nawábs. The worker in the nawáb's garden is called a málí. He will prune the tree in such a way, cutting off the branches at the bottom and trimming the branches above, that one feels that one can spread a chárpaí on it and lie down. This is the grammatical meaning of the Arabic word "hazzab". In other words, to trim the branches so that they are level.

This is referred to as "tahzíb" – to be cultured – taken from the root of the Arabic word "hazzab". Those who are horticulturists know that even flowers can be cultured. So, this tahzíb is not only for humans but also for trees and even for flowers.

Shall I say more? This tahzíb is for dogs as well. Those dogs that are kept by the higher nobility, by the nawábs and the English for the purpose of hunting, are also taught tahzíb.

In Mishkát Sharíf "Kitábus-Sayyid" is taught. In this chapter Rasúlulláh صلى الله عليه وسلم has shown the method of training dogs.

What do these poor people sitting know? They think that only namáz and rozah are taught in the Arabic madáris. That is all that they teach. Foolish, unacquainted ones! What do they know?

*[Bawlah janglí kabútar is the actual phrase that Hadhratjí رحمه الله عليه, used on occasions when addressing his young students. It was used affectionately, teasingly, similar to the phrase: "You little monkey!" that a father will address his little child with.-Tr.]*

### **The holistic teachings in the madáris**

A little while ago I had mentioned that an Englishman said: "If we did not have 'Al-Hidáyah' we would not have been able to run a judiciary." "Al-Hidáyah" is taught over here. What do Muslims think? They have this idea that only namáz, rozah, zakát, hajj and so forth are taught here and nothing else. Remember! Whatever is being taught in the colleges is taught here.

I had mentioned a little while back that I visited the university in Cairo. A lecturer was giving a lesson. As I entered the students clapped according to their custom. I said: "Clapping of hands is for women – takbír is for men."

The professor explained to me the subject on which he was lecturing. I said that all of that was also taught over here. I did not remain silent over

there. Alhamdulillah, with the fadhl of Haqq-Ta'álá, with the barkat of my asátizah and the faidh of Hadhratwálá رحمه الله عليه I did not remain silent.

At that time the professor was lecturing on the topic of agriculture. I explained that this subject was also taught by us and with great detail. The professor turned to the class and told them exactly what I had said. I also added: “Do not think it is only at your university that this is taught and taught in this manner?”

Are these not matters to be listened to? Or should I just keep on teaching you how to just sit and make zikrulláh in abundance? These are topics that are to be discussed even more in this age so that the reality of the Arabic madáris is present in front of you. The 'ilm here is by means of wahí-qat'í so that you may value it in your minds. You yourselves have shown ingratitude for your 'ilm and have sought prestige from the creation. You yourselves are involved in activities causing dishonour so how can the question of honour ever arise?

Do you understand the points made? Jí! Know yourselves!

I have related to you some of my travels very briefly. I have seen many parts of the world. I have been to America. I have been to England. I have been to South Africa. Did I observe these places with furtive eyes or how did I view these places? I did not go for leisure and pleasure. When I was called by you I went. And, when I went, I saw these places with the view of taking lessons. These lessons I am presenting to you.

I have related the culture of these places to you. I have seen carpets laid down in the toilets. This I have also mentioned to you. All this started off on the topic of the watch. The Englishman had said that the watch is worn out of necessity and this person was wearing it to be fashionable. He had alighted from his bicycle and had gone to slap this person. “When the watch is not working why are you wearing it on your hand? If the watch is not working why did you not give it to the watchmaker to be repaired?”

These topics came up as asides. I presented the situation of the English students in the university in England – the manner in which they lived and the cleanliness of their living quarters. No stranger was allowed to enter the rooms without permission and could not crash through the gates into the precincts.

Here youngsters just enter the madrasah precincts and even play inside. If one prohibits them they get annoyed and confront one.

Over there one needed to obtain a permit to enter. One needed to get permission from the principal. Then only was one allowed to enter. Over there even the father of a student cannot meet his son without permission. He is not allowed to go into his room. Over here, whoever wishes to just enters.

I showed that all what they practise is from our house – hamarí ghar kí báte.

### **Etiquettes of entering a house and a madrasah**

Our teaching is that one cannot enter even one's own house without permission. Some people just clear their throats when entering. This is not correct. You cannot enter. What does Alláh Ta'álá state?

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ ۚ

*When you are about to enter your homes then make salám which is a form of du'á and which has been specified from Alláh Ta'álá and is something of high blessings. (S.24.61.)*

When my Hadhrat رحمه الله عليه used to go home he used to carry a cane in his right hand. When he reached the door he used to knock three times with the cane. He then said “Assalámo-alaikum”. If a child inside the house said: “Come in,” heouse where purdah is observed.

Sadly, purdah has disappeared. Is purdah not to be observed from first cousins, both on the maternal and paternal sides, and from close relatives? With whomsoever one can make nikáh purdah has to be observed. But, just see! He just barges into the house and goes to sit there, next to them. What corrupt social etiquettes are these?

In the same manner the madrasah institute is within four walls. What was the necessity for the four surrounding walls? Also, why was there the necessity for the four walls to be very high? Are there women staying inside?

So, just as a house is a residence, the madrasah institute is also a house. So, there is no question of an outsider entering the madrasah without

permission. If anybody wants to meet his son or meet a relative then first take permission from the principal. If the principal is not present his deputy will be present. Tell the doorman: "Inform the principal that I wish to meet a certain person."

What happens now is that the children play within the precincts of the madrasah. If one prohibits them they feel upset.

Also, when the father comes he asks: "Where does the boy, whose name is so-and-so, reside?" Somebody points out the room he is staying in. The father immediately goes directly to the room and barges in. He is completely unconcerned as to the state of the child. How is he sitting? How is he lying down? What is he engaged in? Unconcerned, he simply barges in as if he is entering his own room.

What type of culture is this? What type of consideration and manners are these? Are these not topics to be discussed? Is it not necessary for those in the madrasah to listen to them? Should the responsible persons in the madrasah not take note?

We have seen another age. Nowadays just keep silent. It is an age of decline, an age of decay. Do not say anything, otherwise you will invite a fight.

### **Cleanliness and tidiness is our teaching**

To continue: The English took worldly benefit by studying our kitábs. They acquired cultural benefit. We are well aware of the condition of London and other parts of England before the coming of Islám. We know. We have studied the books of history. They were like animals. Where was there any insániyet (humanity)? It is through the study of our kitábs that they are what they are now.

Whereas we have retrogressed, even after having studied. They have acquired culture after studying; and we do not acquire any culture even after having studied. Just go and see the state of cleanliness of the rooms. The responsible persons do not bother to inspect the rooms to see the condition they are in. What is the state of the bedding and the cushions? What is the state of the chárpaí? Where are the shoes lying?

Where will they go and check? Even if they go and check today and the

students have listened and obeyed, it is with great difficulty that the rooms will remain orderly for two to three days. After that the situation will revert to its disorderly state. The hue of the students' temperaments are of a different type, that of being uncultured. That is how they will live.

So, who will go day after day to tell them until some manners are not instilled in them? Having told them once and then twice, then leave them to live in that manner.

This topic is for the boys to listen to and also the responsible people of the madrasah.

Ají! Today the majlis is amazing! Is this not a majlis? Are these not issues to be related? Are these matters not to be understood? Is this not a culture to be imbibed? What type of culture should the students of Arabic acquire? Listening about the culture of others how cultured should they become?

### **Qissah of the Muslim Englishman coming to India**

Otherwise it will happen as Hadhratwálá رحمه الله عليه once related to us: An Englishman from a noble family became a Muslim. He felt a desire to come to Hindustán. He arrived over here and associated with some of the nawábs and other noblemen. When the time for namáz came the Englishman, together with the group of four to six individuals who were with him, went to perform namáz in the masjid in the neighbourhood.

When he sat down to make wudhú he saw that the outlet channel at the bottom was dirty and filthy. He asked: "Is there nobody here to keep the area clean?" His companions replied: "Yes, there is." The Englishman said: "Oho! Then how offensively filthy is this drainage pipe! It has filled with dirt and rubbish!"

The Muslim mu'ezzin remarked: "Arè! You have become a Muslim but the smell of being English has not left your brains. Cleanliness, cleanliness, cleanliness – is all that you know!"

Do you see how this lowly paid worker is addressing a Muslim? He has the idea that cleanliness is to be found with the English, that cleanliness is an attribute of the English. Actually, the English learnt it from us. Yet, what does the Muslim think? He thinks that it is their quality. He calls one of our qualities their quality! Tell me now, what cure is there for this

ignorance?

One from the group of refined people that were with the Englishman reassured him: “Do not take any notice of what he said. These poor mu’ezzins tend to be such simple-minded people.” This person thought that perhaps the Englishman felt insulted by the remarks of the mu’ezzin.

The Englishman said: “I have not become a Muslim on the basis of such comments. I brought ímán after having studied Islám and having understood it. I understand exactly the high status of cleanliness in Islám.”

This is what he said. Assess from this, O you writers and students, as to what is he saying. We have not understood the high status of cleanliness even after having studied it here. They have learnt everything from us. Nowadays we have become so simple-minded as to think that cleanliness is part of their culture, that cleanliness is something that belongs to them.

Yet, what is the command? What is the instruction that Alláh Ta’álá gave to Rasúlulláh ﷺ?

نَظَّفُوا أَفْئِيتَكُمْ

*Clean the area outside your homes.*

This is the principle in cleanliness. I mentioned at the commencement of this majlis that there are certain principles in Islám. Amongst these is this one concerning cleanliness:

نَظَّفُوا أَفْئِيتَكُمْ

*Clean the area outside your homes.*

The area outside the house has a fence. The area beyond the fence is the area referred to. So, what is the teaching of Islám, that is, of Alláh Ta’álá and of His Rasúl ﷺ? It is that the area beyond the door or gate from whence you depart, keep it clean.

It is not stated that you should keep your houses clean. This is a grammatical manner of expression. The instruction is to keep the outside area clean. When the order is given to keep the area beyond the gate clean then what would be the order to keep the inside of the house clean? Work this out by yourselves.

In the cities and in the villages, the municipalities have a department dealing with cleanliness. They have learnt all this from us. Drains should be kept clean. Roads should be kept clean. If anything is lying along the road, pick it up with your hand and place it on the side. It should not happen that some banana peels are lying there and somebody slips on them. Or there is a brick or other obstacle in the way and somebody who is in haste knocks against it and falls. Or a blind person knocks against it and falls. If there are thorns lying on the path, remove these. The Hadíth Sharíf states:

إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ

*Whatever item is injurious, remove it from the path.*

This is a branch of ímán. So, just see. The department of cleanliness is from us. Others have learnt from us the concept of keeping roads clean and keeping the drainage system clean.

Do you now understand what Islám is? Do you now understand the culture of Islám, the high status of cleanliness in Islám and the etiquettes? Do the people know all this? Speak the truth. They do not know anything.

Listen some more! Somebody has eaten a meal but he has not cleaned his teeth. A person has eaten raw onions and he has not cleansed his mouth. All of these should not be done.

Have you now heard some of the laws of cleanliness? Are these orders from our Islám or are they from the English? They have learnt them from us. All highly meritorious acts that are in them they have learnt from us. Our household folk do not even know this.

When I had gone to England I was invited to one city. I read the Hadíth Sharíf in full:

نَظَّفُوا أَفْئِسَتَكُمْ

*Clean the area outside your homes.*

I then said: "People think that there is cleanliness in the English and that there is no cleanliness in Islám. Actually, in Islám the order is to clean even the area that is in front of your front door. From this one can gauge that if the order is given that the area in front of the residence has to be kept

clean why should there not be an order to clean the house itself? And when the order is there to clean the house to what a greater extent will there not be the order to keep the body clean, the body being a part of insán?

### **Cleansing the rúh is Tasawwuf**

The very existence of insán is comprised of the physical body and the rúh. The Hadíth Sharíf which was mentioned above was then used by this khádim to substantiate Tasawwuf. It was done in the following manner: When the order is given to cleanse the physical body, which is the external part of insán, then why would there not be the order to cleanse the rúh which is the metaphysical part of insán, and on which is dependent the existence of the physical body and its maintenance? The cleansing of this metaphysical part (bátin) is termed Tasawwuf. What else is it but this?

With the taufíq of Alláh Ta'álá and fadhí of Alláh Ta'álá rúháníyet was thus proved. Now do you understand Islámic culture?

Up to where have I progressed? Up to this point that culture is not towards insán only, but also towards trees, flowers, dogs and horses.

### **The tálibe-'ilm is a sháhe-Dín – king of Dín**

Yesterday, during the discourse I had stated that the tálibe-'ilm is truly a king of Dín (sháhe-Dín). And how does a king behave? Is he uncultured that he sits wherever he wants to? Whatever gully he wants to visit he wanders into it? Whatever shopping mall he wants to see he just enters? That he wanders around the bus terminals? Whatever inner impulse he has he just follows it?

Is this your culture? Commoners of a different category than yours just join you and participate in the entertainment and participate in your games. Is this the manner that you behave?

If you want to play sport, do it in your own areas. Who is stopping you? But why should others come and join you in your games? Why do you go and participate in the games of others? You are tálibe-'ilm. Know yourselves. Only when you recognise who you are will others recognise you. Otherwise others will make condescending statements: “These are tálibe-'ilm roaming around here and there. If they are studying in the city then they roam

around in the Chándní Chowk and the shopping malls. They stroll around in the parks and the gardens. These are tálibe-'ilm! This is their culture!"

This is a brief explanation of culture that has been presented in front of you. Recognise the elevated status of 'ilm!

What is this elevated status of 'ilm? This is that absolute 'ilm (ilme-qat'í) which Alláh Ta'álá revealed to Rasúlulláh ﷺ by means of wahí. This is what the tálibe-'ilm is acquiring. From this make an assessment what the cultured behaviour should be within and what the cultured behaviour should be outside.

Today the discourse has been on culture. When the order has been given to cleanse the area outside the door, then should one's clothes be filthy, and that body which is in the clothes, should that be filthy? And that major fundamental of life – that is, the rúh – should that be filthy?

What is this culture and cleanliness of the area outside the door stating? Keep it clean. And the courtyard within the precincts, keep it filthy? And the room inside the house, keep it filthy? And where one sits and lies down and sleeps, keep it filthy? These are all areas apart from the body.

Let us go a step further: Keep one's clothes filthy? Keep the body filthy? Keep the heart filthy? What about the rúh, which is the fundamental of life – what will happen if the rúh departs? So, this rúh, the most fundamental of all fundamentals, keep this rúh filthy? Ponder what the Hadíth Sharíf mentioned above is stating.

A very brief and comprehensive mas'alah of Tasawwuf – of taríqat, of Sulúk – has been enunciated. This one Hadíth Sharíf is sufficient.

### **The first requirement is ímán**

As for the rúh, what is the first requirement? It is ímán. It is not kufr which is complete filth. So, for rúháníyet the first requirement is that there should be ímán. Thereafter, there should be those aspects which are the demands of ímán, namely that there should be cleanliness of the záhir and cleanliness of the bátin, the heart. This should be embellished with the akhláqe-hamídah and not with akhláqe-mazmúmah – that is, the akhláqe-razílah should not be found in it. Just see: this is what the Hadíth Sharíf is stating.

### In summary

Having said all this, this bandah is returning to that point where this discourse had commenced. It is this that in order to acquire Sulúk, tazkiyah-nafs, takhliyah-nafs, takhliyah and zínate-rúh only this much has to be done: move away through the left side and come on to the right side. On the left side is corruption and on the right side is goodness.

Ajíl! On the left side is the latífah of the qalb (heart) below which – below the navel – is the latífah of the nafs. Purifying the nafs by cutting the nafsání branches with “Lá”, one proceeds. Where to? Towards the heart. With “iláh” it is then dragged through the heart over to the right side. With the pronouncement of “ha” the whole creation is thrown away behind the back. The whole creation has been discarded. And when “illalláhu” is recited it denotes that only the Creator remains. This is a brief explanation of the methodology of the zikr of “Lá-iláha-illalláh”.

Do you understand? Just by merely sitting here the creation has been removed. Or has it not been removed? This is “Lá-iláha-illalláhu”, which is embedded in the creation all the time. Shierk may be manifesting in tauhíd. Even though it may not be major shierk but there are other types of shierk. This “Lá-iláha-illalláh” is there to remove this shierk.

In the commencement of the majlis it was also stated that “Lá-iláha” is purity. Through it purification is achieved. “illalláh” is goodness (tayyib). When “Lá-iláha” is recited the creation is discarded behind the back. When “illalláhu” is recited the Creator remains and the creation is disregarded. The creation is overlooked. Our actions and behaviour will show whether this indifference to the creation has been attained or not. Actions and behaviour will bear witness. What is achieved by merely claiming or saying so? One’s actions and behaviour will show whether “illalláhu” has come in or not.

A person may be making the zikr of “Lá-iláha” but has the creation left the heart or not? He may be reciting “illalláh” but has the Creator – accompanied by the love of Rasúlulláh صلى الله عليه وسلم – remained or not? Evidence of this will be seen in his actions and behaviour.

You may have studied tauhíd in “Sharah-’Aqá’id”. The reality of tauhíd is

what has been explained here. This is the method of making zikr that brings about tauhíd. It is not just a method of reciting a tasbíh. Everything has an effect. When? Only when it is utilised according to its correct method.

My brothers! Are you listening to something or not?

Up to now we still do not know the reality of zikr is even though one has become a molvísáhib. Please forgive my saying so. Up to now he still has not attained the recognition (ma'rifat) that this is what the Kalimah Tayyibah is stating.

So, af'ál, aqwál, ahwál and akhláq – actions, statements, conditions and behaviour – will testify whether the creation has gone out of the heart or not. And whether the Creator has been accommodated or not.

Áhá! I have remembered the Hadíth Sharíf! I will relate this and end my discourse. There is a Hadíthe-Qudsí that Záte-Bárrí-Ta'álá is stating:

لَا يَسْعُنِي إِلَّا قَلْبُ الْمُؤْمِنِ

*I cannot be accommodated except in the heart of a mu'min.*

Alláh Ta'álá is stating – it is a Hadíthe-Qudsí – that: “I cannot be accommodated except in the heart of a mu'min.”

Now introspect! How should that heart be? Can the creation be in that heart as well as the Creator? When the creation is there how will He be accommodated? So, to acquire what the Hadíthe-Qudsí indicates, the method is to recite “Lá-iláha” and fling the creation behind one's back; and by reciting “illalláh” only the Creator will remain.

## Du'á

May Alláh Ta'álá make us cultured, with refinement of character, in the correct meaning of these qualities. Alláh Ta'álá make it that we understand “Lá-iláha-illalláh” in the correct manner; that we understand it, recognise it and imbibe it.

May He grant us the taufíq to acquire, with a righteous and beautiful effort the above according to our actions (a'mál), conditions (ahwál) and character (akhláq), with concomitant constancy in obedience (tá'at) and constancy in the zikr of Alláh Ta'álá. Alláh Ta'álá grant us taufíq and grant the tálibe-mukhlis taufíq.

Khudá háfiz.



## MALFÚZ

### A tremendous need for sohbat

[Hadhratjí رحمه الله عليه said that]

Rasúlulláh صلى الله عليه وسلم said: “My Rabb gave me the best of (Díní) ta’lím; and my Rabb taught me the best of adab (manners/ etiquettes).”

There is a great need for sohbat. The rectification and the purification of character of the sahábah (may Alláh Ta’álá be pleased with all of them) did not take place merely through ‘ilm. However, their complete tarbiyet took place in the sohbat of Rasúlulláh صلى الله عليه وسلم.

Alláh Ta’álá states:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ۝

*O you who believe! Have fear of Alláh Ta’álá and stay with those who are true (and firmly founded) in the Dín. (S9.119.)*

Here “stay with” is to be taken as “being in the sohbat of”. From the áyet it is apparent that the safeguarding of ‘ímán is through taqwá because after the word “‘ímán” comes “ittaqulláh”. Thus, the safeguarding of ‘ímán is by means of being in the sohbat of the sádiqín.

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*\*[A book that is highly recommended is “Coprophilia or a Peck of Dirt”, by Terence McLaughlin. I.S.B.N. 030493741. It is on the subject of community health in Britain in the recent past, written by Terence McLaughlin, who was an authority on public health and hygiene. Very few copies still exist. A Google search will show where copies may still be obtained.]*



## BOOKLET NUMBER TWENTY FOUR

Shawwál 1434 – August 2013

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**FOREWORD**

Alhamdulillah, with the fadhl of Alláh Ta'álá and the barkat of our Sheikh's رحمه الله عليه du'ás, this 24th booklet is now in front of you.

All those who have a very busy schedule, especially professionals, have to be very conscious of time and appointments. Due to changing circumstances, adjusting schedules is almost a daily challenge. It therefore becomes very important for such a person to prioritise his tasks. It becomes essential for him to be able to give precedence to what is of primary importance and what is not.

In this majlis our Sheikh رحمه الله عليه discusses this very topic of “objectives” and giving priority to tasks. He spells out quite clearly what needs to be given priority and importance and what is not to be given priority and importance..

Part of our Hadhrat's technique of teaching was to ask questions, many of which are rhetoric. The whole purpose was to make the listener think and ponder. So that the topics and different points become firmly embedded in the minds and hearts of the listeners Hadhratjí رحمه الله عليه would discuss the same topics from different angles. He would give simple, easy to understand illustrations, making it possible for the listeners to comprehend many points which appear to be very complicated.

This is not a very lengthy majlis. However, the basic principles and rules that have been explained in this majlis are very basic. If one were to ponder on them and try and see how it impacts one in one's life one will see that it impacts on all 24 hours of our daily life activities. One can go further and say that impacts on every minute of every hour of our life and even on every breath that we take. What is the objective of every breath that we take?

May Alláh Ta'álá make us all understand the issues discussed and may He grant us the taufiq to act according to these teachings.

Dr. I.M.



### **Hadhrat Mauláná Dr. Háfiz Tanweer Ahmed Khán Sáhib** رحمه الله عليه

It is with great sadness that we note the passing away of Hadhrat Mauláná Dr. Háfiz Tanweer Ahmed Khan Sáhib رحمه الله عليه. He was born on 16th Zul-Hajj, 1339/ 21st August, 1921 in present-day Rájpútánah, Haryánah, India, and passed away in hospital in Islamabad, Pakistan, on 23, Zul-Hajj, 1433/ 7th November, 2012, at the age of 94 Islamic date (92 solar calendar).

His family lineage was Rájput and the men were mainly in the army. However, Hadhrat was inclined towards Dín. His initial education, Díní and secular, took place in his hometown. He completed his hifz there as well. He then went to Delhi to further his Díní ta'lím at Madrasah Ameeniyah.

While still a student in Delhi he had already established contact with Hadhrat Mauláná Thánwí رحمه الله عليه and he used to frequent Thánah Bhawan. Hadhrat Mauláná Thánwí رحمه الله عليه recommended that he establishes an isláhi contact with one of Hadhrat Mauláná Thánwí's رحمه الله عليه khulafá. He then went to Jalálábád. He stayed over in Jalálábád and studied there, completing his studies in Deoband Madrasah. He was granted khiláfat by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in 1965 or 1966. Later, he was also given khiláfat from Hadhrat Mauláná Faqír Muhammad Sáhib رحمه الله عليه in Pakistan.

He was in Jalálábád just before Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه passed away, being fortunate to have heard his sheikh's last advices (wasíyet) which he recorded and published.

He made several trips to South Africa and other parts of the world to spread the taríqat of his sheikh, building up a large following. He also appointed khulafá to carry on where he had left off.

Among his varied activities at different times were the following: He worked for the newspaper, "Jang"; he worked for "Hamdard" (pharmaceutical company); he qualified as a homeopathic doctor and ran a practice; he ran a bee-farm; he was amír of the Muhájir in Pakistan; he taught in madáris; he made imámat; he ran a furniture shop; he ran the khánqáh for Hadhrat Mauláná Faqír Muhammad Sáhib رحمه الله عليه. He also wrote a number of books,

some of which have been translated into English.

May Alláh Ta'álá put núr in his qabr and grant him high stages in Jannat.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masíhul-láh Khán Sáhib رحمه الله عليه in Jalálábád on the 13th Jumádu-ath-Thání 1409, corresponding with the 22nd January, 1989.]

### MAQSÚD AND GHAIR-MAQSÚD – OBJECTIVES AND NON-OBJECTIVES

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Concerning objectives, these are two types: objective/s (maqsúd) and non-objective/s (ghair-maqsúd). Whatever is maqsúd is also matlúb (desired/quested/ sought/ pursued). And whatever is not maqsúd is not matlúb either.

Whatever is matlúb – whatever is desired, sought and quested – one should dedicate oneself to it with great care. One should spare nothing in attaining it.

On the other hand, to dedicate oneself completely and spare nothing in attaining what is not maqsúd and matlúb, is contrary to intelligence. The demand of intelligence is that one differentiates between what is important and what is not important; and then to give priority to what is important. There is a rule of rationality:

الْأَهَمُّ هُوَ الْأَقْدَمُ

*Whatever is important takes priority.*

One needs to tackle with courage whatever is important. That is, one has to be courageous in attaining it. One has to exert all one's courage in attaining it.

If one were to utilise one's courage and deplete it in pursuing what is ghair-maqsúd then there will be decreased courage in pursuing what is maqsúd.

To repeat: There are two aspects: maqsúd and ghair-maqsúd. One has to pursue and keep on pursuing what is maqsúd, with great care and with complete absorption and concentration, then only will one attain what is maqsúd.

The root of the word maqsúd – مقصود – is – قصد (qasad – resolve/ attempt). That is, one has to bring into amal (deeds) with one's volitional resolve – one's ikhtiyári-irádah. When one says: "This is my qasad," one is saying that this is my resolve. One does not allow any interference between the resolve and attainment of the objective. It would be an obstruction. When there is a resolve then why did this interference take place between the two? There is now an obstruction.

Whatever is maqsúd (one's objective) one's irádah and maqsad have a part in attaining it. One's resolve has a role in achieving one's objective. Therefore, one should not direct one's attention to what is ghair-maqsúd in attaining what is maqsúd. One should not incline towards that which is a non-objective.

Yes, if in attaining what is maqsúd that which is ghair-maqsúd is of assistance, then the ghair-maqsúd will also become maqsúd. So, even though per se, in itself, it is ghair-maqsúd, yet it is helpful and supportive in attaining what is maqsúd, this ghair-maqsúd also becomes maqsúd with what is maqsúd.

There are many examples of this.

### **Existence requires food, clothing and having habitation**

The maqsúd for one's existence is to satisfy hunger, cover the body and having a place to stay. To attain these there is a need for other objectives. These are not maqsúd in themselves but assist in attaining what is maqsúd. What are these? These are trade, farming, employment and so forth. The basic maqsúd in order to exist is to satisfy hunger, to clothe the body and to have a habitation. However, wealth is needed for these; and to attain wealth there is the necessity to engage in trade, farming, manufacturing, artisanship, employment, and so forth. These are not objectives. These are subservient to what is maqsúd and matlúb. These are means. These are instruments and not the final goal. These are methods.

Now, if a person can fill his stomach, clothe his body and have a place to stay without having to engage in farming, in trade, in manufacturing and artisanship, in employment and so forth, has he attained his maqsúd or not? So what is the need for farming, trade, employment and so forth? The maqsúd has been attained.

Do you understand?

To repeat: If a person has attained what is maqsúd without effort, what is the need for engaging in trade, in engaging in farming, in engaging in employment, and so forth? These are not objectives.

If these were maqásid-e-zátíyah – objectives in themselves – you would not have found anybody not involved in these, whether it was farming or trade or employment. You would not have found anybody unoccupied.

However, some individuals (makhlúq) are not involved in farming, trade and employment, yet they have food to eat, clothes to wear and a place to stay: farming, trade, employment and so forth are not objectives. There are many from among the creation who do not ask anybody and they do not go begging to houses, yet they do have food, clothing and a habitation. They have achieved their objectives without engaging in those activities which are not objectives in themselves.

But the whole creation is not like these people. So, there are such activities which are ghair-maqsúd in themselves but are aids to attaining the primary objectives. These aids are of such a nature that without these the maqsad will not be attained.

### **The example of namáz and wudhú**

The example of the above is the following from the Sharí'ah, from Fiqh:

The basic maqsúd for the mu'min is namáz. The basic maqsúd is not wudhú. However, wudhú which is ghair-maqsúd is such that without it the maqsúd of namáz cannot be achieved. Therefore, wudhú is now maqsúd for the maqsúd of namáz.

Further, wudhú is performed with water. So, water is not an objective in itself. It is ghair-maqsúd. Another reason is that if water is not available then tayyamum is its substitute. So, the basic maqsúd is tahárat (purity). This is attained through wudhú. Wudhú is achieved by means of water.

In the absence of water the substitute is tayyamum. And tayyamum is achieved by means of sand, whether the sand is in the form of baked clay (as a clay water pot or lotá) or whether the sand is in the form of a layer of dust on a clean piece of cloth.

So, the maqsúd is tahárat which is attained by performing wudhú, with water being the means; or with tayyamum, sand being the means. This wudhú and tayyamum are not maqsúd in themselves, in that after making wudhú or tayyamum a person does not perform any other 'ibádat but he feels satisfied just with the wudhú or tayyamum.

For example: He sat making wudhú in such a manner that his wudhú did not come to an end while the jamá'at namáz came to an end. So, was the maqsúd just wudhú or was the wudhú for namáz? So, why did he take so long in performing wudhú that the real objective – the maqsúd of namáz with jamá'at – was lost? He forsook it. Again I ask: Why did he take so long in performing wudhú so that what was maqsúd, the namáz with jamá'at, was lost?

The basic of namáz was that it should be performed with jamá'at. When the 'ibádat of namáz was initiated it was initiated with jamá'at. Hadhrat Jibra'íl عليه السلام came to perform namáz. He made imámat for two days, establishing the compulsion (farídah) of namáz with jamá'at.

So, the basic of namáz, as long as there is no shar'í excuse, is namáz with jamá'at. However, permission has been given to make qadhá of it by reading it alone without jamá'at if one has missed the namáz with jamá'at. Nevertheless, the basic has been omitted.

This was a Fiqhí example.

### **Using thirst as an example of maqsúd and ghair-maqsúd**

Try and understand the above from a physical example: A person is thirsty. Water is to quench thirst. Water is not the basic maqsúd – it is to counteract thirst. It is to quench thirst. It is not the basic objective.

It is possible that there exists such an individual who does not experience thirst. He does not get dehydrated. So, what need has he for water? Water is to quench thirst and avoid dehydration. He has neither of the two, so what need has he for water? If the need is not there then why should he

go to the well? Proceeding to the well was to counteract and quench thirst and these are not there.

In fact, in the past some auliya-Alláh have existed who were such that they had no need of water for six months at a time. If they merely tasted water, well and good. Also they had no need for food. If they merely tasted it, well and good. That was all.

Yes, in obedience to the orders of the Sharí'at they would partake of food and water. If one keeps rozah during the day the order of the Sharí'at is to make iftár after the sun sets.

It is necessary to carry out the orders of the Sharí'at. If there is no obedience to the orders of the Sharí'at then what kind of a bondsman is he? What kind of a buzurg is he? What kind of a walí is he?

So, this walí would keep rozah and at the time of iftár he would take an almond kernel that he had and nibble a small piece the size of a mustard seed from one end of the almond. You do know the size of mustard seed? As for water, he would take a sip. Do you see this web space between the thumb and the index finger? He would place some water there and sip that much. This was now his food and drink for iftár. Simultaneously it was also sufficient for his sehrí. How amazing that this was his food and drink – it was simultaneously his iftár and his sehrí! He kept rozah the following day and followed the same process at iftár time. He carried on in this manner for six months, nibbling from the almond and sipping a few drops of water.

Now, show me: Does such a person require employment? What need is there to trade? What need is there to do farming? What need is there for manufacturing and artisanship? This person has achieved his primary objective. Has he not? Note: This is for him and not for everybody.

He has a small place for habitation. He wears such clothes which show no sign of tearing. There are no signs of dirt on the clothes as the texture and colour are such as to “eat up” the dirt.

When there are such individuals existing, then it is apparent that farming, trade and employment do not form part of the original maqásid but these are means of attaining the original maqsúd.

You have been given one Fiqhí example of wudhú and one of human

physical needs, of food, drink, earning and clothes. At the very least these prove that these are means and methods of attaining the original maqsad.

### **Discarding the means is only for the few elite**

Not everybody is like that. How many are like the buzurg mentioned above? Therefore, that person who is not like him, generally has need of money in order to obtain food, drink and habitation. And obtaining money is by engaging in farming or trade or manufacturing and artisanship. Therefore, it will become necessary to establish these. Generally, these will be engaged in order to attain the basic maqásid

So, here the imitation of such buzurgs is not permissible. Imitating them would be harám. For instance: A person is thirsty. He is also hungry. Water is present. Food is present. But he does not drink the water and he does not eat the food. He is now on the verge of death. If he does not drink the water and he does not eat of the food and he dies, it is a harám death.

### **To live is an objective**

Life is matlúb. From one's own side to adopt any such method that will result in death is harám. For example: If somebody were to kill himself by taking strychnine or by shooting himself, his death will be a harám death. Is it not so?

Can it be said that his death was set out like this? What fault is it of his? Can one say that this was Alláh Ta'álá's order that his death should be in this manner? The question one should ask is: Was dying his objective or not? Did he not resolve to die or not? He was warned against it. His death had intent behind it – there was resolve in it; there was a desired result in it.

Life is matlúb – it is desired, it is sought. Seeing that it is matlúb, those correct and legitimate means and avenues are also matlúb in pursuance of this matlúb.

In essence: That, which is basic and is an objective (maqsúd) in itself, has an important status. It has to be given priority. It is to be acquired primarily. It has to be specifically procured.

### Ghair-maqsúd is of two types

Firstly: What is ghair-maqsúd in itself in attaining what is maqsúd, but it is an aid, an assistance – that help is obtained from it in attaining what is maqsúd – then this also becomes maqsúd.

Secondly: However, if it is of no assistance, no help is forthcoming from it, then it is not maqsúd in itself and it is not maqsúd for the primary maqsúd. Then to incline towards it, to turn one's direction towards it and to pursue it heart and soul – what is it? It is harám!

So, all obstacles in attaining what is maqsúd are harám. That which is a hindrance in attaining what is maqsúd will be a cause for greater hindrance. It will be harám.

Examples: Wealth is acquired through theft, acquired through robbery, acquired through fraud and acquired through usurpation. To sustain life, which is maqsúd, wealth is necessary. So, wealth has been acquired in the examples above. However, these means adopted are not from the maqásid but are part of the obstacles.

The obstacles are of such gravity that if you prepare some food with this wealth and you sit down to eat it and you recite “Bismilláh” on it, then this is harám. This is a major sin. In fact, there is danger that it may turn to kufr. The reason being that you considered this wealth to be nutrition, whereas Záte-Bá-rí-Ta'álá states that it is not nutrition. One recites on nutrition (ghizá). One does not recite “Bismilláh” on non-nutrition (ghair-ghizá). So, you are reciting “Bismilláh” on ghair-ghizá.

It is obvious that you are eating edible food but Alláh Ta'álá is saying:

يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا \*

*They swallow only fire into their bellies (S.4.10.)*

You are filling your bellies with fire, you are eating fire. You are eating what is harám and filling your bellies. You are not eating what is edible. In appearance it looks like food. In reality it is nár, that is, fire.

So, how can one read “Bismilláh” on eating harám? How can one read “Bismilláh” on consuming strychnine?

To recapitulate: What is *ghair-maqsúd* can be of two types. One is that which is an aid to what is *maqsúd*. It is of assistance. It will enable one to attain what is *maqsúd* in a good manner; in a manner that is highly cultured; in a manner that brings about delight, with *sukún* and with joy. This is one type. It is also included in attaining what is *maqsúd*. It assists in obtaining what is *halál* and *tayyib*, which is the basic *maqsád*.

This negates the second type which is not *maqsúd* in itself and which does not assist in attaining what is the basic *maqsúd*. This second type in itself is not *maqsúd* and *matlúb*. Whatever is really *maqsúd* and *matlúb* derives no assistance from this type.

This will be termed “*lá-yání*”. I repeat: This is called *lá-yání*. What is another term for it?” It is “*laghu*”. That which is not *maqsúd* and what is really *maqsúd* derives no help from it, is termed “*lá-yání*”/ “*laghu*” in the terminology of the *Sharí’at*. *Haqq-Ta’álá* has stated in the *Qur’án Sharíf*:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ<sup>٥</sup>

*And who avoid worthless conversation. (S.23.3.)*

What is the noble status (*shán*) of a Muslim? This has been mentioned from the preceding passages. What is said here I will put in my words: A *mu’mín*, being a *mu’mín*, is involved in useless acts (*laghu*)? What type of *ímán* has this *mu’mín* got? What type of Muslim is he?

The proof has been given. As if to say: What type of Muslim is he, what type of *mu’mín* is he that he is involved in such activities which have no benefit? In fact, there is the additional danger of causing some harm.

### **The *shán* of a *mu’mín* is to avoid *laghú***

So, a *mu’mín* is one who does not involve himself in useless activities. He turns his back on such activities. The word used is “*i’ráz*”: He turns his face away; he turns his back on them; he does not direct his face that way; he does not focus on them because those activities are *laghú*, without benefit, *lá-yání*. To be involved in activities which are *laghú* is far removed from the *shán* of a *mu’mín*. They have no value in attaining the *maqsúd* of one’s life.

Do you understand?

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

*Of the beauty of a person's Islām is that he shuns what is useless/ futile.*

What type of Muslim is he that he involves himself in lá-yání? Laghú is not maqsúd and it does not assist in attaining one's maqsúd. It is, thus, contrary to the demands of his ímán and his Islām. It is not part of the noble and dignified status (shán) of a mu'min Muslim that he involves himself in laghú and lá-yání activities and speech. Yes, he has ímán – he is a mu'min and he is a Muslim.

### **Plain ímán and sweet ímán**

If a person enjoys eating raw meat and uncooked dál – that is, uncooked food – well and good. This is food for his body. His ímán may also be at that level. But who is prepared to eat food that is raw?

If a person is not prepared to consume such food for the batan (stomach) then why should he be prepared to accept such raw nutrition for his batin (rúh)? Why should he sit content? How can this be acceptable to one's ímán and one's intelligence?

Our fundamental concern should be the batin and not the batan. Our basic concern is not the stomach. Our basic concern is the rúh, the heart. So, what kind of intelligence is it that a person desires well-cooked, excellent, very delicious, invigourating, aromatic, beautiful in appearance and good tasting food for his bodily batan, and he has no desires for his ímán that it should be “beautiful in appearance” and “tasting delicious”? Whereas this should be his real desire and quest.

That is why Rasúlulláh صلى الله عليه وسلم, while making mention of ímán in general, also spoke about the sweetness of ímán, sweetness in the sense of the opposite of bitterness. There is a specific chapter called “Báb Haláwatul-Ímán” in Bukhárí Sharíf. The Ahádíth Sharíf mentioned in this chapter deal with those things that result in the sweetness in ímán, those items which cause progress in ímán.

After mentioning these items there comes the following:

لِيَرَدَّادُوا إِلَيْنَا مَعَ إِيْمَانِهِمْ

*That they might add faith to their faith. (S.48.4.)*

The ímán that was there could be increased with greater ímán. It is apparent that ímán also increases. Just as the body increases (in size and strength) there is progress in ímán as well.

With correct nutrition for the body, the body will increase in size or strength. Or will it not? Similarly, when those items are utilised that will increase ímán then ímán will also increase. It may happen that, after having consumed correct bodily nutrition, the body's size or strength does not increase but it can never happen that, having adopted the measures to increase ímán, ímán will not increase. This cannot happen.

With the body it can happen that the very same medication that was proving of benefit is now causing harm. However, by adopting the measures that increase ímán it can never happen that ímán will decrease, that weakness and feebleness comes into ímán.

So, what does intelligence dictate? Just as you are striving for bodily nutrition, even to a greater extent should you be striving for progress and an increase in your ímán. This latter will go with you. The former bodily nutrition will not.

### **Warning against stupidity**

The person concerned about nourishing his body and neglecting his bátin is a fool of the highest degree – he is lacking in intelligence to the highest degree – yet he considers himself to be intelligent! He does what is stupid and thinks himself to be clever! A robber after robbing and a thief after stealing consider themselves, in their own opinion, to be successful! Not having been apprehended they are exultant. They dance in joy. Are they stupid or not? To tell a lie they consider to be success. To tell the truth they consider to be failure. I speak in mild terms. It should not happen that they become káfir!

Why?

### **Truth leads to salvation & lies lead to destruction**

The reason is that Rasúlulláh صلى الله عليه وسلم speaks on behalf of Alláh Ta'álá:

الصَّدْقُ يُنْجِي وَالْكَذْبُ يُهْلِكُ

*Truthfulness leads to success (finally), whereas lies (finally) lead to destruction.*

Alláh Ta'álá is saying that there is salvation in speaking the truth and destruction in telling lies. Yet, what is it that the Muslims today are saying, mostly? They say: "Yes, molvísáhib. Just keep quiet. Forget those days. Nowadays there is salvation in telling as much lies as one can, in cheating and defrauding as much as one can. Success lies in this. Just see how successful we are and see how the truthful poor are dying from hunger."

This is absolutely false. The truthful never ever died from speaking the truth. Ask them. They will say: "Alláh! We make shukr to You!" Will anybody make shukr on telling lies? No, never. On telling the truth they will say: "Alláh! We make shukr to you!"

If a person has usurped property or a house will he say, "Shukr to Alláh!"? What will his heart inside say? Whereas that person who spoke the truth, even though he has not achieved much, on his meager attainments he will say: "Shukr to Alláh!"

To observe the highest degree of truthfulness can lead only to success; and the highest degree of lies can lead only to destruction. If it is not today, it will be tomorrow. If not tomorrow then later. It must come to pass.

For arguments sake, because of some wisdom even if no destruction befalls the liar in this world there is definite destruction in the hereafter in which is the other life to come. This also happens.

One needs to make a little bit of sabr for a short time. There is a need for forbearance. Success is only in truthfulness and destruction is in lying.

### **The qissah of a truthful bamboo seller**

Hadhratwálá related a qissah that took place while he was still in Kánpúr:

One poor pious person, one who was very cautious of halál and harám, opened a shop to sell bamboo. Bamboo comes in all grades. Some are hollow, others are solid and some may be infested with insects.

Now, when people came to buy bamboo the poor shopkeeper used to tell

them: “Go and look and choose what you like.” They used to look around and select the bamboo and indicate what they wished to buy. At this point the shopkeeper used to advise them: “This bamboo is of this grade. That one is of a different grade. This is slightly hollow inside even though it looks solid from the outside. This one’s price is less. The solid, good quality bamboo costs more. You can now decide whether you want to buy this one or that one.”

The mas’alah of the Sharí’at states that if a shopkeeper is aware of a fault in his goods he should disclose it to the buyer. If he does not disclose the fault and the customer buys the item, pays the full price, goes home and only then discovers the fault and defect, the seller should then change the item. The shopkeeper has to substitute it for a faultless item. If this is not done then the seller is a sinner. So, the fault should be disclosed.

This poor shopkeeper kept on with this practice. He had very few sales. The other long-established shopkeepers who were of the type who used to lie, deceive and defraud used to laugh at him and say: “Oh dear! Is business done in this manner? Does a business run this way? Sell your shop!”

The other shopkeepers used to go home in the evening with good profits while this honest shopkeeper had minimal sales. The others used to laugh at him and mock him. They saw only with external eyes that honesty causes destruction whereas the lies of these fraudsters made them flourish.

However, this honest bamboo seller paid no attention to them. He did not discard his honesty. This is what is called “to be pakká” – to be resolute, firm. He is seeing with his own eyes that his sales are few even though he is honest; and that the deceitful traders are very busy and making lots of money. This is what he is witnessing with his own eyes. But he was a pakká man of the Sharí’at. He was not half-baked. He was resolute and firm. How firm and resolute was he? He was as the ones described by Záte-Bárá-Ta’álá:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا  
بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ۝

*Those who say: “Our Rabb is Alláh,” and are steadfast, the angels will*

*descend on them saying: Do not fear and do not grieve but hear good news of the Garden which you were promised. (S.41.30.)*

“Inna” means: “Truly, without doubt.” “Illazína qálú –those who say.” Say what? “Rabbunalláhu – that our Rabb is Alláh.” Who is the One who is nurturing us, rearing us? They said that it was Alláh Ta'álá. “Thummas-taqámú – they then remained steadfast on it.” “Mustaqím, istiqámú”. They remained resolute and firm. They are given good news: Angels descend on them. Words bringing consolation, bringing happiness, bringing cheer, bringing joy – these are the states instilled in the hearts through the angels.

To continue with the qissah: The honest shopkeeper remained firm and resolute. The final effect and result of his steadfastness was that his business flourished. Customers came in large numbers. The people had developed full confidence in his integrity. On the other hand, the other shops started experiencing a decline in their businesses. Their sales started dropping.

Have you seen the results of remaining firm? He remained with sabr and forbearance. Have you seen the effects of remaining resolute on the Dín?

There are not just one or two incidents of this type. There are numerous such qissas where the bondsmen of Alláh Ta'álá stood firmly on the truth and adopted istiqámat. That is why they were successful.

Yes, there was a need for them to show a little sabr and there was a need for tahammul (forbearance). There is also the need to avoid uneasiness and the need to develop firmness in one's istiqámat. Then you will see!

Ponder over this.

One has to remain firm. One has to put up a bold front. One has to remain courageous. One has to remain charming. One has to be spirited. Is faint-heartedness good, or is it better to be strong and courageous? It is good to be strong and courageous after being faint-hearted. There should be no display of faint-heartedness after having developed courageousness. There is a great need for strength and courage.

To recapitulate: One needs to attach oneself, dedicate oneself heart and soul and immerse oneself in attaining that objective which is the real maqsúd.

And that ghair-maqsúd which, if it assists in attaining what is maqsúd, if it is an aid, if it is a means of bringing ease, then that ghair-maqsúd is also included in what is maqsúd and becomes maqsúd.

As for that ghair-maqsúd which in itself is ghair-maqsúd and it is of no assistance and aid in attaining what is maqsúd – there is absolutely no support gained from it – then it becomes necessary in leaving off such ghair-maqsúd. It is neither matlúb in itself and nor is it matlúb for attaining what is matlúb.

Examples of these have been given. The example of wudhú was given from the Shar'í perspective and the example of food was given from the physical perspective.

Here is another example:

### **Nikáh is half of Dín and is matlúb**

Marriage (nikáh) is matlúb. Or is it not matlúb? We are not speaking of that person who is not fit for marriage. In other words, he is physically unfit or he has not the financial means to support a wife. Physical unfitness means that he cannot fulfil the physical rights of the wife. It is not necessary to explain this.

So, nikáh is matlúb. The world says so. As for the Shar'at, it is considered to be half of ímán. The Hadíth Sharíf states:

النِّكَاحُ نِصْفُ الْإِيمَانِ

*Nikáh is half of ímán.*

Nikáh forms part of maqásid. Or is it not? Nikáh is maqsúd.

So, this person goes to the bazár to buy some clothes for the wedding, nikáh being maqsúd. So, is the buying of these clothes maqsúd? These clothes are not the maqsúd. The maqsúd is nikáh for which the clothes are being bought. The clothes are a support for the nikáh therefore the clothes become maqsúd also.

Do you understand?

The clothes are an aid – to the extent of necessity according to the Shar'at – for the maqsúd of nikáh. How will the nikáh take place without the clothes? The aspect of maqsúd is different and the aspect of display is

different.

So, the clothes are not maqsúd in themselves. If the clothes are bought and just kept at home and not given to the bride and he then goes to buy more clothes and keeps these also at home, has the nikáh taken place? The buying is for the celebration of the nikáh. What does not form part of it, is not maqsúd and is of no assistance to what is maqsúd. It is laghú and lá-yání.

### **More aspects concerning wudhú and tahárat**

If a person makes wudhú and just sits, not proceeding to perform namáz, then this act is laghú and lá-yání. The wudhú was for performing namáz, and it was not maqsúd in itself.

However, it is maqsúd for a mu'min to be in a state of tahárat (ceremonial purity). It may not be the time of namáz but the mu'min wants to keep himself in a state of tahárat. So, this desire to keep himself in a state of tahárat becomes maqsúd, even though the wudhú is not in the category of maqásid that it is maqsúd in itself. This tahárat of wudhú will be maqsúd because of tahárat.

The maqsúd is zínat (adornment). The purpose is to create zínat in the heart from the núr of ímán. A joyfulness should be created. There is a radiance in wudhú.

You can see this for yourself at any time: After having answered the call of nature and having relieved yourself, perform wudhú immediately. Your temperament will feel radiant. You will feel an openness within yourself. The next time, after relieving yourself, do not perform wudhú. Assess yourself in both situations and check your temperament in both conditions.

The literal meaning of “wudhú” is “radiance / openness”. So, wudhú is not maqsúd in itself. It becomes maqsúd for the maqsúd of creating cheer and joyfulness in the temperament; to create the núr of ímán. That is why it is maqsúd. That is why the mu'min is performing wudhú even though it is not time for namáz. If he has the intention of performing namáz then wudhú becomes maqsúd.

If he remains without wudhú and he is not in a state of tahárat, it is

já'iz. The reason is that it is not fardh or wájib but it is mustahab, praiseworthy.

### **Rasúlulláh's ﷺ action in staying with tahárat**

The rúh is tayyib and táhir. It is a pure thing. When it leaves the body it should leave in a state of tahárat. Whoever has this thought in mind that the rúh should depart in a state of tahárat will keep himself all the time with wudhú. He may have not known this before but he will now know the following:

Rasúlulláh ﷺ, after having urinated and having made istinjá with a mud-clod and then having used water to make istinjá, proceeded to make tayyamum. A Sahábí رضي الله تعالى عنه mentioned: "There is water nearby – perform wudhú." Rasúlulláh ﷺ made an estimate and then said: "It would not be surprising that my rúh departs before I reach the water. My rúh will then have departed without tahárat. I desire that I make tayyamum and later on make wudhú."

In actual fact, the rúh of Nabí ﷺ could not be taken by the angel without prior permission. He had such closeness (qurb) with Alláh Ta'álá that the angel had to have permission.

When the time came the angel was asked: "What have you come for?" The angel said: "This is my mission." "You have come to take my life? Does a loved one take the life of a loved one?"

The angel reported back: "He says: 'Does a loved one take the life of a loved one?'" The angel was told: "Say to him: 'Does a loved one evade meeting a loved one?'"

Does a loved one ever refuse to meet a loved one? Not at all. It is obvious that a loved one desires to meet a loved one. Here, for meeting the Loved One, Alláh Ta'álá, besides this conveyance of death there is no other conveyance one can use to traverse this Pul-Sirá. Embark on it. The meeting will take place:

الْمَوْتُ جَسْرٌ يُوصِلُ الْحَبِيبَ إِلَى الْحَبِيبِ

*Death is a bridge which allows the beloved to meet the beloved.*

Just see: the rúh of Nabí ﷺ does not depart without his permission.

Yet what is Huzúre-akram ﷺ saying, taking into account that he was rúh personified? “It would not be surprising that my rúh departs before I reach the water. My rúh will then have departed without tahárat.” That is why he performed tayyamum before he could reach the water.

So, those mu'mínín who have heard this and it has settled in their hearts with talab, especially the ones who are tálib of isláh and those who are sálíkín, there is absolutely no question of them remaining without wudhú.

Yes, if water is not available, or it is winter and hot water is not available, then one is helpless and excused (majbúr and ma'zúr). However, one will get thawáb for one's intention.

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Deeds depend on the intention*

His intention was there; therefore he has attained intrinsic tahárat. What have you understood? His intention was internal purification. His intention was internal, so internal tahárat has also been achieved.

We had been speaking about wudhú: that it was not maqsúd in itself.

### **What is the purpose (maqsúd) of our life?**

We have to see what the objective, the purpose of our lives is. We have to strive with eagerness, with enthusiasm, making an effort with openness, with heart and soul, in order to attain what is maqsúd in itself. We will have to strive and should strive. This is the demand of intelligence and the demand of a temperament and inborn nature that are balanced and sensible.

Whatever is not part of maqásid but is an aid to attain what is maqsúd, we have to strive for that as well. That will be included in the maqásid.

Have you grasped this? If you have understood, let us go to the next point: Alláh Ta'álá had sent this insán to this dunyá from the 'Álam-e-Mítháq with ímán, making him a mu'mín. (As an aside, note that the individual did not ask for ímán but was given ímán.) Who was this mu'mín who was sent? It was Hadhrat Ádam who was sent with his wife Hadhrat Hawwá عليها السلام. Both were sent with ímán. They were not sent – Alláh protect us! – without

ímán. The whole of mankind was in the back of Hadhrat Ádam عليه السلام. The whole of mankind was sent with ímán in the back of this mu'min. It was also shown to them what their maqsad was for their progress. Otherwise they could have been kept in Jannat.

Can you hear me?

Initially, they were kept in Jannat. There was no other place for them to be. Jannat had in it no difficulties – only comfort, happiness and everything else. They lived like the angels. All the angels are mu'min but they were not sent to stay on earth. Hadhrat Ádam عليه السلام was sent here. And the whole of insán mu'min was in his back.

They were told what the maqsad of being sent to earth was. By them staying in Jannat there was just no way of making progress. Jannat had comfort. It had cheer. They could stay there in great happiness. However, there was just no avenue for them to make progress.

The situation with the angels is such that they have no room for progress. Hadhrat Míká'íl عليه السلام could not change his status to that of Hadhrat Jibríl عليه السلام and vice versa. The portfolio of Hadhrat Isrá'íl عليه السلام could not be given to Hadhrat Jibríl عليه السلام and vice versa. This did not happen and it does not happen. In Jannat there is neither retrogression nor progress.

The position of insán is different from that of the angels. Insán was told that this is your maqsad. Insán was told: “Whatever orders or whatever else is sent down to you, you should keep on walking along in that direction. The ímán that has been given to you, with this ímán you carry on performing those tasks and deeds that will be sent to you. Then this ímán of yours will be a means of your progress, and your stages will keep on increasing.”

This is the maqsad. Záte-Bá-rí-Ta'álá has shown His benevolence by giving this mu'min this maqsad, and not shown him a disfavour. It is a means of progress and not retrogression. Progress normally takes place with regard to position and rank. Obviously this is good and not evil.

It is a natural trait in the dunyá that each person desires that he attains a high position and rank. But even after doing a B.A. and M.A. a person has no choice. People complain: “Even with a B.A. and M.A. I cannot find employment, even after numerous applications.” He is now overcome by anxiety, yet he cannot find employment. Some may and some may not.

However, Alláh Ta'álá Himself has said: “These are the tasks. If you keep on performing them, in the ímán that you previously had there will be a continuous increase in this ímán.” Having stating these tasks, Alláh Ta'álá states:

لِيَزِدَّاؤُوا إِيمَانًا مَّعَ إِيمَانِهِمْ

*That they might add faith to their faith. (S.48.4.)*

By performing these tasks, with the ímán that you previously had, your ímán will keep on increasing and progressing. This is the maqsád. So, should one adopt those measures that will be a means of an increase and progress in one's ímán or should one choose to cause retrogression?

So, what was the maqsúd for sending us into this world? It was to increase one's ímán. To achieve this there are some tasks to do, for which there are certain means and methods. This is an 'álame-asbáb – a world where means have to be adopted. This has been the maqsád.

Now, in this maqsád – the basic maqsúd – we have to look at what is ghair-maqsúd and check to see whether this which is ghair-maqsúd is of any aid and assistance in attaining the basic maqsúd or not.

### **The position of 'ilm**

In this category is 'ilm. This 'ilm is not maqsúd in itself – it is maqsúd for attaining the basic maqsúd. It will assist in attaining what is maqsúd and cause an increase therein. What is this? This is 'ilm.

Which 'ilm?

This is that 'ilm that was revealed through wahí and which is a means of an increase in ímán. It is not western knowledge. Where will western knowledge be a means of an increase of ímán? To the contrary, there is a danger that it may be a means of becoming an impediment and an obstacle in attaining what is maqsúd. However, if this does not happen but it is an aid and assistance, then studying western knowledge is not harám in itself.

However, if western knowledge is not an aid and there is no benefit in ímán and if it causes harm, then is it halál or harám? And the harm is there.

And if a person was to study 'ilme-Arabí – the study of the Dín through

the Arabic syllabus – this is also maqsúd in increasing one’s ímán – but the person does not attain an increase in his ímán then what has he achieved by studying ‘ilme-Arabí-wahí-Shar’í?

Have you understood this point?

The basic maqsúd for attaining qurbe-iláhí is amal (practising). ‘Ilme-wahí is an aid and assistance for attaining the basic maqsúd of amal. Examples have been given concerning wudhú, food and drink and nikáh. ‘Ilm is similar in that the maqsúd of ‘ilm is amal.

The following áyet was put before you:

لِيَزِدَّاؤَا إِيمَانًا مَّعَ إِيمَانِهِمْ

*That they might add faith to their faith. (S.48.4.)*

At another place in the Qur’án Sharíf Alláh Ta’álá has stated, in regard to differences in status:

وَلِكُلٍّ دَرَجَتٌ مِّمَّا عَمِلُوا

*For all there will be stages by virtue of what they did. (S.6.132.)*

Note that the word used is “amilú” (what they did) and not “alimú” (what they studied). That is, for each there will be a stage according to their actions (a’mál). It is not stated that the stages will be according to their ‘ilm. This has been proven.

A person may have ‘ilm but it does not take him towards amal. The ‘ilm has not become a means of taking him to that amal which is matlúb and maqsúd according to Alláh Ta’álá and the Sharí’at. So, what is the use?

To repeat: The words used are “mim-má amilú” and not “mim-má alimú”.

Have you understood?

Another example of ghair-maqsúd becoming maqsúd

I had given you an example of batin and of batan – that is, filling the stomach. Here is another example:

A person says: “I am feeling hungry.” Somebody tells him: “So, if you are hungry, you should eat some food. Filling your stomach with food is the solution.”

This person now goes to the bazár and he buys some firewood, a box of matches and some flour. This other person tells him: “Dear brother! Just now you were saying: ‘I’m hungry.’ And hunger does not go away without eating some food. What are you involved with now? You are busy buying wood and flour! Arè! Why are you occupying yourself with these tasks?” The hungry person will explain to him: “All this is maqsúd for the maqsúd of filling my stomach. If I do not purchase firewood and matches and flour, which are items necessary for making rotí, how will I fill my stomach?”

So, the items he purchased are means and methods for attaining the basic maqsúd of filling the stomach. Therefore, purchasing of these items has become maqsúd in order to reach the basic maqsúd.

So, what is an aid and assistance in attaining the basic maqsúd also becomes maqsúd. And what does not fit this category – it is not maqsúd in itself and it is not an aid and assistance to attaining the basic maqsúd – that is laghú; it is a lá-yání activity; it is lá-yání speech; and it is lá-yání work. Why have you made such statements in which there is no benefit? Why have you done such work in which there is no benefit?

### The purpose of “travelling through the earth”

سِيرُوا فِي الْأَرْضِ

*Travel through the earth*

At different places in the Qur’án Sharíf it is said: “Travel through the earth.” This travelling is not maqsúd in itself. Then why has Alláh Ta’álá said: “Travel through the earth?”

This has been said for this reason that by travelling, by going different places, the natural phenomena created by Alláh Ta’álá may be witnessed and thereby it can be a means of an increase in ma’rifat of Záte-Bá-rí-Ta’álá. This travelling is for an increase in the ma’rifat of Záte-Bá-rí-Ta’álá by means of seeing the qudrat of Alláh Ta’álá in the wonders in nature. It is a means. The basic maqsad is ma’rifate-ílá-hí, the travelling being the means to attain this maqsad.

When a person has attained this ma’rifate-ílá-hí through travelling, then there is no more travelling for him. His maqsad has been attained. Travelling

is not for tafrîh (diversion/ amusement/ entertainment).

### **The position of physical health and undertaking treatment**

Yes, good health is matlúb in the eyes of Alláh Ta'álá. This means good physical health. Just as rúhání (good) health is matlúb so is physical (good) health matlúb. This physical health is not maqsúd in itself but it is maqsúd to maintain rúhání health.

In what way? Answer: If a person does not enjoy good physical health then how will he be able to carry out those a'mál which he has been commanded to carry out? So, in itself, physical health is not matlúb. However, good physical health is matlúb for the sake of ímání health, rúhání health, health of the heart and for correctness in a'mál.

Have you understood the issue?

Taking medication is not matlúb. In itself, taking medication is not maqsúd but the taking of medication becomes maqsúd because good health is maqsúd. In terms of the Shari'at taking care of one's health is fardh. Does treatment result in good health?

By Huzúre-Akram صلى الله عليه وسلم undertaking treatment he showed: "I also take treatment." This was out of consideration for the general laws, for the general creation, especially the simple, unsophisticated mu'min ummat. It should not happen that by him not undertaking treatment at all what would happen to his ummate-muslimah? Additionally, they will be weaker. They will obtain strength through treatment which will also be consolation for their families.

### **Some actions of Nabí صلى الله عليه وسلم were for our benefit**

Some actions were such that they were not necessary for Rasúlulláh صلى الله عليه وسلم to carry out. These actions were not contrary to his position as a Nabí but it was in conformity with his station. These were carried out in consideration for his ummate-muslimah: "If I did not carry out these actions there would be those who would also not carry out these actions. Such individuals would also be found in my ummat." Thus, he also performed such tasks which were in conformity with nabúwat and not contrary to it. It was in consideration of his ummat.

And it was also for another reason. Arè bháí, what shall I say? In any case, it was also for this reason that he carried certain actions: “My ummat should consider me to be human; not consider me to be an angel as other communities had elevated their Ambiyá عليهم السلام to godhood. My ummat should not be able to do the same and elevate me to godhood.”

Have other ummats done this or not? But nobody from his ummat ever said that Muhammad صلى الله عليه وسلم is Alláh.

Do you understand or not?

Huzúre-akram صلى الله عليه وسلم developed fever and he took medication. He suffered from headaches and a band was tied around his head. When his son passed away his grief was such that tears rolled out of his eyes. What was all this about? These were the demands of his humanness.

Such auliyá have existed in his ummat that no tears flowed from their eyes and their hearts felt no grief. Yes – no tears flowed from their eyes and their hearts did not grieve.

So, why was it that Huzúre-akram صلى الله عليه وسلم grieved? His condition was such that he had the awareness of Alláh Ta'álá all the time. His gaze was continuously on His wisdom and sagacity. So, why should he have grieved? Why should he have shed tears?

Do you understand?

There have been many such in his ummat who not only did not grieve but expressed happiness at death. Not only was there no grief but happiness was exhibited at the death of a son. How was this? Hadhratwálá mentioned a qissah.

This discourse is on the theme of “maqsúd”. The maqsúd is radhá-e-iláhí – the pleasure of Alláh Ta'álá – and taqarrub-e iláhí – closeness to Alláh Ta'álá. The means for attaining these are those a'mál which Záte-Bá-rí-Ta'álá has prescribed. This is the maqsad. Included in these a'mál is procreation – that is, nikáh, which is the means.

### **Qissah of the nikáh of a buzurg in the middle of the night**

Hadhrat Mauláná Thánwí رحمه الله related this to us:

One night one buzurg's eyes suddenly opened from sleep. The moment his eyes opened he raised a cry: “Is there anybody here? Is there anybody

around?”

His special attendant, who was sleeping nearby, woke up from sleep. “Huzúr! I am here. What is your command?” The buzurg said: “I want to get married. I want to make nikáh.” The khádim said: “Very well. Huzúr, let morning come then, in-shá-Alláh, nikáh will take place.” The buzurg exclaimed: “No! I will make nikáh now! I will do it now!” The khádim said: “Huzúr, now? Where will I go now? Who shall I ask? What do I do?” The buzurg was adamant: “Now! I will make nikáh now!” The “now” persisted.

The buzurg insisted that the nikáh takes place immediately. The khádim tried to find excuses, to no avail. When the khádim saw that the buzurg was very insistent, he said: “I have a daughter. She is of marriageable age. If huzúr finds it acceptable, I am at your service.” The buzurg said: “Very well. I will get married now.”

There were a few people in the khánqáh. For the nikáh to be valid there has to be the wakíl for the bride, proposal and acceptance, and at least two witnesses. Without at least two witnesses nikáh cannot take place. A nikáh taking place in secret is not valid. People say: “The two are happy so what can the qádhí do?” This is wrong. The nikáh will not be valid without two witnesses.

There were enough people in the khánqáh. They were woken up and were witnesses, and the nikáh took place. The bride went to the groom. They were now husband and wife.

In due course, a son was born. It is not that today the nikáh takes place and tomorrow a child is born! At the proper time a son was born. Arè mian! A boy was born but the child survived only a few days and passed away and kafan-dafan took place.

After a few days the buzurg told his wife: “You know my situation. I am a poor person. There is no adequate food and drink here. In all this time here you will have noticed everything. If you so wish, you may remain here with me. You know my position as far as food and drink and living conditions are concerned. So, if you so wish, you may stay under these conditions. Otherwise I am prepared to give you your freedom by issuing talláq.”

The wife replied: “This is an amazing thing that you have said! At that

time that night you found it difficult even to wait for morning to come, such was your haste in making nikáh! And now you say that you are prepared to issue a talláq! What's the story? What is this all about?"

The buzurg said: "This is the story: I was sleeping that night when I had a dream. I saw the plain of Qiyámat. Everybody was in a state of nafsí-nafsí – each person was worried about his or her own reckoning. An order rang out against a mu'min bandah: 'Take him to Jahannam!' The angels caught hold of him and started dragging him towards Jahannam. Suddenly, a child appeared. The child said: 'This is my father! I will not allow you to take him!' The angels were trying to drag him to Jahannam and the child started tugging him towards Jannat crying: 'This is my father!' A tug-of-war started. Just then Záte-Bá-rí-Ta'álá said: 'This child will not give in. The child will refuse to enter Jannat without taking the father with him. Go! I have also forgiven the father!' The father was saved!"

The buzurg continued: "Just then my eyes opened. The thought struck me that my deeds were of doubtful value. It would be a good thing if I got married and a child is born and the child then passes away, becoming a means for my forgiveness. That is why I got married."

Are you listening?

We get married so that there is a child. If there is one child then there should be another two. If there is a boy, then there should be two more.

I also get such letters that if there are two boys: "Ají, make du'á there we have a daughter as well." Such letters also come: "We have four girls. Make du'á that we have one or two boys as well." Such requests also come: "We have several boys but no girls. Ají, make du'á that we have a girl as well." I wrote back: "Are you saying this or is it most probably what the mother is saying?"

But, over there, with this buzurg, what do we see? A son is born and dies shortly thereafter. What does he say? "He should be a means of my forgiveness."

Do you see? There are such individuals in the ummat as well that, when a child passes away, there is no grief and no tears flowing from the eyes.

Rasúlulláh ﷺ had tears in his eyes and he showed his grief as well and he also verbally expressed this. Ponder on this! If there were no

shedding of tears by him and he did not experience grief in his heart, what would have happened? The whole Muslim ummat is not like that buzurg. So, if people experienced grief and shed tears, as it normally happens, such thoughts would assail them: “This condition of mine is an indication of the weakness in my ímán.”

So, now they have some consolation: “Huzúre-Akram ﷺ also experienced grief and that he also shed tears from his blessed eyes. Therefore there is no deficiency in my ímán by my experiencing grief in my heart and shedding tears from my eyes upon the death of a child. Or for experiencing grief on any other occasion. It is not contrary to my ímán to shed tears because Huzúre-Akram ﷺ also had tears in his eyes and he also experienced sadness.”

Have you understood this?

### **The istighfár of Rasúlulláh ﷺ**

These were actions of Rasúlulláh ﷺ that were not contrary to the station of Nabúwat yet he was seen to do them for the benefit of his ummate-muslimah. From this, understand the following as well. What is this? Rasúlulláh ﷺ had no need to make istighfár because istighfár is made on occasions of sinning. Taubah and istighfár are made on committing sins.

To explain: Medical treatment is undertaken for bodily illnesses and not for a body that is sound and healthy. Sins are also illnesses. The remedy for this is taubah. It is istighfár.

Rasúlulláh ﷺ had no need to make taubah and istighfár because he was sinless. Being sinless, he was chaste, free of sins. However, despite this, he made istighfár. This is a big lesson for us. Where there is no need for istighfár and yet istighfár is made, then how much more are we not in need of making istighfár!

### **One should be careful of one's statements**

From this we can see that no mu'min should at any time say: “Nowadays I am caught up with so many difficulties/ I am in such poverty/ I am so ill/ I have so many problems! I do not know what sin I committed that I am

apprehended. I just do not know what is the sin I committed.”

By making this statement he is deluding himself that he committed just one sin for which he is being punished. Arè! From morning to night we are involved in many sins. However, Alláh Ta'álá is so magnanimous (karím) that He keeps on forgiving our sins without us even having made taubah! If He were to apprehend us on all the sins we commit, there would be nothing left of us!

So, Rasúlulláh ﷺ making istighfár is a lesson. For whom? It is for his ummate-muslimah: how can anyone be freed of making istighfár at any time?

Have you understood the issue?

So, what is our maqsúd? It is radhá-e-iláhí. And where is the location for radhá-e-iláhí? It is Jannat. It is in Jannat that there will be dídár – the vision of Alláh Ta'álá. To repeat: What is our basic maqsad? It is radhá-e-iláhí. And where is the location for radhá-e-iláhí? It is in the realm that will come after this world – that is, Jannat. And what is the basis (illat) for entrance to Jannat? It is ímán. And what is the means for progress and an increase in this ímán and in taqarrub? It is a'mál. That is, a'mál-e-sálihah – pious deeds. And these a'mál-e-sálihah have to be performed by avoiding what is forbidden – parhez from a'mál-e-mamnú'ah. The name for this is taqwá.

So, these are the means. These are the methods.

Let me put it this way: The basic maqsúd is radhá-e-iláhí. Its illat (basis) is ímán. If there is no ímán then there is just no question of gaining radhá-e-iláhí. There is just no question of entry into Jannat. Ímán is the illat. Now, the means and methods of increasing this illate-ímán are a'mál-e-sálihah. There should be no factors causing a lessening in performing these a'mál-e-sálihah, and this is achieved through taqwá.

The áyet has “ámanú” which is followed by “it-taqulláh”. Those with ímán are addressed. So, ímán is present. Then, what is this “it-taqulláh”? It refers to another taqwá which is necessary to attain an increase in ímán. This is stated further on: “li-yaz dádú ímánan ma'a ímáníhim.”

### Summary of the majlis

The basic maqsúd is matlúb – the basic objective is one's goal. And all that

which is not maqsúd in itself but which aid and assist in attaining what is maqsúd, will be dealt with in the same manner as the basic maqsúd, the reason being that attaining the basic maqsúd is dependent on it.

### Du'á

May Alláh Ta'álá grant us the taufíq to keep our gaze focused on what is the basic maqsúd of our life and our self while we are in this world; this being the demands of one's ímán and intelligence, and also of a clear understanding (fehme-salím) and also the demands of a temperament that is salámat (sound). May Alláh Ta'álá grant us also the taufíq to abstain from those things which are an obstruction to attaining what is maqsúd. This is our basic existence.

May Alláh Ta'álá grant us also the taufíq to perform continuously and regularly correct a'mál-e-sálihah with taqwá and with ikhlás and with sidq. Ámín.

وَأَخِرْ دُعَاؤَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz.



### SPECIAL ISSUE

Jamád-ul-Awwal 1417 – September 1996

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Our Hadhratjí, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, was so engrossed in his studies while studying in the Dárul Ulúm in Deoband that afterwards he could not recall who even his roommates were. Yes, Hadhratjí رحمه الله عليه did remember one person from his student days in Deoband. This was Hadhrat Mufti Mahmúdul-Hasan Sáhib Gangohí رحمه الله عليه. It was during that period that a special bond developed between the two. After completing their studies the paths of the two separated. Hadhrat Mauláná Masíhulláh Sáhib رحمه الله عليه went to Jalálábád, and Hadhrat Mufti

Mahmúd Sáhib رحمه الله عليه went to Saháranpur. However, the bond between the two remained, and contact was maintained to the very end when Hadhratjí رحمه الله عليه passed away in 1992.

Many of us who were connected to Hadhratjí, Mauláná Masíhulláh Khán Sáhib رحمه الله عليه, found ourselves completely at home in the company of Hadhrat Mufti Mahmúd Sáhib رحمه الله عليه. Hadhrat Mufti Mahmúd Sáhib رحمه الله عليه also honoured us by accepting invitations and visited our homes, these occasions being dearly treasured by us!

The passing away of Hadhrat Mufti Mahmúd Sáhib رحمه الله عليه is a great loss to the ummah, and especially to those who had come to know him. In our own small way, we also wish to pay tribute to him. May Alláh Ta'álá accept this publication of a wáz delivered by Hadhrat Mufti Sáhib رحمه الله عليه as a token of our gratitude; and may Alláh Ta'álá bless Hadhrat Mufti Sáhib رحمه الله عليه with high stages in the ákhirat. Ámín.

Dr. I.M.



*[This is a translation of a wáz that Hadhrat Mufti Mahmúdul-Hasan Sáhib Gangohí رحمه الله عليه delivered in the month of Ramadhán 1406. The venue was the Jámí'ah I - lámiyah Ta'límuddín Masjid in Dabhel, Gujarat, India, where Hadhrat Mufti Mahmúd Sáhib رحمه الله عليه spent the whole month in i'tikáf.]*

*Note: This wáz has been taken from the numerous published works of Hadhrat Mufti Mahmúd Sáhib رحمه الله عليه. This is not a word-for-word translation but, where necessary, there has been some paraphrasing for ease of reading.]*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ ۖ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

#### THE BENEFITS OF SOHBAT

It has been stated in the Hadíth Sharíf that some sahábah رحمه الله عليه came in the khidmat of Rasúlulláh صلى الله عليه وسلم and said: “Huzúr صلى الله عليه وسلم

whenever we are in your majlis, it appears as if Jannat and Dozakh are directly in front of us. And when we leave from here, and we busy ourselves with our families – our wives and children – then that state does not remain that we had attained through your mubárah sohbet.”

This change was such that some sahábah رحمه الله عليه started having doubts concerning this altering state of theirs, that it may be a sign of hypocrisy (nifáq). Was this changing attitude not the condition of the munáfiqín: sometimes one attitude, at another time the opposite attitude; inside one thing, and externally something else?

The sahábah رحمه الله عليه were such that the solutions to everything that bothered them they sought directly from Nabí Kareem صلى الله عليه وسلم. That is why they placed these thoughts in front of Rasúlulláh صلى الله عليه وسلم.

Rasúlulláh صلى الله عليه وسلم replied to them: “This state of yours that you develop while you are in my majlis, if it were to remain with you all the time, then the malá’ikah would be making musáfahah with you in the streets. However, this happens only occasionally, not all the time.”

A human being, because he lives in this material world, feels the effect of the influences of the environment, and the condition (kaifiyet) of his heart continuously alters. That is why there is a tremendous need to be in the sohbet of a kámil sheikh.

### **Ramadhán is a special month**

This month of Ramadhán especially is such that Alláh Ta’álá has saved us from another environment. It is as if Alláh Ta’álá is saying: “O My bandah! Where are you tramping around with your farming? Come hither to My door! O My bandah! Why are you rooted to your shop busy buying and selling? Come hither to my Royal court, to the masjid! O My bandah! Why are you busy mending shoes and sewing clothes? Come hither! Free yourself from everything and come to My door!”

Haqq Ta’álá has summoned us here in order to shower us with gifts. He has called us so that our sins may be forgiven. He has called us for the isláh of our hearts and states (ahwál).

Rather this than to sit in our shops and factories getting involved in throwing abuse at one another and to be involved in making ghíbat and

in fault-finding.

Here there is tiláwat of the Qur’án Sharíf; the name of Alláh Ta’álá is here; tasbáh is here; Durúd Sharíf is here; istighfár is here; nawáfil ’ibádat is here. What a great favour has Alláh Ta’álá not bestowed on us that He has Himself invited us to Him as special guests!

Alláh Ta’álá has chained up the Shayátín. These were the ones that troubled and molested us the whole year through. They are the ones that showed us and taught us varying types of sins. Alláh Ta’álá has saved us from these. And the schemes and mischief of the Shayátín are such that to detect them is not within the capacity of every one. They cause a tremendous amount of grief and trouble. But the Shayátín are terrified of the mashá’ikh, and they flee from them!

### **Shayátín flee from the ahlulláh**

Mauláná Abdul Qádir Raipuri Sáhíb رحمه الله عليه narrated the following incident:

“When Hadhrat Sháh Abdur-Rahím Sáhíb رحمه الله عليه used to come to Raipur, everyone used to emerge from their rooms at about eight or nine o’clock and a majlis used to take place.

“One day, as usual, Hadhrat Sháh Abdur-Rahím Sáhíb رحمه الله عليه was sitting in readiness for the majlis. As Hadhrat Mauláná Alláhbakhsh Sáhíb رحمه الله عليه came out of his room to attend the majlis Hadhrat Sháh Abdur-Rahím Sáhíb’s رحمه الله عليه gaze fell on him, and he said: ‘Come here. Come sit by me.’ Hadhrat Mauláná Alláhbakhsh Sáhíb رحمه الله عليه went and sat there.

“Afterwards,” Mauláná Abdul Qádir Raipuri Sáhíb رحمه الله عليه continued, “I went up to Hadhrat Mauláná Alláhbakhsh Sáhíb رحمه الله عليه and enquired: ‘Hadhrat, what was the reason that this morning you were called with special care and consideration by Hadhrat Sháh Abdur-Rahím Sáhíb رحمه الله عليه?’ He replied: ‘What shall I say? What had happened was this: This morning I woke up at two o’clock. From that time onwards a voice started resounding persistently in my heart, saying: “InnÍ anallah! InnÍ anallah!” (Verily! I am Alláh! Verily! I am Alláh!) I tried to dispel the voice by making countless zikr with dharb. I tried other methods, but the voice would not cease till the morning! But the moment Hadhrat’s eyes fell on me and he

told me to go and sit next to him, immediately the voice stopped!”

Those features that are unattainable after years and years of mujáhadah, Alláh Ta’álá grants these very quickly by one sitting with such men of status.

**Hadhrat Mauláná Anwar Sháh Kashmiri رحمه الله عليه and Dr. Iqbal Sáhib**

Once Hadhrat Mauláná Anwar Sháh Kashmiri رحمه الله عليه went to Lahore, in Pakistan. He stayed there for some time. He had many students there. They started coming to him.

Dr. Iqbal Sáhib, the poet, was alive at that time. Some friends of his suggested that he should also go and meet Hadhrat Mauláná Anwar Sháh Kashmiri رحمه الله عليه. Dr. Iqbal Sáhib was not mu’taqid of any ’álim – he had no faith and confidence in any of the ’ulemá. So, he never went.

Then some close friend rebuked him: “You dash around all over the world, so what harm can there be in your going there?” It sunk home. “You have a point,” Dr. Iqbal Sáhib replied. And he went and sat in Hadhrat Mauláná Anwar Sháh Kashmiri’s رحمه الله عليه majlis.

As he sat, his mind immediately raced to that Hadíth Sharíf wherein the sahábah رحمه الله عليه related that the khuddám and sahábah رحمه الله عليه sat in Rasúlulláh’s صلى الله عليه وسلم majlis in such tranquillity as if birds were sitting on their heads and the slightest movement would cause them to fly away.

In other words, this is the dignity and respect with which the sahábah رحمه الله عليه would sit. It was not a situation where one person would turn and look this side and another would turn and look that side. This was not their condition. No. They sat with great dignity and serenity.

To continue: When Dr. Iqbal Sáhib sat in the majlis of Hadhrat Mauláná Anwar Sháh Kashmiri Sáhib رحمه الله عليه, immediately the thought came into his mind that this must have been the quality of the majlis of Nabí Akram صلى الله عليه وسلم.

Those attending the majlis were putting forth various questions to Hadhrat Mauláná Anwar Sháh Kashmiri Sáhib رحمه الله عليه. Hadhrat Sháh Sáhib رحمه الله عليه answered with ease, and his answers had tremendous depth to them. He used to reply in this manner: “Such and such a person has written this incorrectly, and his fallacy arises because of what has been written in

such and such a kitáb. In another kitáb this very point has been discussed in another manner. My understanding is that the real answer is not as he has stated but is thus...”

In this way Hadhrat Sháh Sáhib رحمه الله عليه kept on quoting detailed references ad lib. It is for this reason that it has been said Hadhrat Sháh Sáhib رحمه الله عليه was a walking library! His memory was phenomenal and his brain housed virtually a complete and accurate library!

Dr. Iqbál Sáhib listened attentively to all the answers Hadhrat Sháh Sáhib رحمه الله عليه gave. When the next majlis took place, Dr. Iqbál Sáhib was back! During this majlis the topic of “hudúthe-álam” (the created nature of the universe) cropped up, and Hadhrat Sháh Sáhib رحمه الله عليه recited a qasídah that he had composed on the subject, entitled: “Dharbil-khátim alá hudúthe-álam”.

Hearing this poem Dr. Iqbál Sáhib did some re-thinking: “Oho! He appears to be some learned person!” Dr. Iqbál Sáhib himself was a distinguished poet. He himself now started putting forth questions.

Dr. Iqbál Sáhib asked Hadhrat Sháh Sáhib رحمه الله عليه: “What is Time? What is Space?” Hadhrat Sháh Sáhib رحمه الله عليه gave his replies. Dr. Iqbál Sáhib then said: “Newton has written thus.”

Hadhrat Sháh Sáhib رحمه الله عليه replied: “Whatever Newton has written on this topic he took from the treatise of Allámah Iráqí. And this is plagiarism, in that he did not cite Allámah Iráqí as the source of these ideas, but passed off these ideas as his own.”

Dr. Iqbál Sáhib asked: “Who is Allámah Iráqí and where is his treatise?”

Hadhrat Sháh Sáhib رحمه الله عليه replied: “Allámah Iráqí’s treatise I have with me in Deoband.” The treatise was forwarded to Dr. Iqbál Sáhib later on.

Dr. Iqbál Sáhib placed questions to Hadhrat Sháh Sáhib رحمه الله عليه on several other topics. To issues that were intricate and involved Hadhrat Sháh Sáhib رحمه الله عليه gave very satisfying replies, and Dr. Iqbál Sáhib became endeared to Hadhrat Sháh Sáhib رحمه الله عليه.

When Hadhrat Sháh Sáhib رحمه الله عليه saw that Dr. Iqbál Sáhib’s heart had been won over, Hadhrat Sháh Sáhib رحمه الله عليه said: “Doctor Sáhib, I am not pleased with you!” The reason was that Dr. Iqbál Sáhib was the secretary of the Ahmedy group of Ghulám Ahmed Ghulám, and Hadhrat Sháh Sáhib

رحمة الله عليه was extremely furious with Ghulám Ahmed Ghulám. Hadhrat Sháh Sáhib رحمه الله عليه was filled with revulsion because he had attacked the sacred personalities of the Ambiyá ءالهم. He had called them absolutely lazy, and had pronounced his own superiority over them, as is evidenced by this couplet:

*Stop mentioning Ibne Maryam  
Better than him is Ghulám Ahmed*

Such were the claims of Ghulám Ahmed Ghulám. He denied the finality of the prophethood of Rasúlullah صلى الله عليه وسلم. He himself claimed prophethood, etc., etc. That is why Hadhrat Sháh Sáhib رحمه الله عليه was absolutely furious with him

Dr. Iqbál Sáhib understood. He got up and left and went in to give his resignation. He made taubah. After making taubah he presented himself again to Hadhrat Sháh Sáhib رحمه الله عليه, and said: “Hadhrat, that thorn that had been irritating, I have removed it!”

Now Hadhrat Sháh Sáhib رحمه الله عليه turned his full attention on Dr. Iqbál Sáhib, as a result of which Dr. Iqbál Sáhib attained that special “something” in his heart, that unique “something” with which the heart had been unacquainted all this time!

He did not have the faintest notion that such a “thing” could also reside in a person’s heart. His heart throbbed and these lines flowed from him:  
The extinguished lamp can be set aflame.

*O Lord! What is not filled in the hearts of the “Ahle-Dil”?*

*Do not ask these with tattered garments;*

*If you have the desire, go and look at them.*

*With blazingly radiant hands in their sleeves they sit.*

*If you yearn for a heart torn with grief,*

*Then serve those who are faqír.*

*You will not obtain such jewels from the treasuries of the kings!*

From then onwards Dr. Iqbál Sáhib’s poetry changed course. It turned around completely. Before that one did not know what he wrote, but now he commenced writing in the style of Mauláná Rúm رحمه الله عليه, and he used to speak mainly on his works as well.

Whatever his condition may be, however, from his poetic works he shows

that he had a very intense and deep attachment to the sacred personality of Hadhrat Nabí Akram ﷺ. He had great love for him, an intense passion ('ishq).

He wrote a quatrain in Persian:

*O Pure Being! You are full of abundance, without want, Independent. I am poor, in need and dependent. On the Day of Hashr accept my excuses for the sins and wrongs I have committed. And if You find it really necessary to take me to task, then do so, concealing me from the gaze of Mustafá ﷺ. Do not reveal my (sins and punishment) to Rasúlulláh ﷺ, so that he should not be ashamed to see that individuals from his ummat are being taken to task in this way.*

Dr. Iqbál Sáhib used to compose very lofty poetry.

So, how did this change come into him? This revolution occurred through being in the sohbat of Hadhrat Mauláná Anwar Sháh Kashmiri Sáhib رحمه الله عليه.

Alas! Nowadays, as for this sohbat, which is very necessary, nobody is availing himself of it. People do not even consider it necessary and therefore they lose out – they are the unfortunate, deprived.

### **Adab and muhabbat for one's sheikh**

Hadhrat Sháh Sáhib رحمه الله عليه had within him an immense degree of adab and respect, as seen by his behaviour towards his sheikh (and ustád), Hadhrat Sheikhul-Hind Mahmúdul-Hasan رحمه الله عليه.

After his return from Malta (where he had been imprisoned by the British) Hadhrat Sheikhul-Hind رحمه الله عليه returned to Deoband. Here, after the Fajr namáz, a majlis used to take place at his house. The gathering consisted only of 'ulemá.

They used to have discussions amongst themselves. Sometimes Hadhrat Sheikhul-Hind رحمه الله عليه used to comment on some topic. However Hadhrat Sháh Sáhib رحمه الله عليه used to remain silent throughout. He used to sit as one sits in the tasha-hud position, with head bowed down. When the majlis ended, everyone used to get up and depart silently.

Then Hadhrat Sheikhul-Hind رحمه الله عليه would himself say: "Sháh Sáhib, do you wish to ask anything?"

Then, lifting his head, Hadhrat Sháh Sáhíb رحمه الله عليه would reply: “Hadhrat, I wish to enquire concerning such and such a Hadíth.”

He himself would not put forward a question, but only did so on the request of Hadhrat Sheikhul-Hind رحمه الله عليه.

Others used to speak amongst themselves during that majlis, but Hadhrat Sháh Sáhíb رحمه الله عليه did not participate in any of these discussions. He directed his attention solely towards his sheikh.

At the time that Hadhrat Sheikhul-Hind رحمه الله عليه was departing from India – he was arrested again and was to be imprisoned again in Malta – people started discussing the issue: Who was going to be the head (sadr mudarris) of educational programme of the Dárul Ulúm here? The speculations increased till finally word got to the ears of Hadhrat Sheikhul-Hind رحمه الله عليه. He stated: “With Sháh Sáhíb رحمه الله عليه being present here, why is it that this question should arise?”

Hadhrat Sheikhul-Hind’s رحمه الله عليه stature was such, his personality was so lofty, that one sentence was sufficient to silence everybody. Finally, it was Hadhrat Mauláná Anwar Sháh Kashmiri Sáhíb رحمه الله عليه who was appointed to this post.

### **Another episode:**

Hadhrat Mauláná Anwar Sháh Kashmiri Sáhíb رحمه الله عليه proceeded to the lecture room to give a lesson from Tirmidhí Sharíf. He sat down and opened the kitáb. The text was read out. The students waited but Hadhrat Sháh Sáhíb رحمه الله عليه was silent. Hadhrat Sheikhul-Hind’s رحمه الله عليه impending departure had struck such a blow to his heart that not a single word would come to his lips! He closed the kitáb and proceeded to the house of Hadhrat Sheikhul-Hind رحمه الله عليه.

Hadhrat Sheikhul-Hind رحمه الله عليه was sitting on the chárpaí with his feet hanging down. Hadhrat Sháh Sáhíb رحمه الله عليه went to sit at his feet and clutched Hadhrat Sheikhul-Hind’s رحمه الله عليه legs to his chest, and started weeping uncontrollably. This very Hadhrat Sháh Sáhíb رحمه الله عليه who was normally so reserved that he hardly spoke a word in the presence of his sheikh, was so beside himself with grief that this was his unexpected action.

Hadhrat Sheikhul-Hind رحمه الله عليه also did not adopt any norm of formality, and merely said: “Fine. Let him weep.”

When the passion of Hadhrat Sháh Sáhib’s رحمه الله عليه weeping cooled Hadhrat Sheikhul-Hind رحمه الله عليه placed an affectionate hand on his head, and said: “Sháh Sáhib, because of my presence here you have been troubled with many doubts. When I am not here any longer, these doubts will not arise. If any doubts do arise then Qudrat itself will guide you. Go. I leave you in the care and protection of Alláh Ta’álá.”

These hadharát, these luminaries, how much feelings did they not have in their hearts for their asátizah! These qualities have ceased to exist nowadays.

### **Another episode:**

Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه used to travel frequently from Saháranpur to Deoband in order to avail himself of the facilities of the library in Deoband. If he saw that the library was open, he used to go straight in, look at whichever kitábs he required to look at, make the necessary notes and then return. And if the library was closed, he used to go to the caretaker of the library, obtain the key from him and proceed with his work.

If there was time and if, on completing his work, the departure time of the train back to Saháranpur was such as to allow it, he would also meet some people.

Once, after completing his work in the library and still having time to spare, he went to meet Hadhrat Sháh Sáhib رحمه الله عليه in his room. Hadhrat Sháh Sáhib’s رحمه الله عليه room was situated just at the landing as one climbed the stairs. Hadhrat Sháh Sáhib رحمه الله عليه saw Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه approaching and immediately ran forward barefoot to receive him.

Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه chided him: “Bháí Sháh Sáhib, what need for all this formality? I was coming to you. It is not befitting that you should run barefoot to receive me.” But Hadhrat Sháh Sáhib رحمه الله عليه paid no attention and, taking Hadhrat’s hands, led him into his room.

In the room were some special students who were allowed to stay with Hadhrat Sháh Sáhíb رحمه الله عليه. He made a sign to them and they left the room. There were some masá'il to be discussed in privacy. The discussion took place and Hadhrat Mauláná Khalil Ahmed Sáhíb رحمه الله عليه thereafter returned to Saháranpur.

Let us go back to the subject of the importance of sohbat:

### **Qissah concerning Hadhrat Mauláná Kifáyatulláh رحمه الله عليه**

Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله عليه was residing in Gangoh. He had studied in Saháranpur and he had also taught there subsequently. He was bai'at to Hadhrat Sheikhul-Hind Sáhíb رحمه الله عليه. At the time that his sheikh was imprisoned in Malta Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله عليه passed through a strange phase.

One day, while he was busy with his zikr and shaghl, suddenly the urge came into him to commit suicide. He lifted up a knife and surreptitiously glanced at the well outside (as if unable to decide what would be better), but at the same time he was also an 'álim – he knew that to take one's own life was haram. Under the circumstances neither the knife nor the well could solve his predicament. And his sheikh was not there to consult with – he was in Malta!

Wondering what to do he thought of Hadhrat Mauláná Khalil Ahmed Sáhíb رحمه الله عليه. He was the first (and senior) khalífah of Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه. Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله عليه wrote him a letter in which he wrote the condition he was in. He ended with a plea: "This is my state. Please assist me!"

Hadhrat Mauláná Khalil Ahmed Sáhíb رحمه الله عليه replied: "I am amazed! Why have you thought me capable of such a gigantic task? I am not qualified for such a task!"

Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله عليه was in a quandary. He decided to travel to Thánah Bhawan to seek the assistance of Hadhrat Thánwí Sáhíb رحمه الله عليه. He travelled from Míráth to Saháranpur in order to catch the train from there to Thánah Bhawan. However, he missed the train. He decided to go to the madrasah Mazáharul-'Ulúm to await the next train. At the madrasah he went to meet Hadhrat Mauláná Khalil Ahmed Sáhíb رحمه الله عليه.

عليه, who embraced him and had him seated. There were other people also present and Hadhrat did not say anything to Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه. When everybody else had left Hadhrat said: “What had you written? It is amazing that such a learned person like yourself should have such expectations from me. Where am I qualified for such a task?”

Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه said: “Hadhrat, if anybody were to state that you are not qualified for the task, then it is no criticism of you but it is a criticism of Hadhrate-álí, Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه, that why did he bestow you with the mantle of khiláfat? What, was it his habit to grant khiláfat to unqualified persons? And the very door through which you have attained all that you have, I have also been reared there. That is why I have a claim over you.”

Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه, on hearing this, remained silent for a while (as if pondering carefully the remarks directed at him). Then Hadhrat said simply: “Stay over.” Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه thus stayed over.

That evening after Ishá, just before Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه left for home, he indicated to Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه how to recite the “Bárah Tasbîh”, with some modifications, and instructed him: “In the last part of the night, go and sit in the room above the guest-room, and make this zikr loudly, so that your voice reaches my house.” Hadhrat’s house was very close-by.

Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه said: “Hadhrat, I am unable to make zikr and shaghl. Liberate me from that condition which caused me to have no desire to live, so that I may also involve myself in studying and teaching.”

Hadhrat Mauláná Khalil Ahmed Sáhib رحمه الله عليه reassured him: “Have no fear. Whatever you have been doing, keep on doing. Once a person also came to our Hadhrat Gangohí رحمه الله عليه suffering from the same ailment that you have. Our Hadhrat رحمه الله عليه gave him the same set of instructions.” This he added to further reassure him by giving him the source of the prescription. Thereafter Hadhrat went home.

As per instructions, Hadhrat Mauláná Kifáyatulláh Sáhib رحمه الله عليه got up in the last part of the night and commenced his zikr.

Hadhrat Mauláná Khalil Ahmed Sáhíb's رحمه الله عليه routine was that he arrived at the madrasah at the time of subh-sádiq. For a while he used to sit silently in muráqabah. Then Fajr namáz used to be performed. This morning as well Hadhrat kept to this routine. After the Fajr namáz Hadhrat asked Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله عليه: "How do you feel now?"

"I now have sukún – I am feeling at ease. That urge that I had, is no longer there."

Hadhrat said: "Very good. Come and sit here." Hadhrat got him to sit outside his room directly in front of his door, while Hadhrat himself went into his room and shut the door.

This is the manner in which Hadhrat Mauláná Kifáyatulláh Sáhíb رحمه الله afterwards described what happened: "I did not know what Hadhrat was sitting and doing inside his room. However, suddenly I experienced something: It was as if my heart had been gashed open. The wound lay open, and Hadhrat was sitting and massaging my heart, and Hadhrat's massaging was causing bloody and purulent material to pour forth. I became startled and opened my eyes. I looked around. Hadhrat was nowhere to be seen, and the door to his room was still firmly closed! The same thing happened again and continued right up till the time of Ishráq. Hadhrat normally came out of his room after having performed Ishráq namáz. When he came out of his room, he enquired from me: 'What is your condition now?' I replied: 'I have complete itminán now – I am experiencing complete peace.'

"Hadhrat said: 'Very well. Come with me.' I accompanied Hadhrat to his class. He made me sit there whilst he gave a lesson from Bukhárí Sharíf. The anwár and barakah – the spiritual radiance and effulgence – that I experienced there I have never experienced anywhere else. My heart floundered around in spiritual light! I desired that Hadhrat should give a very long lecture, but Hadhrat's habit was to lecture very briefly. I, therefore, started throwing questions at Hadhrat, whatever came to mind, all topsy-turvy, in order to lengthen the session. Hadhrat replied, sometimes giving several different aspects to the one query. At times, having given a reply, he would add: 'Do not search for this reply in any kitáb. The source is not to be found in any kitáb.' At times, after having answered a query, he himself would add: 'On this reply another question arises, but the commentators

have not dealt with it.' Hadhrat would then pose the question and give its reply as well.

"This is the manner in which the lesson proceeded. I felt greatly contented.

"Afterwards I said: 'Hadhrat, I had originally intended to go to Thánah Bhawan.' Hadhrat said: 'Definitely, you should go. However, on your return stay over one more night here. There is still some defect remaining.'

"I was puzzled as to what defect could still be remaining. In any case, on my return I stayed over again in Saháranpur for another two days. The defect that I was not even aware of was very forcefully brought to my notice! Again, in the morning after Fajr I was made to sit in muráqabah in front of the door outside Hadhrat's room. This time I experienced that 'something' was being filled into my heart. This 'something' produced strength and power in my heart. It brought cheer and happiness to my heart. I realised that during the first visit all the filth had been removed, and on this second visit strength and power was being instilled.

"When Hadhrat came out he said: 'Now, inshá-Alláh Ta'álá, there is both peace and tranquillity. Now you are free to leave.'"

All these are the blessings of sohbat. This task cannot be performed by a medical doctor. For this, sohbat is essential.

In reality, originally the sahábah راحة الله عليه were the ones who sat in the sohbat of Huzúr Akram صلى الله عليه وسلم; and the tábí'ín sat in the sohbat of the sahábah راحة الله عليه; and the tabe-tábi'ín sat in the sohbat of the tábi'ín. This silsilah, this chain, has come to us in this way.

### **Problem solving through sohbat**

Major problems and complicated issues get solved through sohbat.

Hadhrat Thánwí راحة الله عليه used to say: "Whenever I was assailed with doubts and uncertainties I used to go to Gangoh to Hadhrat Mauláná Rashid Ahmed Gangohí راحة الله عليه. However it never came to pass that I actually had to voice my doubts and uncertainties. Without asking, they used to get solved!

"Sometimes it happened that the questions I had in mind, somebody else would put these forward! The answer that Hadhrat Gangohí راحة الله عليه would give would also dispel the doubts I had. At times it would happen that

Hadhrat Gangohí رحمه الله عليه himself would start discussing a topic and during the discussion, without me saying a word, the answer to my doubt would also crop up! And sometimes it happened that no word was spoken at all – merely by sitting in the majlis the solutions would flash into my mind!

“Once I actually put one or two questions to Hadhrat Gangohí رحمه الله عليه. Hadhrat asked: ‘Who is the person asking?’ I replied: ‘Ashraf Ali.’ Hadhrat gave no reply. Neither did he say: ‘You want an answer to such simple and straight-forward matters?’ Nor did he say: ‘The answer to these are very difficult.’ Nor did he say: ‘Ask another time.’ Nothing! He adopted complete and absolute silence! However, the manner in which those two questions got solved during that period of silence, I now realise could never have been solved as lucidly by Hadhrat giving a lecture!”

### **Faiz: transmission and obstacles**

What was, or is, the secret behind all this?

The reality behind this is that the original source from where faiz (spiritual blessings) flows is Alláh Ta’álá, and this faiz is showered on the heart of the sheikh. This faiz then radiates to those sitting in his company, provided that there is munásabat, provided that there is aqídat, provided that the heart does not harbour doubts and misgivings. If there are doubts and misgivings or ill-feelings faiz will not be attained. If these are not present, and the heart is clean towards the sheikh, then faiz will be attained.

The original endower of the faiz is Záte Bárí Ta’álá. The mashá’ikh are the intermediaries.

Take this example: There is a roof that has been constructed of marble stone. The rain that falls on this marble will be as pure as the rain that falls from the heavens. The marble roof has an outlet pipe. Whoever comes to stand under this outlet pipe, will derive the benefit of the rain water flowing from the outlet pipe. The water is not produced in the outlet pipe – the water rains from the heavens, and the pipe is the means. It is necessary to have some contact with this pipe to derive benefit.

Let us go a step further: If somebody were to push some dirt and filth up the outlet pipe (or the pipe or container that is attached to the outlet pipe has dust and filth in it) then the water flowing through will become

contaminated and will be impure and of no use. This water did not descend from the heavens in this impure state – it rained from the heavens in a clean and pure state – but in-between it became contaminated, where the outlet had been filled with dust and filth, and that is why it has flowed out impure and spoilt.

This explains the concept of faiz. This will enable you to understand the status of a sheikh – that is, if the sheikh is a true sheikh – haqíqí, kámil, áríf! – then there will be faiz descending on him from Haqq Ta’álá, and this faiz will be absolutely pure.

Yes, if the muríd has no aqídat in him, he harbours suspicions (bid-gumání), he is critical of the sheikh’s statements and actions, he finds fault with him, then the sheikh will definitely feel the effects of all these.

And when there is disquietude and displeasure (takaddur) in the sheikh’s heart then no faiz is attained because of the disturbed condition of his heart.

This is borne out by a Hadíth Sharíf as well:

Hadhrat Wahshí رحمه الله عليه had (before accepting Islám) made Hadhrat Hamzah رحمه الله عليه shahíd at the Battle of Uhud, and had horribly mutilated the body – cutting up his heart and liver, cutting off his ears and nose. However, after the Conquest of Makkah Hadhrat Wahshí رحمه الله عليه brought ímán and took bai’at. Huzúr Akram صلى الله عليه وسلم asked him: “Are you able to do this that you do not bring your face in front of me?”

The reason for this request was that Rasúlulláh صلى الله عليه وسلم, on seeing Hadhrat Wahshí رحمه الله عليه, was reminded of the cruel way in which his beloved uncle had been dealt with. Rasúlulláh’s صلى الله عليه وسلم grief was renewed. He became concerned that if this was going to repeat itself every time that Hadhrat Wahshí رحمه الله عليه came in his presence, that the grief of his uncle would come back afresh, then Hadhrat Wahshí رحمه الله عليه would be deprived of any faiz. Faiz does not transmit if there is any takaddur. That is why this remedy was prescribed for him, that he should not come in the presence of Rasúlulláh صلى الله عليه وسلم. If he was not present the grief would not return.

Yes, because of the ímání ta’alluq – that connection that existed because of ímán – faiz would be attained from a distance as well, as much as was written in his taqdír. That is why this procedure was prescribed for him.

It was the habit of the munáfiqín (hypocrites) that they would relay to Huzúr Akram ﷺ their grievances against the sincere sahábah رَحْمَةُ اللهِ عَلَيْهِ. Huzúr Akram ﷺ told them: “Do not bring any complaints concerning my sahábah رَحْمَةُ اللهِ عَلَيْهِ to me. I desire that when I approach my sahábah رَحْمَةُ اللهِ عَلَيْهِ I do so with a clean and affable heart. There should be no dirt or disquietude in my heart.”

That is what Nabí Akram ﷺ desired. Those mashá'ikh who are of the Ahle-Haqq, who are on this taríq, they similarly desire that in their hearts there should be absolutely no disquietude or cloudiness towards any of their muríds and devotees, so that the correct faiz should reach them. If there is takaddur there will be no transmission of faiz. Misery will be the result. If the heart of the tálib is clouded, then also misery will result.

That is why it is necessary that both their hearts be clear. It is necessary that both their hearts be connected – there should be congeniality. If this is present then benefits will accrue rapidly. Abundant faiz will be attained.

Our predecessors were people of great stature, with strong and influential personalities. Hadhrat Sheikh Jaláluddín Thánserí Sáhíb رَحْمَةُ اللهِ عَلَيْهِ became bai'at to Shah Hadhrat Abdul Quddus Gangohí رَحْمَةُ اللهِ عَلَيْهِ. He then wrote the condition he was in to his sheikh. Shah Hadhrat Abdul Quddus Gangohí رَحْمَةُ اللهِ عَلَيْهِ wrote back in reply: “Even though there is some delay (in reaching your destination), however, the deer has come into the grasp of the lion.”

Taking the example of physical strength, of that of a strong person, who will grasp the hand of a much weaker person, twist it around, and push it flat to the ground in a hand-wrestling match, the stronger person being skilled in the art. So also with the batiní forces.

Shaitán has a strangling grasp over the strength of the obstinate and rebellious nafse-ammárah. To overcome this force one requires a stronger force. If the sheikh has within him sufficient batiní power, then he will overcome these opposing batiní forces and the isláh of the tálib will be made and the benefit will be tremendous.

But if the poor sheikh himself is weak, then may Alláh Ta'álá have mercy on his state! And may He have mercy also on the tálib! Both are in dire need of mercy!



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### AN OVERVIEW OF THE LIFE OF HADHRAT MUFTÍ SÁHIB رحمه الله عليه

Alláh Subhánahú-wa-Ta’álá blessed the Muslim Ummah with this illustrious son of Islám, who was born on the 9th of Jamád-uth-Tháníah 1325 A.H. in Gangoh, District Saháranpur, U.P. India – exactly two years after the demise of Hadhrat Mauláná Rashid Ahmed Gangohí رحمه الله عليه. Hadhrat Mufti Sáhíb’s father, Hadhrat Mauláná Hamíd Hassan Sáhíb رحمه الله عليه who had studied in Delhi and Deoband under the tutorship of Hadhrat Sheikhul-Hind Sáhíb رحمه الله عليه led a very ascetic life, making do with simple food, attire and living quarters.

Hadhrat Mufti Sáhíb رحمه الله عليه would say, while reminiscing about his father: “My father would save about half a rotí from his supper. In the morning he would break this rotí into tiny pieces, immerse the pieces in water to soften them, then consume them with salt or sugar sprinkled on them. This was all that his breakfast consisted of, as he never used to drink tea.”

Having been brought up in such a humble household, Hadhrat Mufti Sáhíb رحمه الله عليه himself too, led a very simple and disciplined life, far removed from the luxuries of the rich and famous.

Hadhrat Mufti Sáhíb رحمه الله عليه first learnt the Qur’án Sharíf under the supervision of a blind ustád, Háfiz Karím Bakhsh Sáhíb رحمه الله عليه. Hadhrat Mufti Sáhíb رحمه الله عليه became a very proficient Háfiz and Qárí, one whose tongue would be constantly engaged in the tiláwat of the Holy Qur’án Sharíf. After memorising the Qur’án Sharíf, Hadhrat Mufti Sáhíb رحمه الله عليه went on to study Arabic under his father. Hadhrat then went to the

madrasah Mazáharul-'Ulúm in Saháranpur in 1341 A.H., where Hadhrat formally began the 'álim course. In 1348 A.H. Hadhrat went to the dárul-'ulúm in Deoband, where he studied Hadíth Sharíf under the wing of luminaries such as Hadhrat Mauláná Husain Ahmed Madaní Sáhib رحمه الله عليه and other great asátizah of the time. Hadhrat qualified from Deoband, but then went back to Saháranpur to further study Hadíth Sharíf under great 'ulemá of the calibre of Hadhrat Sheikhul-Hadíth Mauláná Zakariyyah Sáhib رحمه الله عليه, Hadhrat Mauláná Manzúr Ahmed Sáhib رحمه الله عليه and Hadhrat Mauláná Abdur Rahmán Sáhib Kámilpurí رحمه الله عليه. After having completed his studies Hadhrat Mufti Sáhib رحمه الله عليه was appointed Assistant Mufti of Mazáharul-'Ulúm in Saháranpur. In 1353 A.H. Hadhrat Mufti Sáhib رحمه الله عليه was promoted to the post of Deputy Mufti, a post which he retained till 1370 A.H. Together with his responsibilities of issuing fatáwá, Hadhrat Mufti Sáhib رحمه الله عليه also taught various kitábs, such as Hidáyah (fiqh), Jalálain (tafsír), etc.

### **Hadhrat Mufti Sáhib's رحمه الله عليه life of Sunnah and abstention from the dunyá**

Rasúlulláh صلى الله عليه وسلم has said:

*He who loves my Sunnah, has indeed shown love for me and he who loves me shall be in my company in Jannah.*

Hadhrat Mufti Sáhib رحمه الله عليه was the epitome of the Sunnah in our era. Apart from emulating Rasúlulláh صلى الله عليه وسلم in his every action, Hadhrat Mufti Sáhib رحمه الله عليه was also a living example of the Sunnah as far as abstention from the dunyá was concerned. Thus, we find that, apart from a few years during his initial teaching years, Hadhrat Mufti Sáhib رحمه الله عليه taught and rendered Díní services without any remuneration, till the end of his noble life. There were times when he was compelled by the madrasah authorities to accept a salary, but he would immediately re-donate it to the madrasah.

In 1371 A.H. Hadhrat Mufti Sáhib رحمه الله عليه was requested to offer his services to the Jami'ul 'Ulúm Institute in Kámpur, U.P., to which request Hadhrat Mufti Sáhib رحمه الله عليه readily complied. During Hadhrat's stay at the said

Institute Hadhrat Mufti Sáhib رحمه الله عليه was appointed Sheikhul-Hadíth in the year 1375 A.H., which gave him the honour of teaching Sahíh Bukhári Sharíf for several years. In 1384 Hadhrat Mufti Sáhib رحمه الله عليه was summoned to the dárul-'ulúm in Deoband where he became Grand Mufti and also taught Volume Two of Sahíh Bukhári Sharíf. In 1386 A.H. Hadhrat Mufti Sáhib رحمه الله عليه was made the Patron of Mazáharul-'Ulúm in Saháranpur. Hadhrat Mufti Sáhib رحمه الله عليه continued to render his Díní services to the dárul-'ulúm in Deoband practically up to his last breath; to the extent that he even taught Hadíth Sharíf this year, before his demise, at the ripe age of 92!

Hadhrat Mufti Sáhib رحمه الله عليه had distinguished and excellent abilities, not only in the field of fiqh and fatáwá, but also in the field of Hadíth Sharíf and tafsír. Hadhrat Mufti Sáhib رحمه الله عليه was the guiding light for the muftis at Deoband, Saháranpur and many other madáris around the world.

In the spiritual field too, Hadhrat Mufti Sáhib رحمه الله عليه excelled and reached great heights and was honoured by being conferred with the mantle of khiláfat by Hadhrat Sheikhul-Hadíth Mauláná Zakariyyah Sáhib رحمه الله عليه. What greater acknowledgment can there be of Hadhrat Mufti Sáhib's رحمه الله عليه proficiency and expertise in fiqh, that a luminary of the calibre of Hadhrat Sheikhul-Hadíth Mauláná Zakariyyah Sáhib رحمه الله عليه used to consult him in resolving intricate Díní masá'il. Dozens of distinguished and prominent 'ulemá' used to be seated in the majális of Hadhrat Sheikh Zakariyyah Sáhib رحمه الله عليه, yet, whenever the need arose to enquire the solution to a Díní problem, Hadhrat Sheikh Zakariyyah Sáhib رحمه الله عليه would look around and say: "Summon our Mufti Sáhib!"

Volumes and volumes of Hadhrat Mufti Sáhib's رحمه الله عليه fatáwá have been published thus far.

### **Hadhrat Mufti Sáhib's رحمه الله عليه last days**

Hadhrat Mufti Sáhib رحمه الله عليه had blessed the soil of this country with frequent visits here during the past 15 to 20 years. The purpose of coming here was neither personal gain, nor any lucrative business interests. His sole heartfelt concern was to establish and kindle a true Díní spirit in the lives of the peoples of this country. It was Hadhrat Mufti Sáhib's رحمه الله عليه routine to make i'tikáf in a masjid every year for the entire month of

Ramadhán. South Africa was also blessed in this regard in that Hadhrat Mufti Sáhib رحمه الله عليه made i'tikáf thrice in this country; namely at the Jáme Masjid in Lenasia, Hamídiyyah Masjid in Newtown and the madrasah masjid at Dárul-'Ulúm Zakariyyah. It was due to the virtue and blessings of these types of i'tikáf programmes that a Díní awareness was instilled in the hearts of many a Muslim and this led to the establishment of dárul-'ulúms and halqas of zikr and ta'lím in this country.

Hadhrat Mufti Sáhib's رحمه الله عليه journey to South Africa this year commenced with his arrival on the 20th April 1996. Initially Hadhrat Mufti Sáhib's رحمه الله عليه health was fine and in spite of age and a feeble physique, Hadhrat Mufti Sáhib رحمه الله عليه travelled to different venues in the Transvaal and Natal. The throngs of people that flocked to his discourses and lectures were showered with pearls of knowledge and wisdom. Hadhrat Mufti Sáhib رحمه الله عليه also blessed a number of Tablígh Jamá'at gatherings with his benevolent presence.

Hadhrat Mufti Sáhib رحمه الله عليه had been afflicted for some years with a kidney ailment; this led to an obstruction in his ureter, which was subsequently cleared by means of an operation performed. Shortly after this operation Hadhrat Mufti Sáhib رحمه الله عليه travelled to Durban where he developed a severe bout of coughing. On Hadhrat's return to Johannesburg the illness progressed and was further aggravated when Hadhrat developed a stroke. The stroke affected Hadhrat's swallowing, causing Hadhrat to aspirate food into the lungs. This caused further complications and Hadhrat was admitted on the 28th August to the ICU of a Johannesburg clinic for treatment. A tube was inserted to channel the food directly to the stomach and other measures were adopted, leaving no stone unturned in treating Hadhrat. But Alláh Ta'álá knows better. It was ordained that the sun of an illustrious son of Islám should set, hence at about 7:30 p.m. on the 19th Rabí-'uth Thání 1417/ 22nd September 1996, Hadhrat Mufti Sáhib رحمه الله عليه passed away. Hadhrat was laid to rest in the Elsburg Cemetery the next morning, after an estimated crowd of 10000 had participated in his janázah.

To Alláh Ta'álá do we belong and to Him is our return.

May Alláh Ta'álá fill Hadhrat Mufti Sáhib's رحمه الله عليه qabr with núr and grant Hadhrat Jannatul Firdaus. Ámín.

**“THE DEATH OF AN ’ÁLIM IS THE DEATH OF AN ENTIRE WORLD.”**



**MALFÚZÁT OF HADHRAT MUFTÍ MAHMÚD SÁHIB** رحمه الله عليه

Alláh Jalla-Jalálahú states that:

Verily, without doubt, that person is successful who has purified his batin, his inner self.

In this world there are varying concepts with regard to success. One person is in need of a house, he tells himself: “If I get a house, I will be successful. If I build a big and beautiful mansion I will be successful!” Another has need for a shop. He tells himself: “If I obtain a shop in such and such a location, I will be successful!” Another needs to get married. He tells himself: “Were I to get married to such and such person, then will I be successful!” And so forth. Each one has his own concept of what success is.

Who from amongst them is correct? That one is correct whom the Creator of all these individuals confirms to be correct – that individual is successful whom Alláh Ta’álá has truly stated to be correct. Besides His verdict, everything else does not indicate success. All these other items are simple things, items of mere glitter, very rapidly declining and perishing. True success depends on attaining those items that will never decline – those items or qualities that will remain forever.

Through purification (tazkiyah) of the batin, one attains good qualities (akhláqe fádhillah) and good actions (a’mále sálihah). These are such that they remain with the individual and assist him – in this world, in the qabr on the Day of Hashr as well, on the Pulsirát as well, as well as on the mízán (scales). At every place one will be assisted. Verily, anyone attaining this state he has really attained success! One can easily be fooled by oneself that one has attained good qualities. Take the example of generosity: Just by writing an article on generosity does not make one generous.

Here is a qissah:

In the writings of Hadhrat Báyzid Bustámí Sáhíb رحمه الله عليه he states: “I

addressed my nafs and said: ‘You are stingy!’ My nafs replied: ‘Why do you call me stingy? I am very generous!’ I said: ‘No! You are stingy!’ The nafs again said: ‘I am generous.’ Very well, we shall see.

“The following test was agreed upon by my nafs: I stipulated to my nafs that whatever cash you possess tomorrow you hand over to the first poor person you come across. If the sum is handed over with a happy heart then it will be an indication that you are generous. And if the money is given with an unhappy heart then it indicates that you are stingy.”

The next morning, when Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه checked, he saw that he possessed fifty ashrafiyah. He took these and proceeded forth. He soon came across a háfiz who was blind. He was sitting in the barbershop where the barber was cutting his hair. The háfízsáhib was a poor man as seen by his very old and not so clean clothes.

Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه went up to him with a great deal of respect and presented him the money and said: “Háfízsáhib, here are fifty ashrafiyah as a gift for you.” The háfízsáhib replied. “It is a good thing that you came along. I have nothing on me to pay the barber his fee. Give this money to him.”

Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه thought to himself: “This háfízsáhib is blind. He does not realise how many ashrafiyah there are. Where can the barber’s fee for cutting one’s hair amount to fifty ashrafiyah?”

The háfízsáhib lifted up his head and addressed Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه. “This is the very reason why you are stingy! Give it! Why are you not handing it over?”

Ofo! He was referring to a very deep matter! Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه felt very ashamed and he picked up all the ashrafiyah and placed them in front of the barber.

But wait, the matter did not end there! The barber said: “The moment I saw háfízsáhib’s old and not so clean clothes, I thought and resolved, that I will attend to him solely for the pleasure of Alláh Ta’álá! I am not going to spoil my niyet for this bauble heap. I don’t want them!”

Hadhrat Báyzid Bustámí Sáhib رحمه الله عليه narrates: “The amount of humiliation I suffered at that time, I have never experienced at any other time in my life!” He picked up the ashrafiyah and having done so, he

proceeded to the river and threw the whole lot in to the river, saying:  
 “May Alláh Ta’álá ruin you! Whoever attaches his heart to you, he becomes  
 disgraced in this manner!”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### FOREWORD

Alhamdulillah, with the fadhl of Alláh Ta'álá and the barkat of our Sheikh رحمه الله عليه and the du'ás of well-wishers, this 25th booklet is now in front of you.

One of the prime responsibilities of a sheikh is to correct any shortcomings that he notices in any of his muríds. He does not ignore these. He may use a variety of techniques in doing this. Obviously, if, from the side of the muríds, there is persistence in doing something that is not acceptable, the sheikh will keep on drawing the attention of the muríds to this aspect of their errors. This means that there may be repetition in his majális. A particular topic may be repeated time and again, so that the points that the sheikh wants to emphasise are firmly embedded in the hearts and minds of the listeners.

The first part of this booklet, consists of a majlis wherein our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, draws our attention to some basic issues. In doing this, he gives us a perspective on the priorities we should have. He also gives us a simple method whereby one can rectify oneself without having to trouble one's Sheikh unnecessarily.

As happens in a majlis, the sheikh will speak on different topics. He will discuss whatever issue he feels is appropriate to bring to the notice of the sálikín attending the majlis. In this majlis, having started with a specific topic, Hadhratjí رحمه الله عليه switches to another topic when there are a number of interruptions.

On the other hand, in a bayán, the speaker discusses issues around a special theme that he has chosen. Normally, there is a khutbah which precedes the actual talk. In the khutbah the speaker would normally quote from the Qur'án Sharíf and also quote a Hadíth Sharíf. He then expands on this theme. The second part of this booklet has a translation of a bayán and is not a majlis as such. It is a shortened version of a bayán that was printed in December 1983.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád on the 9th Jumádu-ath-Thání 1409, corresponding with the 18th January, 1989.]

## BEING AN ÁDMÍ AND BEING AN 'ABID

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

### The effects on a tálibe-sádiq on listening to discourses

What should I say?

If a person is a tálíb of isláh – and he is a true tálibe-sádiq – having listened to the talks again and again, again and again, then concern for carrying out the basic and obvious teachings of Islám should have entered into him – that is, what is fardh, wájib and sunnate-mu'akkadah. By listening again and again, again and again, he should have developed concern and vigilance for these, and this concern should have developed with the greatest degree of vigilance.

The five-times namáz would have been performed at their proper times in the masjid, with jamá'at, with the imám and with takbíre-úlá, provided that no obstacles present themselves. And if – Alláh forbid! – should this be missed out, the effect would be like a snake squeezing his heart and temperament; as if a mountain of grief had descended on him. By listening repeatedly, the least that should have happened is that he should have developed that degree of care and vigilance of performing what is fardh, wájib and sunnate-mu'akkadah. This much should have happened.

Also, by listening repeatedly, the degree of care, vigilance and commitment should have developed to discard the obvious items which are quite clearly forbidden. Changes should have appeared in the features of his face, and on his form and appearance. Before, he had no beard. Now, he keeps a beard. Before, he had a beard, but he used to trim it short. Now, he has stopped trimming it short. He now keeps a beard which is four fingers in length, which is called being one fist long. He has now stopped trimming

it short.

Before, he used to wear a skipper and other such clothing which came to his waist or lower. Now, he wears a kurtah – not very low, but at least down to his knees. When he goes into rukú and sajdah, the kurtah hangs down a bit.

Before, he used to wear tight-fitting pants, hugging his thighs. Now, his trousers are loose, not clinging to his thighs. A change has entered.

Before, his ankles were covered by his trousers. The trousers used to hang well below the ankles. He then came to know that this was harám. By his repeated listening, grief gripped his heart: “I make taubah for my previous actions and, now, I will see that the trouser legs are above the ankles; and, in such a manner, that even a person looking from a distance will see that, yes, the trouser legs are above the ankles.”

These are a’mál connected to the external, and these are plain and straightforward. If, up till now, after listening again and again, again and again, still no concern has been created for these, then what has he been listening to, seeing that the concern is not there?

*[Just then, a person came and interrupted the discourse. Obviously, this was very upsetting, but Hadhrat did not show it. After the person had left and before continuing where he had left off, Hadhrat commented:]*

There seems to be no limit to the number of people coming when the majlis is in progress. While I was speaking, he came to me and stretched out his hand. This is a simple, straightforward matter that one should not interrupt others when they are speaking. However, he has no concept of such a simple issue.

Here is somebody else arriving.

*[After this second interruption and, after this person had left, Hadhrat continued:]*

I do not allow any annoyance to show on my forehead, even though it is a vexing matter. Is it not a vexing matter? However, alhamdulillah, I do not show any annoyance. It is an annoying thing for a person to come during the middle of a majlis. I then have to keep quiet. And then I have to speak to him. I then commence speaking again (where I had left off). Just then somebody else pitches up. Is this not vexing? However, I do not show any annoyance.

I tell myself: “He has no understanding. This poor person does not know. He is ignorant of the etiquettes of a majlis.”

**To be an 'ábid is one thing and to be an ádmí is another.**

From this you should gauge the fact that being an 'ábid is one thing and being an ádmí is another. Do you understand? To repeat: being an 'ábid – one who makes 'ibádat – is one thing and being an ádmí is another.

A mu'min being a mu'min, the features of his being an ádmí is that, neither by the manner in which he speaks nor by the nature of his actions, should he burden another's heart. No weight should be placed on the other person's heart. To repeat: He should take the necessary care and vigilance that no burden or weight is placed on another's heart: There should be no grief entering another's heart; he should not become anxious; his mental equanimity should not be disturbed; he should not suffer any misery. These are the features of ádmíyat.

However, just cast your gaze around you. You understand Urdú very well, is that not so?

*[This last statement was addressed to a person attending the majlis.]*

Cast a very close look around you. Look at this mu'min: He is indeed performing his five-times namáz with punctuality. He has even performed his hajj. However, are people not being caused difficulties by him? Perhaps you have not seen it. Is he not speaking in a way to cause grief? Are his dealings not corrupt? In interacting with one another, in social matters, is he not causing difficulties? And, yes, he is also performing his five times namáz!

So, it can be that he is an 'ábid, but he is not an ádmí. Being an ádmí is another matter.

It is for this reason that the sage of this era, Hadhrat Hakímul-Ummat, Mujaddidul-Millat, Mauláná Ashraf'Alí Thánwí Sáhí, nurulláhu-marqadahú, used to say: “If you desire to become a ghauth, or a kutub, or a muftí, or an 'álim, or a muhaddith, then there are many places that cater for these. Go there. However, if you desire to become an ádmí, then come to me!”

You can assess the importance of being an ádmí from this statement: “If you desire to become an ádmí, then come to me!”

People have a passion for reciting tasbíhs, a passion for Tahajjud, a passion for wazífas, a passion to become a mudarris, a passion to become a muftí – but no passion to become an ádmí!

A person is studying Iftá, and he is doing the work of Iftá, but he is causing difficulties to his colleagues. He still does not know how to speak in a cultured manner. He does not ask himself: “In what manner should I speak? It must not be that my speaking in this way will hurt his feelings and that I cause him grief!”

Yet, he goes around dishing out fatwas! But he does not look at his own manner of speaking, his own actions, his own conduct and his own behaviour, that these are contrary to the Sharí’at and contrary to proper ádmíyat.

### **The statements of Hadhrat ‘Abdulláh bin Mubárák** رحمه الله عليه

Concerning ádmíyet, let me relate an incident concerning Hadhrat ‘Abdulláh bin Mubárák رحمه الله عليه. You must have heard of him. If not, listen carefully now! He was of the tab’i-tá-bi’ín, a student of Imám Abú HanífaH رحمه الله عليه, who, in turn, was a tábi’í. That is, some sahábah رضي الله تعالى عنهم were the teachers of Imám Abú HanífaH رحمه الله عليه. So, ‘Abdulláh bin Mubárák رحمه الله عليه lived in that era and he was a student of Imám Abú HanífaH رحمه الله عليه. Additionally, his status was very elevated, in that he was one of the great auliyá-Alláh and an accomplished imám.

It is written about him that, once, having performed the Jumu’ah namáz, he reached the steps of the masjid and saw throngs of people rushing out after having performed the Jumu’ah namáz. He stood still for a moment and smiled bemusedly.

One should not laugh raucously, loudly and uninhibitedly. If one laughs out loudly just incidentally, well and fine. However, as far as possible, one should stop oneself from laughing out loudly. That Rasúlulláh صلى الله عليه وسلم had laughed loudly, is proven only on two occasions. I cannot recall if there was a third occasion that he laughed loud enough for others to have heard him. Rasúlulláh صلى الله عليه وسلم used to merely smile and that, too, out of consideration for the creation. There was just no question of laughing uninhibitedly.

To continue: 'Abdulláh bin Mubárah رحمه الله عليه made a comment. What did he say? He said: "All these people going from here, they are all dwellers of Jannat – ones who will fill Jannat." Looking at all those who had just performed their namáz, a smile came to his lips. Why was he smiling? The reason is in his full statement. He said: "They are all dwellers of Jannat – ones who will fill Jannat. However, there are only one or two ádmí among them!"

Have you understood or not? He ended by saying: "However, there are only one or two ádmí among them!" In other words, it was a figure of speech to indicate that there are only a few who could be termed to be ádmí.

From this, one can make an assessment: What era was that? And what era is it now? When it was stated that there were just a few ádmí in that era, the question does not arise at all about the deterioration of the situation now.

So, to be an 'ábid is very easy. It is no difficult task. Perform what is fardh and sunnate-mu'akkadah; and abstain from all that which are muharramat. One has become an 'ábid. However, one is not yet an ádmí.

The example is here in front of you: I was speaking to others when this person came right in the midst of the discourse and stretched out his hand to draw my attention to him. Is this ádmíyat? Is this insániyet? But, he is a Jannatí. Is he not a Jannatí?

At one stage I was studying in Deoband Madrasah, and I used to present myself regularly at Thánah Bhawan in the khidmat of Hadhrat Mauláná Thánwí Sáhib رحمه الله عليه. In those student days of mine, I used to hear Hadhratwálá رحمه الله عليه making the statement quoted above. I did not understand it at all, but, yes, I accepted the statement in my heart, that what he said was correct. But I did not understand it. I thought to myself: "Yá Alláh! What is this that they are Jannatí, but not ádmí? What is this?"

Hadhratwálá رحمه الله عليه did not go into any explanations. He only made a trite comment. No explanations were given with any illustrative corollaries. Yet, later on, I understood it very well, in a very excellent manner! Wáh! Wáh! What gems did my Hadhrat not come forth with!

This interruption is but one simple example. One cannot estimate how

many such issues arise by people coming here from morning till night. Nevertheless, I overlook them with a very cheerful heart because I am an ordinary person. How can I display anger or displeasure? This is my situation. However, over there in Thánah Bhawan, a bird would not dare flutter its wings!

You must be aware of the different courts that exist. The lower, administrative courts have no judges. The courts above them have judges. There is a difference between them. In the courts where the judge is present, it is difficult to even cough. Yes, a person coughing unexpectedly, the judge will understand that it was out of necessity. That is a different matter. But, it will not be tolerated that a person coughs repeatedly. He cannot go on coughing. Or can he? You people have more experience of the etiquettes to be observed in courtrooms.

### **The “court” held by Hadhratwálá** رحمه الله عليه

I have witnessed judge-presided court proceedings. When I was schooling in Alígarh, I had this passion. So, occasionally, I used to slip into a courtroom presided over by a judge, just to see. This was when I was attending school in Alígarh. I witnessed a lot of the formal proceedings in the courtrooms. Nobody dared cough! This was even more so in the High Court. And even to a greater extent in the Supreme Court.

The awe of the poor Supreme Court was nothing compared to the “court” held by Hadhratwálá رحمه الله عليه, in his era. Just see: Did I not relate to you an incident yesterday? Hadhratwálá رحمه الله عليه had asked this person: “Why are you sitting with your back against the wall?” Do you remember the incident? Do you remember what this person’s reply was? You do not remember? You have forgotten? Well, he had replied: “I have backache.” Hadhratwálá رحمه الله عليه momentarily lowered his head, and immediately said: “You are lying! There is absolutely no pain in your back! Get up and leave!” Do you see? Who expelled him? It was Hadhrat Mauláná Thánwí Sáhib رحمه الله عليه!

He had asked this person as to why he was sitting with his back leaning against the wall. When this person had said that he had backache, Hadhratwálá رحمه الله عليه said, with firmness and conviction, that he was

lying, and that there was no pain in his back. Can anybody speak with such firmness? What would this other person think, even though he may not have voiced it? He would tell himself: “My back is sore. What is he saying?”

Now, can anybody make such a statement with so much firmness if the person has not been informed through forceful ilhám by Alláh Ta’álá? Later on, this person confessed: “I had spoken a lie. I had no pains in my back.” So, he was ordered to leave.

Now, seeing the behavioural patterns present in this age, I have to descend very greatly when interacting with others. Looking at the conditions prevailing in this era, I lower myself tremendously when dealing with members of the household, with outsiders, with persons in the madrasah and with students.

*[Hadhrat رحمه الله عليه is showing regret at having to adapt to lower standards out of consideration for others. He illustrates this by showing the high standards that were observed in the time of Hadhratwálá رحمه الله عليه, so much so that even the slightest aberration was corrected immediately. He gives one example above and others below. The slightest deviation, like the direction of the stripes on a kurtah, was not tolerated. Our Hadhrat رحمه الله عليه had to tolerate a tremendous amount of inappropriate behaviour from others. This was extremely difficult for him, having being brought up in an era where the slightest misbahaviour was not tolerated. The fact that he managed so well, is another sign of his elevated spiritual status.]*

Previously, nobody could wear boots here. But, now, one has to lower oneself when dealing with others. It has become common usage; and when something becomes widespread among the masses, then one’s direction also changes. This is how the situation has deteriorated.

There are students also sitting here. These poor ones have come from far and distant places to study Iftá’. They are not only from Hindústán, but from outside as well, as well as from overseas. This is a majlis, is that not so? A number of topics should be discussed in it, covering everything.

### **The methodology of Hadhratwálá رحمه الله عليه in matters of isláh**

Hadhratwálá رحمه الله عليه had great consideration for students. He treated them with a great degree of kindness. However, in matters pertaining to tarbiyet,

there was no such indulgence. For example: A majlis of Hadhratwálá رحمه الله عليه was in progress. It was a majlise-khás, held in the morning. Some students arrived from Deoband – there were no classes as it was holiday time. They sat down, and were welcomed. It so happened, incidentally, that one student from the group was sitting in front, just like the others. The student was wearing a striped kurtah, the stripes running longitudinally and not horizontally. Hadhratwálá's رحمه الله عليه gaze fell on him. He asked: “Is that a kurtah or a shirt (qamís)?” The student replied: “It is a kurtah.”

We have seen that age! Open your ears and listen carefully now! Then you can gauge how much I lower myself in my affairs.

To continue: Hadhratwálá رحمه الله عليه had asked: “Is that a kurtah or a shirt (qamís)?” The student had replied: “It is a kurtah.” Hadhratwálá رحمه الله عليه said: “The stripes on the sleeves of a kurtah are not like those. The stripes on the sleeves of a shirt are like that. And you said that it is a kurtah, whose stripes should be horizontal; but these stripes are longitudinal. It appears that there is tashayyen in your nature: being a student, your temperament is one of showing off. Get up and leave. Get up and go.” He was expelled. This is tarbiyet! Nowadays, one has to lower oneself and make tarbiyet.

Just see what excellent tálibe-sádiq are these that they come daily to sit in the majlis and listen, and remain where they are! Illá má-shá-Alláh – except for a few. Simple and straightforward issues they are not prepared to abstain from.

Hadhratwálá رحمه الله عليه used to put it this way: “I will admonish the tálibe-'ilm. However, if somebody else were to say anything to them in my presence, I shall shut his mouth.” This was the degree of adab, thoughtfulness and consideration for the students. “I shall shut his mouth. I am the one to tell them.”

There is a difference, is there not? Take this example: A father scolds his son. He uses some very harsh words. Now, if the neighbour were to use the same harsh words on the son, how will the father respond? He will say: “What's the matter? How can you speak to my son like that?” The neighbour responds: “But you spoke to him like this yourself. I spoke to him exactly like you did. So, what is the problem?” Is this answer of the neighbour correct? You will say that it is incorrect.

Similarly, the difference between an ustád admonishing his student and an ordinary Muslim scolding him, is like the difference between the heavens and the earth. This other person speaks contemptuously, whereas the ustád speaks for his tarbiyet, for his progress, for removal of his weakness; to alert him as to the noble status (shán) he should be aspiring to. He is being reminded what his rank as a tálibe-'ilm of the Dín should be – in his actions, in his speech, in his behaviour, in his dressing. Hadhratwálá رحمه الله عليه used to say that the tálibe-'ilm should be recognised from a distance that he is student of Arabic. Whereas, nowadays, one cannot be absolutely certain of this.

To continue: The tálibe-'ilm was told to leave. He left. Yet, what did Hadhratwálá رحمه الله عليه add? “However, if somebody else were to say anything to them in my presence, I shall shut his mouth. I will not let anybody else say anything to them.” This is the reflection of his respect, his observance of adab and of his muhabbat. Is that not so?

We have witnessed that age. This was the manner in which students were dealt with. What is there now? Those who may also have witnessed the age I saw, will affirm what I have stated. Yes!

Listen some more:

Some tálibe-'ilm came from Deoband to attend the majlis. They were seated. When the majlis ended, as it was time for Hadhratwálá رحمه الله عليه to go for lunch, he stood up and proceeded to the doorway, where shoes were kept. He put on his shoes and, as he proceeded farther, he saw two bicycles there. Niyáz Khán, the servant of Barí-Pírání Sáhibáh, رحمه الله عليه was with. Hadhratwálá رحمه الله عليه asked him: “Whose bicycles are these?” Niyáz Khán replied: “Hadhrat, these belong to the boys who came from Deoband, the ones who are sitting in the majlis.” “Well, call them.” When they came, Hadhratwálá رحمه الله عليه did not just take Niyáz Khán’s word, but himself enquired: “Are these bicycles yours?” They replied in the affirmative. Hadhratwálá رحمه الله عليه said: “Well and good.” Detailed enquiries used to be made. “Do they belong to you or have you hired them?” They replied: “Hadhrat, they are not ours. We have hired them to come here.” “Well, with that money you could have bought train tickets and come by train.”

In those days, to come from Deoband to Thánah Bhawan, one had to take

a train from Deoband to Saháranpúr, then from Saháranpúr to Thánah Bhawan. It was a long journey. The round trip would cost two rupís.

Hadhratwálá رحمه الله عليه then said: “Being tálibe-’ilm, you have come here by hiring bicycles? You could not have come by train? Being tálibe-’ilm, you have utilised bicycles for the sake of status? Bicycles are a sign of ostentation. Leave right now!”

These were students who, a little while ago, were welcomed in the majlis and spoken to cordially. However, now, when it was an occasion for tarbiyet, there was just no question of showing consideration.

Hadhratwálá رحمه الله عليه told them: “Leave right now! Do you have any belongings? If so, bring them.” The students went and brought their belongings. Hadhratwálá رحمه الله عليه kept on standing there. Only when they had departed on their bicycles, did he proceed to his house.

### **Values have been overturned**

Dear children, are you listening to my talk? Yes! We have seen such an age! Dear brothers! We are reduced to tears at the manner in which values have been overturned, and we dare not say anything!

Nowadays, the son talks back to the father. He confronts him. Does he not do this? You will have seen it in Kashmir and other places. This is the situation all over. The tálibe-’ilm now go on strike. The students confront their ustáds.

What can I say? To whom can I speak? Now, that aphorism comes true. Which one? Shall I mention it?

*Leave the half and go for the full;*

*The full has not been obtained and the half has escaped!*

This is what is happening nowadays. Never mind: even half is good enough. Look at the times, bearing in mind the details and circumstances. Now it is: “Eyes closed; pretend not to see.”

To continue: I was saying that, if a person is truly a tálibe-sádiq of his isláh, then why is it that, after listening again and again, again and again, straightforward, simple aspects of isláh that one is supposed to carry out, have not been carried out – no care and vigilance have been created for these. And those straightforward, simple aspects of isláh that one has to

abstain from, have not been discarded. So, what has he listened to? Is this the correct way of listening? What has he heard?

There is no change on the features of his face, in his form and appearance; there is no change in his clothing; and there is no change in the manner in which he speaks.

What I am saying is not directed only to the tálibe-'ilm. Whosoever comes to sit in the majlis, comes to sit for his isláh. For what other purpose is he coming to sit? He sits for the purpose of listening to talks on self-rectification. He is sitting for changes to come within him, at least, as far as the external aspects are concerned.

### **Issues pertaining to external aspects: dress and speech**

So, why is the kurtah so high up? It should be extending to the knees at least, so that, when he goes into sajdah, a portion hangs over his rear. Why is it that the ankles are covered? This is harám! Warnings of severe punishments have come with regard to this. This is for every Muslim male and not only the tálibe-'ilm. It is for every Muslim male that the lungí, tahband or trouser which he is wearing, should be above the ankles. It is harám for a mu'min Muslim male to have his ankles covered.

If he were to pass away in this state, there is a severe warning that he will be burnt in hellfire till up to his ankles; and his namáz will not be accepted. What a severe warning! On the day of Qiyámat, on the plane of Hashr, Alláh Ta'álá will not look with a gaze of mercy at that mu'min who passes away in a state where his ankles are covered. What a severe warning is this not, that the gaze of mercy will not be cast on him!

So, is this for the general Muslims or is it only for the molví? Obviously, it is for all. So, even more so, the molví, the tálibe-'ilm and the imám should be taking care to an even greater extent with this regard. If the imám's namáz is not accepted, how can the namáz of the muqtadís be accepted?

These are plain and straightforward issues. He is not abstaining from them. He is not modifying his speech. He gives no thought to the manner in which he should speak. He does not ask himself: "Is my speech not hurting somebody's feelings?" So, first think: "If somebody else were to adopt this tone and this manner when speaking to me, would I find it objectionable or

not?” Your heart will tell you: “Yes, I will find it distasteful.” Then, why are you speaking to others in this manner that you are hurting their hearts?

These are aspects relating to the *zâhir* (external). Aspects related to the *bâtin* are still distant.

### **Issues pertaining to internal aspects: takabbur**

What are examples of these *bâtinî* aspects? For instance, for a person to have takabbur in his *bâtin*. Takabbur is not connected to clothes. It is to do with the *bâtin*. It is a different matter that it will manifest in his clothes and on his face. He reasons: “My clothes should be in a certain style. I must have eminence in the eyes of people.” This is the situation with our Muslim youth. The shirt has become commonplace. And the trouser is worn wrapped around the thighs, skin-tight. Is this not so? Day and night they come here. And they cannot even sit properly because of the tight-fitting trousers! The trouser is not loose-fitting but skin-tight, revealing.

So, why is this so? The reason is that, nowadays, by wearing such apparel, a person gains respect and eminence in the eyes of people. Whereas, there is not the same respect and honour in the plain and simple, loose-fitting, Islâmic dress of the Muslim. The underlying basis is takabbur. In the final analysis, why this upending? Why have things changed? Were there these things previously? Not anywhere. People used to wear a kurtah and trouser. Why did this happen?

So, we have adopted the dress code of others. We were unable to pass on our dress code to others. They have not adopted our dressing, but we have adopted their dressing! Is that not so? Now, they laugh at us and flatter us. That Musalmán has not remained a Musalmán.

Before this, we had discussed simple, straightforward aspects that dealt with the external. This takabbur is to do with the internal. So, how can a mu'min, being a mu'min Musalmán, have takabbur? Takabbur is associated with kufr. Takabbur can never be associated with ímán. Ímán is associated with humility, with humbleness, with ijz and inkisárí. After reading namáz day in and day out, his whole life has passed, but he has not learnt this from it.

### **Namáz teaches humility**

And this is what namáz is teaching. Namáz is saying, internally: “From the time you commenced with takbíre-tahrímah till you turned your head in making the final salám, there is no other method except the method of humility.”

When one lifts up one’s hands to one’s ears when reciting the takbíre-tahrímah, it is declaring humility. Just see: When a junior commits some indiscretion in front of an elder, he will lift his hands to his ears and clutch his ears in contrition, saying: “Taubah! Taubah!”

So, when one lifts one’s hands to the ears, with the palms facing towards the qiblah, it signifies the following: “Whatever lusts, whatever carnal pleasures, desires and connections I had in my nafs up to now, by this action of mine I have flung them all behind my back.” This is the method of performing namáz, with this awareness.

Have you understood? Yes?

When one lifted one’s hands in that manner, what did it mean? It meant that one has cast all those undesirable features in one’s nafs behind one’s back. But you are not doing this!

One now folds one’s hands: When a junior stands in front of an elder, does he not stand respectfully with his one hand over the other? So, by this folding of one’s hands in namáz, one is now internally admitting and confessing to one’s faults. This is showing humility. One then presents some requests and pleas, according to the teachings taught to one. In other words, one is reciting “*Alhamdu-Sharíf*”. One is showing one’s revulsion for those not in Islám; and with regards to those who are in Islám, with Islámiyet, one is attempting to gain the favours they received.

Take the illustration of a letter being written. The etiquette is to write, in the beginning, some suitable words befitting the addressee. Is that not so? So, Alláh Ta’álá has Himself taught the manner of addressing Him, that we should eulogise Him: “*Sub-hának’Alláh* – consider Me to be pure of all faults and shortcomings. Then, praise Me: ‘*Alhamdu-lilláhi rabbil álamín; arrahmá-nirrahím*’. Then think of Qiyámat: ‘*Málikí yow-middín*’.”

This is the preamble up to this point. Now, we put forward our case: “‘*Íyáka-na’budu*’. When You have such splendid qualities, way beyond description,

then who can there be who can be worshipped besides You?”

Have you taken note of the sequence?

“That is why I am stating: ‘Íyáka-na’budu’. Even though I am making this statement, yet, without Your help, I am unable to accomplish this task in a completely correct manner. My physique is frail – I am weak. I seek Your assistance.” The meaning of this is “taufiq”.

So, after saying, “Íyáka-na’budu”, one goes on to say: “Wa íyáka-nas-ta’ín.” Because “Íyáka-na’budu” comes first, by virtue of which restriction and specification are established.

“I am worshipping You only. Only You do I worship. However, where can my worship of You match up to Your grandeur?”

Here also, there is an admission of humility and humbleness, and one says: “ ‘Wa íyáka-nas-ta’ín.’ It is only from You that I seek assistance. It is only with tawfiq from You. I have no consideration for my ‘ibádat. I am performing my ‘ibádat, but I place no weight on it. I have no pride. I am not boastful. It has been accomplished only with Your help.”

You may have heard of the Fársí phrase: “*Himmat mardán – madad Khudá.*” That is: Courage is from me – assistance comes from Alláh Ta’álá. Have you heard it or not? It is as if the person performing namáz is saying: “O Alláh! I have taken up the courage – Íyáka-na’budu – but the assistance is Yours.” Do you understand the point?

This is exactly what Rasúlulláh صلى الله عليه وسلم had stated in his du’á in the form of a request:

اللَّهُمَّ هَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلَانُ

*O Alláh! The effort, the toil, is from my side, but reliance is on You.*

The full du’á is as follows:

اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ – اللَّهُمَّ هَذَا الْجُهْدُ وَعَلَيْكَ التَّكْلَانُ

*O Alláh! The effort, the toil, is from my side, but reliance is on You. O Alláh!*

*This is a du’á from my side, but to fulfil it, is Your task.*

Has humility not been achieved? Has servitude (‘abdiyet) not been achieved? Or is the focus on oneself? Not at all! He had stated: “Íyáka-

*na'budu wa íyáka-nas-ta'ín."* The ta'lím is from that side. The concept of presenting the request is from that side. It has not been initiated from the side of the servants.

Ponder a bit, and keep on listening! Then this topic came up even though it was not an issue. These are initial teachings, plain and simple.

Then comes a special plea: "Íhdinas-sirátal mustaqím. I am desirous of guidance from You on that path that is absolutely correct – that path, that road that has to be tread, the one that is absolutely straight and is termed 'sirátal-mustaqím', and one which is full of tranquillity – it is that straight path. Also, I am requesting from You to be treading this path always."

Ají! What is it? Which path is this? Everybody says that he is on correct guidance, is that not so? The Christians claim this; the Yahúd claim this; the Pársís claim this; the polytheists and others claim this. So, over here, which path and whose path is said to be the correct one?

This is described in the following áyet: "Sirátal-lazína an'amta alyhim." That straight path of those whom You have favoured: these being the Ambiyá عليهم السلام, the siddiqín, the shuhadá' and the sálíhín – the Messengers عليهم السلام, the pious, the martyrs and the righteous. So, the person performing namáz is saying: "I desire to be guided on the path tread by those on whom Your favours descend, for that is the straight path, the sirátal-mustaqím."

Well and good. When he has said this, then it is apparent that there is no reason to have a connection with those who are not such (as described above). Why should there be muhabbat with them?

This is the reason why he states: " 'Ghairil-maghdhúbi alyhim wa-laddállín.' That is: Not the path of those who have earned Your wrath, these being the Yahúd. And not the path of those who are misled and astray, these being the Christians, the Nasará." These were of the Ahle-Kitáb, even then, displeasure is expressed against them.

In the eloquence of the phraseology, this would indicate that, if there is displeasure with those who were of the Ahle-Kitáb, then the displeasure for those who were not of the Ahle-Kitáb, the mushrikín, would be even greater. So, why should attention be given to them? This is what the rhetoric of the phraseology would indicate.

So, the request is not for the path of those who have earned His wrath or

the path of those who are astray. But the request is for the path of those whom He has favoured. Now, who has taught these words of entreaty? It is Alláh Ta'álá. Not so?

Now, listen carefully! When somebody places some need of his in front of a ruler, and the petitioner appears to be honest and straightforward, the ruler, being a person whose nature is soft and bounteous, will say: "Fine. Very well. Go and write down your request in these words and then bring it to me."

So, when the ruler himself has instructed him to bring the request in the words shown by him, would this not create some hope of success in the petitioner? Yes, it would.

He now brings the request, written in the words dictated to him, and presents it. This written request is now taken by the ruler. The hope of acceptance is now stronger. The ruler had himself shown how to word the request and he had accepted it. The petitioner says: "In-shá-Alláh Ta'álá, my request will be granted and I will receive what I asked for."

Now, Alláh Ta'álá is a King – He is King of all kings. It is stated in the Qur'án Sharíf: To him belongs whatever is in the heavens and the earth. So, He is the one who has shown this du'á, that one should make the request in this form. So, will the request be fulfilled or not? Yes? Then, why do we not keep the thought of acceptance (qabúliat) while performing namáz? And, after having performed namáz, having made salám – having presented one's salám – one returns, so why should one not have in mind acceptance? Why this agitation?

Do you understand the issue?

Why not consider qabúliat, seeing that He has shown us the form the request should take and we had presented the same request to Him?

After having recited "*Alhamdu*", recite a little more, something in addition, whatever you know. It may only be "*Inná-a'taina*", or "*Qul-huwalláh*", or "*Izá-já'a-nasrulláhi*". Whatever you have memorised, recite that. So, from your side you recite something in addition. It is, like the ruler mentioned above, saying: "Take something in addition from my side and add it to the request."

This is what you did when standing. Now, bend forward and go into rukú.

This symbolises humility. Humbleness has entered. You were standing and conversing. In rukú, you continue. As you stand up from rukú, you say: “Sami-alláh,” adding: “Wa la-kal hamd.” You are saying: “You have heard me. The praise that I have just recited, You have also heard.”

You then fall into sajdah. The forehead, which has the most elevated status of all body parts, is placed on the ground, together with the nose. The greatest degree of humbleness has entered.

In the worldly situation, when anybody has a need, metaphorically it is said in Urdu: “He is rubbing his nose on the ground. He is rubbing his nose in the dirt in front of somebody important.”

So, in sajdah, it is as if you are rubbing your nose on the ground. This is humbleness of the highest degree.

After the sajdah, you sit with your head lowered, in front of Him. You then prostrate in sajdah a second time, by way of gratitude. What great bounty is it not!

Going back in our history, the angels عليهم السلام fell into sajdah twice. The first time was when they were ordered to do so by Alláh Ta’álá. Shaitán did not prostrate. When the angels عليهم السلام lifted their heads from the sajdah they were in, they saw that Shaitán had not prostrated – he was still sitting in the same position. Out of gratitude to Alláh Ta’álá for the taufiq to have made sajdah, the passion of love swelled up in the angels عليهم السلام and they performed a second sajdah. Humility manifested.

My dear friends! Honourable bondsmen! Is namáz inviting towards ’ájazí (humbleness and humility); or is it inviting towards takabbur (arrogance)? Is this ’ibádat teaching ’abdiyet; or is it teaching takabbur? Obviously, it is inviting towards ’ájazí and teaching ’abdiyet.

So, why is it that 10 years have passed, 12 years have passed, 50 years have passed, 60 years have passed, and this ’ájazí has not entered? Why has ’abdiyet not been achieved? Why has inkisáriyet not been attained?

The reason is that, although the namáz has been performed from beginning to end, at no point, at no rukn, was there any awareness, any consciousness. It had become an automatic ritual act. It had been memorised and it was, and is, performed on the basis of being memorised ritual, and not on the basis of conscious effort. Do you understand the difference?

Let me repeat: He is performing each and every rukn as a memorised ritual, and not as a conscious act. He should be performing his namáz as this humble servant has presented to you just now. If he performs it with this consciousness, then let us calculate: Namáz has to be performed five times daily. How many arkán are there in each namáz? If we were to take the fardh, sunnat and nawáfil, then how much 'ájazí will there not be with every rukn? And, if every rukn is performed with this consciousness, with this visualisation, with this mindfulness, with this talab, with this objective in mind, then there is no question of takabbur remaining. Why should it? Humility must enter.

And, when 'ájazí has entered and takabbur has departed, then why should there be ghussah (anger/rage) when somebody says something against your temperament? There is no reason for showing ghussah. This is the sequence. Yet, what do we see? Roommates have it out with one another. Members of a household have it out with one another. Homeowners have it out with one another. Passengers in a bus have it out with one another. Passengers in a train have it out with one another. People flare up just on a petty thing happening contrary to their temperament. So, why is this ghussah there?

It is one thing for ghussah to come; and it is another thing for the ghussah to be vented. For ghussah to appear is a natural, instinctive thing. It may just come. If there is some burden on your temperament, or your temperament finds something to be unbearable, ghussah will arise. There is no denying this.

Not allowing ghussah to arise at all is a stage to be seen later. If the person is seriously in sulúk, in Tasawwuf, and he is fully committed to removing the batiní akhláqe-razíláh, and he is making a full effort to attain the akhláqe-hamídah, then it will be seen at that time that ghussah does not come. However, it is not harám for ghussah to come. It is not a forbidden thing. Yes, to act according to the demands of the ghussah is forbidden.

This is a far off thing that ghussah should not come at all. It is a task that a person with great courage and one who has a very courageous heart will undertake. It is not in every person's capabilities, but one should endeavour to become so. Should one be courageous or cowardly? There is a saying:

“Aré-yár! Oh well! You are so spineless that on petty issues you become all disorientated; on little things you become angry.” They call such a person cowardly, do they not?

So, is cowardice good or is bravery good? The answer is that bravery is good. So, to be courageous is to pay no attention when anything is said against one’s temperament. It should not be that just on somebody saying something slightly offensive, one finds it intolerable and one pulls up one’s face. This is a sign of takabbur.

Coming back to what was said earlier: It is one thing for ghussah to be vented; and it is another thing for ghussah to come. To vent one’s anger is forbidden. Ghussah will make demands. “He swore me, so I will swear back at him.” This is the demand of ghussah. “He gave me a shot with his fist. So, I will also give him a shot with my fist.” However, will this person be able to make sabr and be satisfied with giving him just one shot? Not at all! If he is a bit powerful, he will give him several shots in retaliation, if not hit him with a lathí. Nowadays, people use firearms!

### Rules pertaining to retaliation

So, to retaliate by giving the other only one, equal shot is permissible. However, only that person who has full mastery over his nafs, will be able to do this. Only he can do this. As for that person who does not have full control over his nafs, he will retaliate by hitting the other person several times. Has this escalated or not? That is why there has been laid down a restriction:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا

*The retribution of an evil is an evil like it. (S.42.40.)*

You have permission to retaliate a malicious act with a similar act. It is já’iz. However, it has to be exactly the same as was done to you. Has a person the discipline to retaliate in exactly this manner if his isláh has not been made and he does not have complete control of his temperament? Only that person who has full control of his temperament can act “mithalan-bi-mithlin”. Otherwise, generally, this will not happen.

That person who is a tálibe-sádiq, seeking his isláh, and who comes

continually to sit and repeatedly listens, why has his tabiyet not become like this by now? By listening over and over again, why has he not become such that he pays no attention when somebody swears him?

These are examples of the batin which have been presented. Before this, examples were given concerning the zahir: the face and physique; form and appearance; the types of clothes; the kurtah and the ankles.

To repeat: By listening over and over again, why has he not become like that up to now, that he pays no attention when sworn at by others, or when harsh words are directed at him by his associates, whether this happens in the room, or the classroom, or in the home, or in the office? This has not happened up till now.

### **Attending a majlis is for the sake of one's isláh**

He comes every day, and he sits and listens. This means that he has come for his isláh. What did Hadhratwálá رحمه الله عليه used to say in this regard? He used to say: "I do not have any family ties with anybody. So, if anybody comes here, what do I understand? My understanding will be the same as that of a physician. When any person goes to see a doctor, the doctor will take it that this is a patient coming for treatment."

What excellent examples did he not give! A doctor has a consulting room in which he consults. When anybody comes to him, he will attend to him. So, the persons going there will not be relatives or friends on a social visit. So, whoever comes there, the doctor will consider him to be a patient. When this person is a patient, the doctor will deal with him from the aspect of treating an ill person. The patient will mention a few things and the doctor will ask some questions. At the end, the doctor will write out a prescription and advise him on a correct diet (parhez).

If the patient does not follow the diet and he does not take the prescribed medication properly, will the doctor not scold him? He definitely will! Will he stop him or not? He will stop him! Will he forbid certain items or not? He definitely will!

So, Hadhratwálá رحمه الله عليه used to say: "When anybody comes here, I take it that it is somebody with a nafsání illness; that it is somebody with an internal, batiní illness. Therefore, when I notice that his sitting and walking,

his speech and mannerisms are incorrect, will I not reprimand him or not? I will consider him to be a patient, who has come here for treatment. So, when I see any such activity which is not according to the external and internal standards set down, but are contrary to the expected standards, will I reprimand him or not? Will I stop him or not? Will I prohibit him or not?"

So, why should you feel bad? You have come here as a patient. It is fardh for me to correct you. By coming here, you have given the responsibility to me. So, I shall reprimand you. Now, I will reprimand one person in one way; and another I will reprimand in another manner. At times, I will stop one person in one manner; and I will stop another person in another manner.

Take this example: You have a small child. You are going to restrain him in one manner. When he reaches adolescence, you will now restrain him in a different manner. Or will you still do in the same manner as before? No. Now you will use a different approach.

Similarly, over here one person will be reprimanded in one manner; and another person will be reprimanded in a different manner. One person will be stopped in one manner; and another person will be stopped in a different manner. This is another issue on how to stop any individual specifically. But, he will definitely be reprimanded. If he is not reprimanded, will this not be khiyánat, a breach of trust? Or will you consider it to be diyánat, honouring a trust?

If the doctor sees that the patient has not abstained from harmful items, will he not reprimand him? If he does not reprimand the patient, it will mean that the doctor is avaricious – he feels that it is a good thing that his illness should get worse! Nowadays, the doctors mostly dispense the medication themselves. So, the doctor thinks: "My medicine sales will increase!" So, he will tell the patient to come and see him again, collect more fees and sell him more medicines. This doctor is avaricious. If the doctor does not reprimand the patient on his wrongdoings, the doctor is out for money. It is fardh for the doctor to reprimand the patient.

The sheikh's position is similar. He will reprimand. At times, this will be done isháratan – by intimating and hinting. At times, he will mention some

incident. This is done without taking anybody's name. You yourself have to see whether the incident applies to you or not.

O, those who are sitting here! O, those who are listening! Keep on listening and keep on assessing yourselves. Each one ask yourself: "Why has this particular topic been mentioned? Oho! That statement applies to me! I have that very deficiency in me! And this is the very reason why I have come here. Therefore, I should remove this from within me!"

He should tell himself, by way of examples: "Oho! This illness that he is speaking about, is in me. This illness of ghussah is in me. I need to take it out. He spoke of the illness of the eyes, looking with lust (bid-nigáh). This is in me! Let some female come in front of me, a pretty one (or a handsome youth), knowingly and deliberately I will look at her time and again! Let my gaze fall on her and it will latch on to her, and I will stare at her repeatedly! But, now I am a tálib of isláh. I have come to stop my nafs. I have taken a step in the direction of mujáhadah. How can I then stand and look at her repeatedly? Can I say I am a tálib of isláh?"

This is a straightforward matter, but it has become very intricate for him. Being straight forward, why has it become so intricate? The reason is that the faculty of passion, nafsániyet, is stirring him up. He is not acting courageously. His gaze has shifted away. He has forgotten about his isláh. He does not remember his statement that he is a tálibe-isláh and that he should be chiding himself on this illness of bid-nigáh.

So, he needs to inform his sheikh. He needs to let him know about his illness. Will a patient not inform his doctor about his illness? He will.

Are you listening?

### **Advice on correcting oneself without causing vexation to one's sheikh**

Now that you have to inform your sheikh, then ponder a bit. Ponder over what? Ask yourself: "If I were to write to him, would it be correct to write about my lustful glances?"

Aré! You are a tálibe-isláh. Why write and vex your sheikh? Tell yourself: "He will not get angry. He is a physician. He will not consider me to be contemptible. He considers himself to be the lowest among all. He will not look contemptuously at me. He will not read my notes with eyes of

disdain. But, the knowledge will have implanted itself in his mind. Whereas, I am a tálibe-sádiq. Therefore, why should I not carry out the treatment myself? Why not? I can do it because, just as looking is in my ikhtiyár, so not looking is also in my ikhtiyár. So, why should I look? It is as a tálíb of isláh that I have taken a stand. So, why should I look at all?"

Just as looking is in a person's ikhtiyár, so is not looking is also in a person's ikhtiyár. Is that not so?

That is it! Immediately, he makes a vow. What vow? Is my voice reaching you or not, dear children? These are isláhi matters being discussed.

Immediately he makes a vow: "Why should I cause difficulty to such a humble soul by writing to him? The knowledge of my illness will be in his mind. Therefore, I take a vow that I will not deliberately lift my eyes to look at what I should not. Just as looking is associated with resolve and choice (irádah aur ikhtiyár), similarly, not looking is also associated with resolve and choice."

So, on the turn, there and then, he has treated himself. The treatment is done. Was there any delay? Any delay is self-imposed.

My speaking is directed at the tálibe-sádiq. The sheikh speaks with fundamentals and with principles of isláh in his majlis. If you are a tálibe-sádiq, then is one majlis not sufficient for you to move away from bid-nigáh?

So immature, so raw? You call yourself a tálíb, yet, on a daily basis, you keep on writing such matters in your notebook and hand it over to me?

Mentioned above are some fundamentals and principles. To understand them, take this illustration:

### **For illness to come is ghair-ikhtiyári; Steps for removal are ikhtiyári**

Physical illnesses befall people, is that not so? If a person is so affected, does he summon the illness? Will anybody say: "Fever, come! Fever, come!?" He does not. What is his wish? He wishes that he should not develop fever. He does not want to become feverish. Now, if he develops fever (or any other illness), is it ikhtiyári or ghair-ikhtiyári?

Is my voice reaching you or not? These are fundamentals and principles for the tálíb concerning isláh.

Let me ask again: For fever (or any illness) to develop – is it ikhtiyárí or ghair-ikhtiyárí? You agree that it is ghair-ikhtiyárí. Jazákumulláhkhairan!

*[Hadhrat رحمه الله عليه had a very faint response to his question the first time from those attending the majlis. Hadhrat رحمه الله عليه repeated the question and, this time, he received a clear and loud reply to state that it was ghair-ikhtiyárí.]*

So, the illness came on a ghair-ikhtiyárí basis. Now, to dispel the illness – is it ikhtiyárí or ghair-ikhtiyárí? In other words: Is it ikhtiyárí to use the means to dispel the illness or not? You agree that it is ikhtiyárí. He resolves to dispel the illness. Now, will he adopt those means, those avenues and methods that are required, or will he not? Or, will he embrace that fever? Does he say: “If it increases, let it increase. It does not matter.”

Will anybody do this? Not at all! To cure the illness, or for it to have come, is ghair-ikhtiyárí, but to adopt the means and methods of curing the illness, is ikhtiyárí. So, he will adopt these means. In what manner? He will consult a doctor. Even a doctor himself, when he falls really ill, will not undertake his own treatment, but will consult another doctor. So, the patient now consults a doctor, one in whom he has faith and confidence – i’timád and i’tiqád. These are basic principles that I am stating. He will call a doctor in whom he has i’timád and i’tiqád. If he is able to go to the doctor, he will go to him. If he is unable to go to him, he will call him home. So, he calls the doctor. This is ikhtiyárí and irádí.

The doctor now writes out a prescription. He will explain certain dietary restrictions (parhez). So, will the patient take the medication, with ikhtiyár and irádah, or not? Will he follow the dietary instructions or not? If he does not follow the dietary instructions, then the effect of the medication will be diminished.

**There is a famous saying: One parhez is equivalent to 100 medicines.**

Is my voice reaching you, children?

To repeat: One parhez is equivalent to 100 medicines. If the parhez is not there, the medicines may have some effect, but the effect will be diminished. It will not show its full effect. This is because the bid-parhezí – cheating on the dietary restrictions – has diminished and eliminated the expected

effect of the medicines.

So, the patient makes use of the medicines that have been prescribed. This is one “amal” – it is one activity. He is making use of one part of the treatment. The second “amal” is the parhez. What does it involve? It means that the patient has to abstain from something that he loves. The doctor had said: “You are not to drink tea for the next three months.” He is a lover of tea. Will he drink tea? He will abstain from drinking tea, even though he loves tea. This is an example of parhez.

What is the name given to this parhez in the terms of the Shar’at? It is called “taqwá”. It is there to remove the bátiní illnesses. This is “taqwá”, equating with the second “amal” mentioned above.

So, what is equivalent to the first “amal” mentioned in the example above? It is “a’mále-sálihah”. These deeds can be in the category of medication or in the category of nutrition: His temperament is such at the moment, that he still has some inhibition in performing a’mále-sálihah, even though he wishes to perform these. At this point a’mále-sálihah are still in the category of medication and they have not reached the level of nutrition.

Whether a’mále-sálihah are in the category of nutrition, or whether they are in the category of medication (because his temperament still feels inhibited), in both there are benefits. There is no harm. There is benefit.

Coming back to taqwá: What is taqwá? It is to refrain from doing those things that are prohibited when you are also following the treatment of a’mále-sálihah. Refrain from them when performing a’mále-sálihah. There is loss in it.

So, what is the name given to the act of abstaining from prohibited things, termed “manhí-anhá”? The name given is “taqwá”.

Do you understand these concepts?

### **Treating the illness of bid-nigáh**

Now, he is busy thinking. “One does not always find a doctor, but I have committed myself to my isláh. I have this illness of bid-nigáh, that whenever my gaze falls on a pretty girl or boy, I keep on looking time and again. Then, looking from this side to that side, I again start looking. But, I have now geared myself for my isláh.”

Fair enough, he is at the initial phase. But, for how long will he carry on? Listening over and over again, and attending the majlis time and again, being a tálibe-sádiq, how can he continue to allow his gaze to fall on them?

I had mentioned with regard to physical illnesses that, for an illness to come is ghair-ikhtiyárí, but to purposefully use the means to dispel the illness is ikhtiyárí. Similarly, bid-nigáh is also an illness. However, this illness is ikhtiyárí. It is with his ikhtiyár that he adopts it, that he looks deliberately at them. So, to remove this illness is also ikhtiyárí. On the one side is “ithbát” – to look. On the other side is “nafí” – not to look. So, just as looking is ikhtiyárí, not to look is also ikhtiyárí. And this person is a tálibe-sádiq!

Now, to cure a physical illness is ghair-ikhtiyárí – it is not in one’s control. However, in curing a nafsání illness, one’s ikhtiyár plays a great part.

Seeing that one’s ikhtiyár plays an important role in nafsání illnesses, this person has himself brought on the illness of bid-nigáh. His illness of bid-nigáh is self-inflicted. He just does not want this illness of bid-nigáh to go away.

So, the bringing on of bid-nigáh is ikhtiyárí; and to remain immersed in bid-nigáh is also ikhtiyárí. The opposite is also true: not to allow it to come; and not to allow it to stay – both are volitional and out of a person’s choice (ikhtiyárí). To dispel an illness is also ikhtiyárí.

So, whatever Alláh Ta’álá has made us responsible for (mukallaf) – those deeds we are commanded to do (mámúr-bihá) – are also in the category of ikhtiyárí. And those deeds that He has made us responsible for to refrain from, to refrain from them is also ikhtiyárí. Alláh Ta’álá has not made us accountable for any deed which is ghair-ikhtiyárí. Alláh Ta’álá states:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Alláh does not task a soul greater than it can bear. (S.2.286.)*

It is apparent that whatever deeds we have been commanded to do, and whatever deeds we have been commanded to refrain from, have not been commanded beyond our powers.

And how can it be so? Just see: When a father tells his son to do some task for him, the father will instruct him to do that task that is within his capabilities. He will not tell him to carry a weighty object which he cannot carry. When it comes to abstention, the father will tell him to refrain from such deeds which he is capable of refraining from.

### **Alláh Ta'álá is most merciful**

Alláh Ta'álá is “*Ar-hamur-rá-himín*” – he is the most merciful of those who show mercy. And, additionally, he has also stated in the Qur’án Sharíf:

كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ

*Your Lord has ordained mercy for Himself. (S.6.54.)*

Alláh Ta'álá is stating: “Your Rabb has made mercy compulsory on Himself.” This is its translation. How full of ardent love is this statement! Your Rabb, your Nourisher, has made it compulsory on Himself to show mercy. The meaning of “*kataba*” is “to make compulsory/to make necessary”. In actual fact, there is nothing that Alláh Ta'álá is compelled to do. However, He is showing us that He has now made it compulsory.

There are other places that the word “*kataba*” has been used. In other places in the Qur’án Sharíf Alláh Ta'álá has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ

*O you who believe! Fasting has been made compulsory upon you. (S.2.183.)*

Keeping rozah – what has it been made? It has been made compulsory. The meaning of “*kutiba*” is “made compulsory”.

Alláh Ta'álá has used the same word in connection with Himself. What a loving statement is it not! Having heard this, if one were to use a phrase commonly used, one would say: “Is this what He is saying? Then we should be falling at His feet!”

So, it is apparent – what is apparent? It is apparent that the person involved in bid-nigáh is himself summoning affliction from Alláh Ta'álá. “I am bringing on myself afflictions, difficulties, hardships, calamities and chastisement!” However, treatment can be undertaken – bitter medicine

can be prescribed.

If a medical doctor or rúhání doctor would write out a most affectionate prescription and instruct on parhez, and stop the patient from bid-parhezí, then there are no words to describe what compassion would be shown from Alláh Ta'álá's side! Alláhu-akbar! After all, He is the one who created us; and He is the one who stated: *"I have made it compulsory on Myself to show mercy."*

Can it ever be that He will order any bondsman to do any such task that he is unable to do and which is beyond his resolve and which is beyond his ikhtiyár? He cannot do so. And can He order any such action to be refrained from which the bandah cannot refrain from? So, why did He state the following?

□□□□□□□

لَا يَكْلِفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا

*Alláh does not task a soul greater than it can bear. (S.2.286.)*

Additionally, He stated: *"I have made it compulsory on Myself to show mercy."*

Ponder over this that by combining everything, one will know that those deeds that we have been instructed to refrain from, we can refrain from. And those deeds that we have been instructed to carry out, we can carry them out.

Therefore, just as the manner in which you have adopted bid-nigáh by choice, in the same manner you are able to refrain from it by choice, seeing that you are a tálibe-sádiq of your isláh.

Examples of illnesses are being given. The illness of takabbur was mentioned earlier. Mention of the illness of bid-nigáh has been mentioned now. This is an illness of qúwate-shahwiyah (faculty of lust/passion). Takabbur is an illness of qúwate-ghadhbiyah (faculty of rage). Takabbur is to do with status.

Just as it is in one's ikhtiyár to utilise qúwate-shahwiyah in inappropriate situations, similarly, it is in one's ikhtiyár not to utilise qúwate-shahwiyah in inappropriate situations. This is applicable to all mu'mínín generally. However, for the tálibe-sádiq who is intent on his isláh, it would apply

even more.

To continue with questions the tálibe-sádiq asks himself, he now takes all this into account and he now ponders: “Should I write to my sheikh about this illness?” Immediately, the thought arises: “Why should I write? I am a tálíb. And I find this illness of bid-nigáh is in me. Just as I am looking with ikhtiyár, similarly, I can also not look with my ikhtiyár.”

The thought of his being a tálibe-sádiq is forceful. There and then, he makes a vow: “I make a vow that I shall not look with bid-nigáh in future. Now that I have made a vow, why should I write to my sheikh?”

It has become easy. In this manner isláh has become easy. Every quality will become easy in this manner. That being the case, will it be necessary to write to one’s sheikh every time to inform him? Not at all. Will he place a greater burden on his sheikh? Not at all. He tells himself: “He takes great pity on me. I should also show him some mercy.”

As I said right in the beginning: Whether he read daily in the kitábs which he studied, or whether he came to the majlis daily and heard repeatedly, why is it that he has not discarded the simple and straightforward issues up to now? Seeing that he has not left off the simple, straightforward matters, when will the time come to tackle the finer points which are connected to rúháníyet? These are points related to subtle and delicate issues – issues concerning taqarrub-ilalláh (closeness to Alláh Ta’álá), how to increase this taqarrub and how to attain elevated stages. When will he have the time and opportunity to taste of these when he has not discarded the simple, straightforward matters? And he is a tálibe-sádiq!

He could have stayed at home and, if he is a tálibe-sádiq, discarded those deeds that he knows to be sins. He could have refrained from even while sitting at home. Even after going to the rúhání physician and he still does not refrain from them, then why did he go? Even though he has commenced studying “Mikshkát Sharíf”, he is still not abstaining from these. Even though he is studying “Dorah Sharíf”, then too, he is not discarding the simple, straightforward matters.

### **The purpose for searching for a sheikh is to attain rúháníyet**

He should have discarded these. Thereafter, there are a few delicate matters

pertaining to rúháníyet that still needed to be attended to. These were kept in abeyance. Now, for these, one needs to search for a sheikh.

One does not search for a sheikh in order to make the five-times namáz on their specific times, in the masjid, with jamá'at, with takbíre-úlá, with khushú and khudhú (provided that some shar'í obstacles do not present). Yet, he is not doing even this!

However, if he has achieved this, and he plods along persistently, then, máshá'Alláh Ta'álá, the simple and straightforward features like takabbur, will depart; the ghussah that flares up when anything upsets the temperament, also will begin to decline and depart. Now, a very small deficiency remains. If a matchstick is lit and applied to dry wood, the dry wood will quickly flare up. Is that not so?

If the matchstick is applied to wood that is still green and wet, it must not happen that matchstick after matchstick is lit and the box of matches gets used up, and there is a lot of smoke, but this wood does not light up!

So, during the years as a tálibe-'ilm, he is discarding these deeds; and he proceeds to perform what is fardh, wájib, sunnate-mu'akkadah with care and vigilance; and he discards what is harám; so, now, only some rúhání matters need to be seen to. These are related to an increase in rúháníyet, an increase in ímán, matters related to taqarrub-ilalláh. Alláh Ta'álá states:

وَلِكُلِّ دَرَجَاتٍ مَّا عَمِلُوا

*For all there will be ranks for what they did. (S.6.132.)*

Now is the time to search for such a person who is a rúhání physician.

When a person has presented himself like some dried wood, then a few months or a few weeks are sufficient.

As I had said: When a person has not discarded the simple, straightforward matters, when will the time come for learning the finer points? It is very easy for a tálíb to gain closeness to Alláh Ta'álá (taqarrub-ilalláh).

I had been saying that a majlis takes place daily. There is enthusiasm to attend. This servant is there – he is present to serve. However, one should also evaluate oneself and give this poor person some consolation. That is why I had said: “What should I say?” As an answer to this question, I had

said: “Why is it that, up to now, we are still unable to discard the simple, straightforward issues?” Ahqar followed this up with the following:

It is easy to be an ‘ábid – he has become an ‘ábid – but to be an ádmí is difficult. Therefore, in order to achieve this ádmíyet, together with the ‘ibádat, search for a sheikh. He will teach you ádmíyet. It is very difficult to learn aspects of ádmíyet just by studying kitábs. It is very easy to become an ‘ábid by studying, by academic learning. However, in order to become an ádmí – that is, to be able to tackle the challenges that present themselves on a continuous basis with regard to one’s living, on which appropriateness is checked, on which judgments are made, on which testing takes place, on which there are reprimands – one has to search for such a sheikh. He will continuously instill yád-dásht; make him aware of the presence of Alláh Ta’álá (yád-dhiyání); and get him to practise. Search for such a sheikh.

### Summary

So, he has become an ‘ábid, but ádmíyet has not been attained. A sheikh is needed for this. That is why my sheikh, Hadhratwálá رحمه الله عليه, used to say: “To become an ‘ábid is easy. Yes. What is the highest aim? It is to become a Jannatí. This is easy, but to become an ádmí is difficult. So, whosoever wants to become an ádmí, should come here.”

It is with regard to this that I have presented to you honourable people various illustrations: Examples of reprimands were presented; of judges and the judiciary; of the high court; of the supreme court.

Rók-tók – reprimanding, prohibiting – this is fardh for a sheikh. I have related incidences of rók-tók to you. I presented examples of rók-tók of students, did I not? The incident of the individual leaning with his back against the wall, was related. Other incidents were related. This is the appraisalment and scrutiny of a tálibe-sádiq. This is the manner in which to introspect. Then, there will be no necessity to write very much, and there will not be much difficulty.

### Final advice – the importance of ihtisáb (stocktaking)

When talab and awareness have been created, then, until the objective has not been attained, there is just no question of sitting back with ease.

Ihtisáb, nigrání – stocktaking and supervision – should be constant.

There used to be a muhtasib under Islámic rule – that is, one who used to do inspections; one who used to patrol. Hadhrat Umar رضى الله تعالى عنه, carrying a whip in his hand, used to patrol the streets of Madínah and admonish the people. Historically, this took place. Similarly, under Islámic rule, there is such a muhtasib, an inspector. You can go and look.

So, this insán should be a muhtasib, a supervisor, within himself. This insán, mu'mín – one who has brought ímán, having entered into Islám – should be what? He should be a muhtasib, a supervisor. He should ask himself: “What is demanded from me by virtue of my ímán, as far as deeds? As regards aqídah, is there no smell of shierk – that is, riyá – in me? By virtue of the demands of my Islám, is there not any takabbur in my character?”

He should continue to take stock, introspect. When he continues to do this, then that which was shierk, will come to an end; and those characteristics which make up akhláqe-razíláh, they will also disappear.

So, every insán Muslim mu'mín is a muhtasib over his own life, over himself, from the aspect of the demands of his ímán and the demands of his Islám. If he continues stocktaking (ihtisáb) – that is, self-scrutiny, self-assessment – then there is no reason why progress and constancy in pious deeds (sálíhát), and attainment of taqwá should not take place. One should continue taking stock of oneself. And when one has taken the step in the direction of one's isláh, then self-scrutiny and stocktaking become compulsory.

### Du'á

May Alláh Ta'álá grant us the taufíq to make ihtisáb within ourselves. May Alláh Ta'álá bless us with the taufíq to discard the simple and straightforward prohibited deeds; and may He grant us the taufíq to progress farther in taqarrub.

وَآخِرُ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz.



### A MUSLIM IS ONE WHO DOES NOT HARM OTHERS

In 1983 (1404 Hijri) Mauláná Abdur-Rahím Sáhib, who ran the bookshop, Makatabah Faidhe-Ashraf, Jalálábád, printed a bayán of our Hadhrat, Hadhrat Mauláná Muhammad Masihulláh Khán Sáhib رحمه الله عليه, the title of which is “Islám aur amane-ám” - “Islám and peace for all”. This is an abridged version of the same kitáb. Not to confuse it with the unabridged version, the name we have chosen for it is “A Muslim is one who does not harm others.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَنَشْهَدُ  
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى  
اللَّهُ تَعَالَى عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ أَمَّا بَعْدُ فَقَدْ قَالَ النَّبِيُّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ : أَلْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

All praises are due to Alláh. We praise Him, seek aid from Him, seek forgiveness from Him, believe in Him and repose our trust in Him. We seek refuge from Alláh from the evil lurking within us and from our wrongdoings. Whoever Alláh guides there is no one to lead him astray, and whoever He leads astray there is no one to guide that person. We bear witness that there is no god but Alláh alone. There is no partner unto Him. And we bear witness that our leader and master Muhammad is His servant and messenger. May Alláh Ta'álá send salutations to him, to his family and to his companions, together with blessings and peace.

Verily, Nabí صلى الله عليه وسلم said: “A Muslim is he from whose tongue and hand other Muslims are safe.”

Honourable friends! At this moment I have presented to you a Hadíth Sharíf, a statement, guidance and teaching, of Nabí-e-Karím, Rasúlulláh صلى الله عليه وسلم. I have the intention of giving a bayán in connection with it. However, before speaking on this Hadíth Sharíf, I consider it necessary to warn you and make you aware of an important matter. It is the following:

### **The seven aims and objectives of those attending the majlis**

The aims and objectives of those attending the majlis of a w'az and listening to a bayán are varied. However, they are not all correct and beneficial, or in a manner that is fully beneficial.

The explanation is as follows:

*Firstly:* Some come just because others came; they come as a ritual and custom; they come to fulfil a passion; they come to please themselves, to lighten their moods, to attain some pleasure; or because others having called them to the w'az. One sees others go and enjoy themselves by attending domains of sensual pleasure, so, in the same manner, these also come to a w'az.

*Secondly:* Some come to examine and enquire with this attitude that they wish to see the manner and characteristics in which the bayán is given. They make an assessment of the bayán: of what calibre it is; is it sequential or is it all muddled? How does the subject matter flow?

*Thirdly:* Some come with the object of trying to adduce the thinking of the speaker by listening to the topics: What school of thought does he follow?

*Fourthly:* Some come with the purpose of picking out faults in the subject matter and the bayán.

*Fifthly:* Some come with the intention of attaining thawáb by participating in the majlis of a w'az.

*Sixthly:* There are some who come with the objective of gaining emotional effects, so that they may shed a few tears.

The first five types of intentions and motives, even though they may be good and admirable, are not sufficient. The reason is that these are not the objectives for listening to a w'az, because thawáb may be attained by other means as well – nafl namáz, tiláwat of the Qur'án Sharíf, tasbíhát, azkár, words of zikr, and so forth. These can bring great rewards.

As for the sixth type of objective, that the advice in the w'az should have an emotional effect, may be of benefit. However, the effect is limited to the shedding of tears from the eyes. It is temporary and transitory, and ends there. Therefore, even this is not worthy of any credence. Mostly, this is a nafsání effect. So much so, that, on occasions, one may be affected merely

by the voice of a person, and tears may even be shed.

### **The seventh aim and objective is the correct one**

*Seventhly:* In this seventh category are people who come with the specific intention of their isláh. Having seen rúhání illnesses within themselves, they have come with the object of seeking a remedy. They have looked very deeply and with great thought within themselves, and analysed all the illnesses that are present. Listening to the bayán, they ask themselves: “Which illnesses mentioned in the w’az exist within me?” They keep on assessing the bayán to their own condition.

The effect of this is that they feel ashamed and remorseful of their previous misbehaviour, sins and crimes. This results in them repenting over past sins and vowing not to go near these sins in future. They, then, do just that and develop repugnance for sins, and enthusiasm for obedience and ibádat. They compensate for any deficiencies and shortcomings with regard to huqúqulláh: whatever ’ibádat they did not perform with regard to the fará’idh and wájibát of namáz, they now complete the qadhá. They also start diligently fulfilling any shortcomings in regard to huqúqul-’ibád.

The basic, fundamental and correct purpose of listening to a w’az is this. To listen to a w’az with this thought and objective is beneficial. Besides this, there is no special benefit from all other motives. When one comes to know this, then one should not be concerned if one derives not even the least bit of pleasure in listening to any w’az.

In any case, the objective in listening to a w’az should be this, that the listener should relate the w’az or bayán to his conditions. There should be remorse for past shortcomings by means of taubah for the past, a vow for the future; and there should be a concern for one’s isláh. This is the objective as far as the Sharí’at is concerned.

Alláh Ta’álá has stated this in another manner. In the 15th párá, in Surah Baní Isrá’íl, it is stated: (S.17.19.)

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا

*And whosoever desires the hereafter and strives for it with the necessary effort, being a believer; for (people like) these their efforts find favour (with their Lord).*

That is, that person who has made an intention of attaining thawáb in the ákhirat and, after making the intention, he has made an all-out effort as well...

To digress for a moment: Those who know Arabic will know that here, the phrase “s’a-yahá” is termed “mafúl-mutlaq”, which is used to emphasise an action. By this term being brought here, it is to show that “making an effort” is not merely to attend to a task, but the purpose and objective is to fulfil the rights involved and make a full and truthful – that is, an absolute, complete and all-out – effort.

Then, for this effort to be qabúl – have credence and be accepted – the pre-condition is ímán. This is stated in the phrase: “Wa-huwa mu’minún.”

In essence, this means that, after adopting ímán, one should not sit back unconcerned and freed from further action. However, one should toil ceaselessly in preparing totally for the ákhirat.

### **Trials and tests are to be expected**

One will be confronted with a variety of difficulties and tests. This has been mentioned at a different place in the Qur’án Sharíf:

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

*Do men imagine that they will be left (at ease) because they say: “We believe,” and they will not be tested with adversity?(S.29.2.)*

Alláh Ta’álá is saying: “Do the people have this thought in mind that that they will be left alone just by them proclaiming ímán, and that will be all? They will be tested. They will be trialled. Difficulties, hardships and adversities will be placed on them. By means of ikhtiyárí and ghair-ikhtiyárí

mujáhadah, will they be assessed to see to what degree of firmness they have in their claim to have ímán.

From this we can conclude that Alláh Ta’álá has made His bondsmen mukallaf for resolve (irádah) and toil. In other words, the bondsmen are responsible and accountable for making an effort and making mujáhadah. We have to make a resolve and make an effort.

Those bondsmen who make use of their resolve and make an effort as ordered, by way of good news and glad tidings, the áyet states that these are the people whose resolve and effort Alláh Ta'álá will value.

From this, the error of some people is obvious: These people say: "Nothing is in our power and control. We are helpless." This concept has been refuted by the above áyet. It points out that you have been created with resolve and power within you. You have been given the capability to make use of the means (asbáb). Make use of these because you are accountable (mukallaf) for the power to use the means.

Just ponder on the following: If some king were to announce that the citizens are requested to carry out a certain task. Whoever does this will be specially honoured by him. Every person will make a full effort, according to his capabilities, according to his strength, according to his limitations. This is done to gain the favours of the king, these being a special status, rank and closeness to him.

### **The responsibility of the mu'min is to make an effort**

Honour and status are loved by every person, and these are objectives. Therefore, negligence and apathy, laziness and comfort and a desire for ease, are all dispensed with and sacrificed to attain honour and status. A common expression used is: all these comforts will be set on fire to attain the goal. It means that attention will be diverted from all these comforts. All these comforts will be discarded.

When this is the condition of us people that, for a another human being like us – one who has some degree of power and control – we are prepared to make such an effort in order to gain closeness to him and become a person of honour, then what should our effort be to gain the favours of Alláh Ta'álá, taking into consideration that His power and control are unlimited and unfathomable and beyond everything; and that all kingdoms and dominions are captured in His fist? In reality, only He is King! All kings hold no significance in front of Him.

A Fársí couplet states:

*True sovereignty is acknowledged to be wholly His.*

*Nobody has the strength to interfere even an iota in His workings.*

So, when a full, concentrated effort is made to carry out the order of an earthly king, a human being like anybody else, then what can one say of the effort that should be made when it comes to the order and promise of the real King, King of all kings?

وَكَانَ وَعْدًا مَّفْعُولًا

*And the promise (of Alláh) is irreversible. (S.17.5.)*

The promise of Alláh Ta'álá will definitely be fulfilled.

Therefore, one should be hastening and leaping towards what has been promised by Him. It is stated in a Hadíthe Qudsí:

مَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِذَا قَبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْرَؤُلَ

*Whoever comes close to Me a hand's span, I come close to him a cubit's length. And whoever comes close to me a cubit's length, I come closer to him a fathom's length.*

*And when he comes to me walking, I go to him running."*

In other words, through the blessed tongue of Rasúlulláh صلى الله عليه وسلم Alláh Ta'álá is stating: "That person who approaches Me one hand's breadth, I will come closer to him one arm's length; and whosoever approaches Me one arm's length, I will come closer to him two arm's length; and that person who comes towards Me hurriedly, I will come running towards him; and that person who comes running towards Me, I will lift him into My lap!"

Just see: From this Hadíth Sharíf it is quite openly demonstrated that the initial advance is desired from our side. Our talab (quest and desire) is first noted. Therefore, if we had not been given the faculty of irádah (resolve) and if we had not been given the power to choose and control (ikhtiyár), then it follows that the order for us to walk and to advance would be oppression. Whereas Alláh Ta'álá is free and pure of this that the bondsman that he should be accountable for deeds which are ghair-ikhtiyarí.

A normal human being will not instruct a weak and frail person to carry out such a task which is beyond his strength to do. For example, a three-year old child would not be told to go and fetch a full bucket of water. Alláh Ta'álá's statement is quite explicit:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Alláh does not task a soul greater than it can bear.(S.2.286.)*

That is: Alláh Ta'álá does not make any individual accountable except what is in the individual's power and capacity. The power to use the means (asbáb) has been given to us. Thus, we have been given commands to the degree of the strengths that we have; and to that degree have we been made accountable for tasks. And we have not been given commands and we have not been made accountable for degrees which are beyond our power. This is the level of bringing the means into effect (wujoode-musabbabaat).

An illustration: The bondsman is mukallaf for preparing the field and sowing seeds. This is at the level of "sabab" – using the means. As for the rest – for the plants to sprout and the crops to grow, which are results and "musabbab", the bondsman is not accountable. This is an act carried out by Alláh Ta'álá. There is a statement to this effect:

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

*And (Alláh) causes water to descend from the sky and thereby producing fruits as food for you. (S.14.32.)*

It states the He caused it to rain from the sky. Then, by means of this, He brought forth fruits for your rizq. This is proof that there should be questing (talab) and making an effort. The bondsman is mukallaf of this.

In any case, the basic objective of those listening and the correct purpose of listening are to apply the topics narrated in the w'az to one's own condition, to understand one's own shortcomings and then to attend to their rectification and correction.

Therefore, ponder over what Rasúlulláh صلى الله عليه وسلم is saying. His statement is:

أَتُسْلِمُ مَنْ سَلَّمَ أَتُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

A Muslim is he from whose tongue and hand another Muslim is safe and protected from every harm, difficulty and grief.

Apply this to yourself and ponder: To what extent does the title of "Muslim" truthfully befit us? Those qualities that should be in the Muslim, as stated in this Hadíth Sharíf, if they are found in us, and our condition is

corresponding to this Hadíth Sharíf, then we are entitled to this title and we are worthy of being said to be Muslim; otherwise not.

Dear brethren! As such, each one of us considers himself or herself to be a Muslim. However, who is a real Muslim and who is a Muslim in its true meaning? This has been stated in the Hadíth Sharíf. The meaning and definition of a Muslim appears in it: A Muslim is one from whose tongue and hand the Ahle-Islám are at peace and safe.

Thus, the one to whom this definition can be truthfully applied, will be a true Muslim. Check yourself.

### **Recognising an item by its attributes. The position of women.**

Everything has certain attributes with which it is recognised.

Take a female: she is said to be a female on the basis of her feminity. If she has modesty (hayá), purdah and other feminine features, then she will be said to be a female. If this is not the case, then she would fall outside and be distancing herself from the definition of being feminine and female, because the word “aurat” (female) has in it the meaning of “purdah”. And this is not to be seen in her. So, now, from the aspect of the root word, the word “aurat” (female) will not be applicable to her. In the true sense, she will not be worthy of being called “female”.

A female (aurat) is basically that person who keeps herself concealed. She also conceals her clothes and jewellery, as Alláh Ta’álá instructs:

وَلَا يُبْدِينَ زِينَتَهُنَّ

(Tell the believing women) not to reveal their adornments. (S.24.31.)

However, an amazing condition has overtaken women. Nudity and shamelessness have crept in. The burqah is worn for the sake of fashion, the garment coming in different colours and flowery decorations, which are reasons for greater sins. These are immediate steps in the process of corrupting one’s thinking.

In any case, when the true features are found in anyone, then the true and fundamental meaning will be applicable. For example: A eunuch will not be called a female even though, by looking just superficially, this person may

appear to be female by the person's apparent dressing. However, seeing that the features defining a female are not to be found in this person, therefore, despite the external signs, this person is not a female.

To continue: This digression came incidentally when discussing the definition of a Muslim. Now, listen to the original theme:

We had said that Rasúlulláh صلى الله عليه وسلم had said, in regard to the definition of a Muslim, the following:

أَلْمُسْلِمُ مَنْ سَلِمَ أَلْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

A Muslim is that person from whose tongue and hand – from both – other Muslims are safe. Thus, if these features are not to be found in any Muslim, then he is not Muslim – that is, he is not a Muslim in the full and true sense. The reason is that correct Islám, that is, the complete Dín is a combination of five things: First is aqá'id; then is 'ibádat; together with which comes mu'ásharat, akhláq and mu'ámulát. From the Hadíth Sharíf quoted, the following three, mu'ásharat, akhláq and mu'ámulát, are clearly indicated, while aqá'id and 'ibádat are alluded to indirectly.

### **Detailed explanation of the Hadíth Sharíf**

The detailed explanation of this is:

The Hadíth Sharíf has stated in clear terms that others should be safe and sound from harms caused by the hand and the tongue. We now have to see what the means (asbáb) are for causing difficulties and harm. By pondering and careful thought, the following become quite clear: Difficulties that do arise do so from improper mu'ásharat, akhláq and mu'ámulát – that is, from corrupt lifestyles, bad behaviour and improper or dishonest dealings.

For example: Transactions are made with regard to buying and selling, or with regard to partnerships and formation of companies. Or other types of transactions are enacted. Then persons act contrary to the agreements made.

Another example: A person has agreed to keep something in trust for another. He then misappropriates the trust, thereby causing difficulties and grief to others.

Another example: A person has acted inappropriately in his social

interactions with others. This may be in regard to the person's age; or his 'ilm and piety; or his status and position; or his position as a relative or ties of kinship. As for those who are older, he did not approach them with due respect and honour. Or he did not show affection and love for those who are junior. Or he did not treat his equals with a brotherly attitude, one displaying equality, but approached them with condescension and contempt. It is obvious that others will be caused difficulties and harm by this.

Another example: A person comes across a trifling incident which upsets him. Instead of displaying sabr and forbearance (tahammul), he responds with harsh words, bitter remarks, swearing and cursing, and so forth. He is displaying a nasty character which causes harm and difficulties to others.

Another example: A person steals something or usurps something. In other words, he has taken an item without the permission of the owner and uses it for himself. What is worse, he does not return it after using it. He does not even inform the owner that a particular item of his is with him.

Another example: He removes somebody else's item from its specific place and puts it somewhere else. These wrong actions cause difficulties to others. We see this happen day and night.

In essence: Through corrupt akhláq, mu'ámulát and mu'ásharat people are causing harm to others physically and financially, with regard to his life and his heart. That is why the Hadíth Sharíf quoted above has been stated to focus attention to remove the corruptions to be found in character and behaviour, dealings and social interactions. All these are in relation to the creation. So, the conclusion to be reached is that one should have the correct relationship with the creation. And when the relationship with the creation has been rectified, it then necessarily follows that the relationship with the Creator will be kept correct and rectified. A Fársí poem puts it as follows:

*When the relationship with the creation is kept correct, then how  
can it be correct to approach the Creator with cunning and guile, bent and  
crooked, obdurate and perverse?*

So, to rectify our relationship with our Creator is necessary even to a

greater extent. To rectify our relationship with our Creator is dependent on having correct aqá'id and correct 'ibádat. In this manner, rectification of aqá'id and 'ibádat are also included in this Hadíth Sharíf, by way of proof and necessary deduction.

This is also apparent if we approach it from another direction: The word “*Al-muslimu*” appears in the Hadíth Sharíf. This is derived from the word “*Al-Islám*,” which means “*Ghardan nahádan bi-tá'at*” – he bows his head in submission. This means that a Muslim is one who is ever prepared to carry out the orders of the Sharí'at. He is one who executes each and every order.

From the orders, the first falls in the category of tauhíd. That is, accept that the zát and sífát of Alláh Ta'álá are pure of any defects and weaknesses, and that they are at the pinnacle of perfection. It necessarily follows that one has to believe in nabúwat and risálat. The reason is that, among the attributes and perfections of Alláh Ta'álá, one attribute is that of His kalám (speech), that one should believe His kalám to be truthful. So, the kalám of Alláh Ta'álá has given proof of nabúwat and risálat. The Qur'án Sharíf states:

مُحَمَّدٌ رَسُولُ اللَّهِ

*Muhammad is the messenger of Alláh. (S.48.29.)*

Thus, tauhíd necessarily includes nabúwat, and reward and punishment will depend on either believing or not believing in these two. The fundamental or basic place where reward and punishment will be meted out will be in the ákhirat on the Day of Qiyámat. Therefore, it necessarily follows that tauhíd and nabúwat are connected to the ákhirat; and all these three necessitate the performance of 'ibádat; the most important categories of which are namáz, rozah, giving zakát, performing hajj, and also other categories like qurbání, sadaqát, kaffárát, nazar, and so forth.

So, in this manner, in the term “*Al-muslimu*” is kept the principles of aqá'id and 'ibádat.

Thus, it has been proven in this Hadíth Sharíf:

اَلْمُسْلِمُ مِّنْ سَلَمٍ اَلْمُسْلِمُونَ مِّنْ لِّسَانٍ وَ يَدٍ

That is, in it are included all the branches and offshoots of the Dín. Thus, a complete Muslim is one in whom all the five categories are to be found, the categories of aqá'id, 'ibádat, mu'ásharat, khláq and mu'ámulát.

From the apparent words of the Hadíth Sharíf, it is established that avoiding causing difficulties and harms to others is the special attribute of a kámil díndár person. The objective and purpose is the following: Neither from the being of a Muslim, nor from his speech or action, nor from his activity or tranquil state, nor from his behaviour, nor from his manners, should he cause others any difficulty or unpleasantness. He should spend his life and conduct his social interrelationships with such a degree of mental alertness, wisdom, insight and foresight, with full concentration, care and vigilance, as to achieve the foregoing. This is the command of Rasúlulláh صلى الله عليه وسلم. It is the core and life of all social interrelationships.

Thus, from the side of the Muslim there is salámatí and aman – peace and safety. The whole creation is safe and protected from him. The correct status of a Muslim is this that, from his side, no grief in any form befalls any person.

However, because, by habit, people tend to have contact with fellow religionists, in this Hadíth Sharíf consideration of this habit and custom are taken into account, and it is stated that a Muslim is safe from another Muslim.

Take note of another Hadíth Sharíf:

كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ

*Every Muslim is harám upon another Muslim – that is, his blood, his wealth and his honour.*

This means that every item of a Muslim is harám for another Muslim, his blood, his wealth and his respect and honour – all are to be held in complete sanctity. For this reason one Muslim will not cause harm to another Muslim in regard to these three. It is with such a degree of care and vigilance that a Muslim has to live his life.

### **Non-Muslims also should not be oppressed**

It does NOT mean that it is correct for a Muslim to oppress a non-Muslim.

Thus, on one occasion it was stated:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ

*Whoever believes in Alláh and the Last Day, then let him not hurt his neighbour.*

This means that a person having ímán on Alláh Ta'álá and the ákhirat will not cause any difficulty to any neighbour of his. It is apparent that the demands of ímán are that one should not cause any difficulty to any human being, whether he is a Muslim or a non-Muslim. This is a command for all people in general.

We can conclude that the objective of the Shar'at of Islám is that the life of a mu'min, the existence of a Muslim, should be completely filled with peace, tranquillity and serenity. No human being should experience even the slightest difficulty from him.

However, seeing that mostly the hand is used or the tongue is moved in causing difficulties to others, in usurping the rights of others or oppressing them, these two parts of the body have been singled out with special emphasis that they should be brought under control, in that others should be safe from the hand and the tongue.

In any case, up to this point of the bayán, you honoured people will have come to know, briefly, that difficulties can be caused in three ways: (1) Jismání aur jání – physically and bodily; (2) málí – financially; and (3) ábrú aur qalbí – with regard to honour and his heart (emotional/mental). In the same way, you will have come to know that, in causing harm to others, the hand and the tongue play a great part. For example: Somebody is murdered or somebody is physically assaulted. This is physical and bodily harm. However, it may be the person has not been assaulted, but the person has been threatened or frightened by brandishing a knife or weapon. This is causing him difficulty mentally and emotionally. Somebody's wealth is stolen or seized. This is harm caused to his wealth by means of one's hands. Somebody is sworn at, wrongly accused or slandered. Or his faults are related in front of him or behind his back. This is causing harm by means of the tongue, to another's respect and honour, causing him mental and emotional anguish. Or another is instigated to steal somebody's wealth, which this person does. This is causing harm to his wealth by means of

the tongue of the instigator.

These are various ways in which vexations, difficulties and grief are caused to others. All this is zulm. And that person who is an oppressor is never loved by Alláh Ta'álá. To the contrary, instead of mercy descending from Alláh Ta'álá on the zálím, His curse descends on him. The statement of our Rabb is:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

*Now, the curse of Alláh is on the wrongdoers.(S.11.18.)*

Open your ears and listen! The curse of Alláh Ta'álá descends on those who make zulm. That is why the Dín of Islám, the Sharí'at of Islam, gives absolutely no permission for anybody to be oppressed. Every type of zulm, at any time and on any occasion, has been halted. The statement of Alláh Ta'álá is:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

*The blame is only against those who oppress people and wrongfully rebel on the earth. For them is a painful punishment. (S42.42.)*

These dealings concerning the rights of the creation – huqúqul-'ibád – are not superficial and trivial. Usurping the rights of others brings destruction in the dunyá, and it is also the basis for punishment in the ákhirat.

### **Different ways in which others are oppressed**

There are many forms of usurping others' rights.

For example: Wives have many rights. There are many who usurp their rights and oppress them. There are some who do not provide them with food, or provide very little for them, and keep them in straightened conditions. Some even beat them.

One type of zulm on the wife is also this: Whatever the husband is earning, he gives to his parents, while the poor wife is kept without any finance. And his parents are such that they take no interest in her welfare. If his wife wishes to stay separately, they do not allow them to stay on their own. They say: "The wind of the house will leave." In other words, the

special charm that exists in the home will not be there any longer. The older women used to have such thoughts.

Here, we have to give special attention to the following: It is not *já'iz* to obey or give consideration to any instructions given by anybody to commit sins and go against the *Shari'at*. Thus, if the wife wishes to stay separately, then it is her necessary right to live separately.

There is great ease in staying separately in this age, because staying together is the cause of disputes and strife. These older women tend to harass the daughters-in-law to a great extent. If it is said that nowadays, the daughters-in-law are very unworthy and that they tend to pick a fight with their mothers-in-law and torment them. This, then, also necessitates that they live separately. So, there is consideration for both parties, the wife and the mother, in staying separately.

Similarly, some men fall short in fulfilling the rights of the parents, being partial towards the wife. Rectifying this situation also involves staying separately. Then there will be no such situations – there will be no opportunity for partiality, taking sides, complaints and criticisms.

Some husbands distance themselves from their wives and develop relationships with others (*ghair*). This is an extremely severe form of *zulm*. They should abstain from this and resume relationships with their wives with tremendous cheer and excellent behaviour. It is necessary for the husband to be on good speaking terms with his wife and be jocular. In essence, he should not make *zulm* on her in any form. He should have the fear of Alláh Ta'álá all the time. He should note that Alláh Ta'álá has the power to let a calamity overcome him, have a court case brought against him, inflict him with a severe illness or set an oppressive ruler over him.

The calamities inflicted on people because of *zulm* are mostly manifested in this world. In ancient communities, a calamity used to befall openly and instantaneously. It is Alláh Ta'álá's mercy that this *ummat* does not experience His punishment in an open and apparent manner. The reason is that there is disgrace in this. However, the punishment comes in a concealed manner, so that people do not come to know that this punishment is because of sins or of a particular sin committed by an individual. The calamity is attributed to some external cause. In actual fact, the calamity

is the punishment for his zulm. This is especially so when the mazlúm (oppressed) also curse him, because the bid-du'á of an oppressed is very readily accepted. This is not restricted to the bid-du'á of an oppressed Muslim: If somebody were to oppress a non-Muslim, his bid-du'á is also accepted. One buzurg has put it thus:

*Fear the “Áh!” that escapes from the lips of the mazlúm.*

*The moment has arrived from the heavens for his bid-du'á to be accepted!*

It appears in the Hadíth Sharíf:

اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

*Fear the du'á of the oppressed for, verily, there is no veil between it and Alláh.*

This means that one should fear the bid-du'á of the mazlúm because there is no barrier, no obstacle and no prohibitive factor between him and Alláh Ta'álá. This encompasses each and every mazlúm who has been oppressed, irrespective of which religion he follows. There is a strict prohibition of vexing him and causing him difficulties, whether this is to do with his life and physical well-being, finances or whether his rights have been usurped.

Listen to another Hadíth Sharíf! The statement of Nabí صلى الله عليه وسلم is as follows:

أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ اتَّقَصَّه أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طِيبٍ نَفْسٍ فَأَنَا حَاجِيْجُهُ يَوْمَ الْقِيَامَةِ

*Harken! Whoever commits injustice to a partner with whom an agreement has been enacted, degrades him, imposes on him more than what he can bear, or takes from him anything against his will, then I will argue his case on the day of Qiyámat.*

This means: “Look! Listen with open ears! If anybody makes zulm on a káfir or zimmí, or causes him any harm, or burdens him with something exceeding his strength, or takes any item of his without him being willing, then I will be the one to compensate him his right in Qiyámat.”

From this, two points come to be known:

Firstly, that zulm can take many forms, as can be seen by the translation.

Secondly, if the one who has made zulm on somebody or usurped somebody's rights, does not fulfil his rights or does not achieve relief from his obligation in this world, then he will not have escaped. In Qiyámat, the one whose right has been usurped will be the plaintiff. The case will be brought forth in the supreme court of the Lord of both the worlds.

### **There is no escaping the justice in the ákhirat**

The situation there will not be like it is in this world. Here, even after having committed zulm, the zálím still wins the case in court, with the assistance of lawyers and barristers, and he is freed. The proceedings in the ákhirat in Qiyámat will be with complete and full justice and fairness. Over there, nobody will be around to assist and support the one making zulm. He will have neither lawyer nor barrister. On the other hand, the greatest messenger of Islám, Muhammad, Rasúlulláh صلى الله عليه وسلم himself will assist the mazlúm and see that his rights are compensated.

Friends! No other religion can present such an example of help and support for the adherents of that religion.

Further, the matter does not end there that the issue of zulm has been set aside for the ákhirat. However, the whole ummat has been bound, with great emphasis, to abstain from zulm. Not only that, but the ummat have been told to stop even others from committing zulm. Apply your strengths to this so that zulm is eradicated from the world. So much so, that Alláh Ta'ála states:

لَنَأْخُذَنَّ عَلَىٰ يَدِ الظَّالِمِ وَلَنَأْطِرُنَّهُ إِلَىٰ الْحَقِّ أَطْرًا وَلَنَقْصِرَنَّ عَنْهُ عَلَىٰ الْحَقِّ قَصْرًا

*You are most certainly going to grab the hand of the oppressor (i.e. restrain him), turn him towards the haqq and return him towards what is right.*

Definitely but definitely! Catch hold of the hand of the zálím. Do not let him commit zulm. And keep on pulling him towards truth and justice; and force him on truth, so that he cannot not usurp the rights of others. And bind him to justice. In essence, as far as it is possible, do not let zulm take place at all.

We had digressed on this topic when discussing the Hadíth Sharíf:

أَلْمُسْلِمُ مِّنْ سَلَمٍ أَلْمُسْلِمُونَ مِّنْ لِّسَانِهِ وَ يَدِهِ

We had said that it does not mean that only Muslims should not be caused difficulties and that permission has been granted to cause difficulties to those who are not Muslim. From the explanation given, it is apparent that the purpose of the Sharí'at and of Islám is that nobody should be caused any difficulty. Do not usurp the rights of anybody and do not make zulm on anybody. Do not cause harm to others, and do not break the heart of others.

As stated, this Hadíth Sharíf is warning us specifically in regard to those people we are in contact with all the time – those with whom we have to interact. We have to behave correctly towards them. Do not be unconcerned and neglectful about your behaviour towards those with whom you are staying and associating, those with whom you have an on-going contact and relationship of one type or another.

Also, the objective is not to focus your gaze only on your own aims and goals, but you should supervise the rights of others fully and completely. There should not be the slightest harm or usurping of their rights. So much so, that there should be no burden placed on the hearts of others or cause them any displeasure.

### **Rights of children/parents/ustád/sheikh**

This is also worth pondering over: Among these people, those who enjoy rights are of various categories. In the broader sense, there are two categories: those who are relatives and those who are not relatives. Then, there are three categories under each of these two: those who are older, those who are younger, and those who are equal. The Sharí'at of Islam has laid down the rights of all in detail. It is necessary to fulfil the rights of all. There is no permission for causing anybody any harm or to usurp his or her rights, especially when it comes to the rights of parents. To usurp their rights or to cause them difficulties and grief is extremely evil, extremely calamitous. In a Hadíth Sharíf Rasúlulláh صلى الله عليه وسلم has stated that the punishment for all sins may be postponed by Alláh Ta'álá till Qiyámat for whomsoever He wishes, however, the punishment for disobedience to

parents and usurping their rights is also meted out in the world, before ákhirat.

At times, the parents may say or do certain things which the children find objectionable and unpleasant. The children then become angry, and this then leads them to withhold their services to their parents. There is also now a deficiency in the respect and honour they should accord their parents. The tones of their words indicate ill manners and rudeness, intending injury and insult.

So, one should remember that, on occasions like these, there is a need for greater care, and to adopt sabr and forbearance. Even in such situations, the children have no right to take revenge on the parents. Even in these conditions, there are severe warnings of punishment on causing difficulties.

Nowadays, children steal money from the house and go on holidays without informing anybody. This causes all the people in the household great anxiety, sadness and sorrow. The parents, especially, suffer in a number of ways. They feel hurt and feel a loss. Because of their affection and love, their hearts are agitated. They travel all over in their efforts to search for their loved ones, suffering the difficulties of travel and the toil involved. The cost of transport is an added financial loss, besides the loss of the money taken by the child and squandering it.

This calamity is widespread nowadays. The children have become a calamity to the lives of the parents. It is not permissible in the least for children to do this. This is open zulm inflicted on the parents. Children should develop the fear of Alláh Ta'álá. It should not happen that some calamity and punishment befalls them. Those who cause grief, and cause vexations and difficulties to their parents are deprived of a life of tranquillity. Also, most of them are put into difficulties in regard to their rizq.

That is why, if any child has committed such actions in regard to the rights of the parents, he should very quickly have his faults and wrong-doings forgiven, and hasten to make them happy. If the parents have passed away, he should make du'á of forgiveness for them. As far as possible, he should let them gain the thawáb of giving out charity and sadqah, and nafl 'ibádat like namáz, rozah, tasbíhát in abundance. For example:

سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ - الْحَمْدُ لِلَّهِ الْحَمْدُ لِلَّهِ - لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ

One's ustád and sheikh are also like one's parents. It comes in the Hadíth Sharíf that your father is of three types: First type: He is the biological father, the one who was the means for you to come into the world. The second type: One who has taught you "ilm – that is, one's ustád. The third type: One who has performed the nikáh of your marriage – that is, your father-in-law. That is why the rights of these latter two are like the rights of your biological father. In other words, one has to obey and be submissive to them; one has to behave with good manners, with respect and honour; one should not act headlong, physically or mentally, when in their presence; when speaking, one should not raise one's voice, one should not show terseness; one should not show effrontery; one should display humility in every aspect – in one's speech and action, in one's gait and postures, and in one's social etiquettes.

### **Rights and privileges of one's wife**

In dealing with one's wife, various kinds of zulm are perpetrated on her. People tend to keep womenfolk, their wives, as maids and subordinates. Therefore, they will not tolerate even a minor affront to their temperament. They do not want their wives to give them a contrary reply. Should she venture to do this, then follows a beating and thrashing, even to the extent of swearing and cursing. Finally, it even reaches the point where taláq is issued. This is zulm on wives.

Some husbands want their womenfolk to live with them in the cultured and well-mannered manner that they live. That is why, when some woman does something which is uncultured or ill-mannered, she is severely punished.

At times, womenfolk will make certain remarks very informally, playfully and with an apparent air of conceit (náz). The men will also not tolerate and bear this. At the most petty incident, they will pull up their faces and show their displeasure by refusing to speak to their wives. Whereas, one of the rights that the wife has is that her informality and airs are tolerated.

That leaves some wives who are uncultured. This is also a right that women

have over the men, that the men tolerate their bad manners. It comes in the Hadíth Sharíf that women have been created from a crooked rib. That is why there is crookedness in their akhláq. If you try to straighten it, it will break. So, take benefit from her with her crookedness.

The following is also something to ponder over and to understand: It is a suitable condition for women to have a slight degree of indiscriminate behaviour (be-tamízi). The reason is that those who are like this, tend to be plain and simple women. These women are extremely chaste, modest and obedient. So much so, I have seen and heard that some women are such that they may be ill – so ill that they do not have the strength to stand. Yet, if the husband is also ill at the same time, she will forget her own illness. She will be restless and anxious, and will spend all her time in nursing her husband.

And this is a daily occurrence that women will be the last to eat. The wife will see that the husband eats first. If it so happens that a visitor arrives at that point, the food that she had saved for herself, she will send forth to feed the visitor, remaining hungry herself.

Also, if it happens that the husband has been on a journey and returns in the middle of night, she will sacrifice her rest and sleep, get up and cook for her husband at that hour, and be at hand to serve him.

This type of women, those who dote on their husbands, are mostly those who tend to be plain and simple, and tend to have a slight degree of impropriety as well. That is why husbands should not be of such a harsh temperament, that the slightest impropriety on the part of the wife will cause him to fly into a rage.

What is of greater amazement and pity – and a great zulm – is that the husband's rage is not restricted to these ikhtiyárí actions of the wife, but it extends even to the ghair-ikhtiyárí aspects as well. He rages at her even when she has no control over the situation. For example: Some address their wives as follows: “Scoundrel! You can't even bear children!” What can the poor woman do? The bearing of children is in no way in the control of any person. It can happen that even kings do not have any offspring. Despite consuming a variety of nutritious foods, and making use of different medications, then, too, nothing happens. It is only in the control of Alláh

Ta'álá and in His ikhtiyár. What fault is it of the woman?

We have seen that some husbands get cross with their wives and scold them as follows: “Scoundrel! You can only bear girls!” Firstly, what fault is it of hers if she does not bear boys? If you consult some physicians, they may perhaps point out the fault to be with you, the male! Secondly, it may not be something to be displeased with. A Fársí couplet states:

*That Being that has not made you wealthy,  
He knows what is good for you better than what you do.*

Just see: The killing of the child by Hadhrat Khidr عليه السلام was in the best interests for the child and for the parents. Mauláná Rúmí رحمه الله عليه states:

*The killing of the child by Hadhrat Khidr عليه السلام  
Is a mystery not fathomed by the general populace.*

In the same way, Hadhrat Khidr عليه السلام had removed a plank from the boat in which he was ferried. From outward appearances, he wanted to create a defect in the boat. However, there was great wisdom behind this act. Mauláná Rúmí رحمه الله عليه states:

*Though Hadhrat Khidr عليه السلام damaged the boat in the river;  
However, there were many hidden wisdoms in damaging it.*

Further on, from the narrations it comes to be known that, after the child was slain, Alláh Ta'álá blessed the parents with a daughter. From her progeny there arose Ambiyá عليه السلام.

So, the response to the husband who berates his wife for giving birth to girls only, is the following: What if you had a son and he turned out to be like the one that Hadhrat Khidr عليه السلام had slain, then what would you have done? It is Alláh Ta'álá's great favour on you that He has given you girls. The reason is that, generally, girls do not bring dishonour to families. Also, they are very obedient to the parents. Whereas, nowadays, boys tend to be arrogant and stubborn, that one can only exclaim: “May Alláh Ta'álá protect us!” It is better for such sons not to be than for them to be!

In this age, even if Hadhrat Khidr عليه السلام is not going to come around and kill such sons, however, Alláh Ta'álá is able to slay them. And, for sons not to be born, is also equivalent to one type of “slaying”. As for those whom Alláh Ta'álá has given no children, neither sons nor daughters, this is also in their interest, because Alláh Ta'álá is better aware of what is best for

His bondsmen than themselves.

Take this situation: Because a person has no children, he is involved in doing some Díní work without any other concerns. Now, if he were to have children, how do we know that he will still have this freedom from other worries? There are a thousand worries associated with having children: Someone has an earache; another has a stomach-ache; another has fallen down; another has gone missing. And the parents are, naturally, distressed. So, it is possible that Alláh Ta'álá has not given him any children in order to keep him unencumbered.

If these matters are kept in mind, then one will not be distressed under any circumstances. Most of our difficulties are brought on by our stupidity, or our wrong actions, or apathy or misconceptions. We entertain unfounded doubts (wehm) and nonsensical ideas, causing us difficulties. In actual fact, there may not be any problems but the situation may be a blessing and a cause of happiness – something to make shukr for and the basis for making abundant 'ibádat.

### **More on the rights of children**

To continue with the topic of neglected rights:

Not fulfilling rights is also observed when it comes to the rearing and moral upbringing of children. So much so, that some parents beat their children like someone beating animals, or like one hammering the ceiling. If anybody tries to say something, the parents silence him by saying: “We are the parents! It is our choice!”

Remember very well: Being parents of children does not mean having ownership. That is why the parents cannot sell their children. The high status that the parents have been given is not for them to cause any difficulties for the children, but to see to their rearing and their comfort. Yes, for the sake of bringing comfort to them, it may be necessary to mete out some punishment and chastisement. There is permission for this. However, only that much of rebuke and punishment is permitted as would be an aid to the process of rectification and rearing, but not that much as would cause them difficulties.

For the parents to exceed the limits is indeed a sin. Additionally, it is

contrary to insániyet and natural instincts. Alláh Ta'álá has created a mother and father with the quality of rahmat (mercy). So, for them to exceed the limits is a sign of them being outside the fold of insániyet.

Similarly, some ustáds also beat their students excessively. The poor children are powerless and are beaten relentlessly at their hands. They scream and they sob but, unmoved, the ustáds carry on beating them. Most of them exceed the limits of punishment. Their objective really is not disciplining the children, but they merely give vent to their anger. They start brimming with anger, and they need to get it out of their system. This is plainly causing harm and it is open zulm. Additionally, this is not of any benefit in teaching, but is actually harmful, as is evidenced. The minds of the children develop bluntness and their hearts become weak. Whatever they have learnt they forget. This topic on the actions of the ustáds has come in incidentally, but it was necessary to mention it.

The discussion was on the theme of the position of the mother and father. Some rights rest on the parent in regard to their children: they have to rear them if they are still ná-báligh; and after becoming báligh, there are still some social rights that the children have. Even here, their rights are not fulfilled.

After the son is married, when his wife comes home and lives there, the boy's parents harass her on petty issues. The daughter-in-law, being young and inexperienced, also starts answering back, either in a suitable manner or a crude manner. So, the mother and father-in-law become even more infuriated, to such an extent that they now pressurise their son to issue a taláq to his wife. There is no basis for this according to the Sharí'at. They give this command to issue a taláq merely on the basis of thinking that they are older and that they are his parents and that they have rights on their son exceeding the limits; and on the basis of having a tremendous dislike and repugnance of, and excessive rage and fury over, his wife's minor indiscretions. This is also zulm and very clearly not já'iz. It is not wájib for the son to obey their orders and to issue a taláq.

Similarly, various types of excesses, zulm and injuries are committed by the rich on the poor, by the nobility on their subjects, by people of authority on their subordinates and employees. Those who are subordinates are not

personal servants and, therefore, it is absolutely not permissible to treat them like personal servants. For example: It is not permissible to get them to do your personal domestic work for you.

### **Precautionary methods to be employed to avoid oppressing others**

The method of saving oneself from all these types of zulm and infliction of harms is the following: Whatever dealings one has with the next person, think as follows: “If I were in his situation, and he was in place, would I have liked to be treated in this manner?” In essence, the manner in which you would prefer others to attend and deal with you, that is the manner in which you should deal with your subordinates and employees. Also, think as follows: “That particular quality which I possess and which allows me to commit excesses and zulm on my subordinates and employees can be snatched from me.” At all times, Alláh Ta’álá has absolute power to snatch that blessing from whomsoever He wishes and whenever He wishes. Nobody can raise even the slightest objection. A Fársí couplet states:

*True sovereignty and absolute rule, complete control and power, are His specific qualities. This is accepted by all. Nobody has the daring or power to question Him in the least of His edicts.*

In any case, it does not take long for Alláh Ta’álá to change conditions. That is why one should not live a life of unconcern and without fear. Also, life in this world is but for a few days and will end very quickly. When this day comes, everything will come to an end: Family and friends; overseers and subordinates; rich and poor; rulers and ruled. On the basis of being the creation of Alláh Ta’álá, the whole of mankind will appear in the court of the King of kings, the Mighty, the Powerful, the Majestic, the Honourable. All dynasties will be destroyed and an announcement will be made:

لَمِنَ الْمُلْكِ الْيَوْمَ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ

*And whose is the sovereignty this day? It is Alláh’s, the One, the Mighty! (S.40.16.)*

That is to say: Who is there today who has any kingdom (and who are there today who are its citizens)? It is for nobody! Today, the temporary, ephemeral dynasties and kingdoms of the world have terminated. Today, the all-encompassing kingdom only of Alláh, Wáhidul-Qahhár, is to be seen.

That is, today everybody is subjugated and in need. Everybody is present in His court of justice. Today is the day when all those who have been oppressed will be able to take revenge on their oppressors.

There, every oppressed person will present his or her case, without any hesitation, against the oppressors and those who usurped the rights of others. At that time, those who committed acts of oppression in the world, will have no one to help or assist. The friends, companions and colleagues of this world will be of absolute no help. Distancing themselves from him, they will state quite clearly, in today's terminology: "*We wash our hands off you!*"

Alláh Ta'álá's clear statement is as follows: (S.43.67.)

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ

*Friends on that Day will be foes, one unto another, save those who are muttaqí.*

That day, friends will oppose one another and will be enemies. The friendship of others will be of no use. Yes, those who associated for the sake of developing taqwá and piety, and in order to correct their Díní condition, will be of assistance to one another. They will be able to be of benefit one to the other.

That is why insán, by using his fleeting strengths, friends and companions, clannish and brotherhood forces and powers, should not cause difficulties and should not hurt the feelings of any individual or party by defaming or mocking or despising anybody; or by narrating their shortcomings and deficiencies. It is extremely necessary to abstain from this.

One should be continuously fearful of being seized by Alláh Ta'álá, and also be fearful of His wrath and chastisement. Also, one should remember one's death, the questioning and punishment in the qabr and Qiyámat – without doing this all the time, it is extremely difficult to save oneself from inflicting injury and zulm.

Thus, the objective of the Sharí'at of Islám is that the personality of the Muslim should be composed of such qualities and goodness that there is absolutely no evil in it. There should be no unjust difficulty or grief caused to any of the creation, including even animals.

So much so, in the Hadíth Sharíf it has been forbidden to hit or kill an

animal unjustly. Also forbidden is hitting an animal on its face or to brand it on its face, or to swear at it; or getting animals to fight one another, like arranging cock-fights. Even when killing venomous animals, one is forbidden to do so by torturing them in the process. So, even animals have been saved from being harmed.

If this is the case with animals, then no harm of any type should be caused especially to insán in general; and to a greater extent to Muslims specifically. There is a special focus on them by the Sharí'at.

اَلْمُسْلِمُ مِّنْ سَلَمٍ اَلْمُسْلِمُونَ مِنْ لِّسَانِهِ وَ يَدِهِ

So, in this Hadíth Sharíf the tongue and hand are mentioned, that other Muslims remain safe and sound from the harm of the tongue and the hand of a Muslim. These two have been stated because it is mostly through the agency of these two parts of the body especially that harm is caused. Also, in gaining benefit (husúle-manfa'at) and warding off harm (daf'a-e-mudharrat), the significant role that these two parts of the body play, is not played by other parts of the body. The tongue directly hurts the feelings of others and causes them grief. The hand causes physical and bodily harm, and financial loss to others. So, by means of these two parts of the body, all types of difficulties and harms are caused to others.

### **Greater zulm is caused by the tongue**

The tongue is involved in many great tasks. Other parts of the body and the hand will get fatigued by toiling. They will get weak and they will pain. That is why they will stop what they are doing and postpone their tasks. However, the tongue can wag for hours on end. Even then, it shows no signs of weakness or fatigue. That is why the tongue is entrusted with many tasks. Also, wagging the tongue necessitates that excessive harms in large numbers will follow, whereas the tongue itself suffers no harm. However, its actions cause calamities to befall other parts of the body, other individuals, and these harms even reach other communities and other countries.

That is why it is stated in the Hadíth Sharíf that at the start of the day, every day, all the parts of the body humble themselves in front of the tongue, and say: "Huzúr! Your actions will not harm you in the least – you

are protected, surrounded by 32 (teeth). However, there is no mercy for us by your excessive, inappropriate and improper actions. We will be thoroughly oppressed.”

The difficulties caused by the tongue and the harms caused by the tongue are most severe. The effects are felt on the heart, and the effects are profound and severe. There is a famous saying: “All wounds will heal, but the wounds caused by the tongue do not heal.”

Just ponder: Very often, when a person uses his tongue to swear, and he uses harsh language, and he speaks out of turn, the opposite party will lift his hand. So, his lifting his hand, on many occasions, is caused by the other’s using the tongue. Possibly, this is the reason why mention of the tongue comes before mention of the hand in the Hadīth Sharīf under discussion. Whatever is of greater importance is given priority and is given preference. In any case, the evils of the tongue are multitude.

At times, even without speaking, the tongue will cause difficulties to others. A person will stick out his tongue in a rude manner just to provoke the next person. This is distasteful to this person and causes him to become angry.

By stating, “*bi-lisānihi*” a complete prohibition has been placed on the harms of the tongue. In essence, it means that, never mind saying something, even without speaking, as an act of provocation, no difficulties should be caused to anyone.

The evils and the calamities of the tongue are many. The more well-known evils are the following: Deceiving and defrauding; ghībat; tale-bearing; laying false accusations and blame; swearing and hurling abuse; taunting and cursing; mocking and ridiculing; arguing and debating; ordering evil or acts contrary to the Sharī’at; addressing others in an offensive manner or calling them offensive names; degrading and dishonouring others.

The remedy for this is as follows:

### **Remedy for avoiding sins committed by the tongue and the hand**

When you think of something that you wish to say, then stop at least two to three seconds to think first and ask yourself: “Will my statements cause anybody any displeasure, difficulty or any kind of harm?” If you have even

the slightest apprehension or doubt that it would, then do not speak. In this manner, in-shá-Alláh Ta'álá, you will be saved from all the calamities of the tongue.

In a similar way, before you lift your hand and start using it, think to yourself: "Am I not lifting my hand to use it wrongly and unjustly against somebody's wealth or body?"

If you are writing something, ask yourself: "Am I not writing anything that will constitute a sin or something that is useless and redundant, or ghíbat, or hurtful, or a criticism? Am I not narrating the faults of somebody?"

If you have satisfied yourself that your actions or statements are not such as to cause grief and difficulty to insán, then ponder whether this action or speech or behaviour will not cause any difficulty to the malá'ikah or to Rasúlulláh ﷺ. The reason is that, twice every week, the actions of the entire ummat are presented to Rasúlulláh ﷺ. Therefore, when those of our actions which are contrary to the Sharí'at and the sunnat, are brought before Rasúlulláh ﷺ, then he will experience grief. Therefore all our actions and behaviour should be such as would make Rasúlulláh ﷺ happy. There should be not the slightest displeasure caused to him. For any shortcomings, by way of compensation, making taubah, showing remorse, and making abundant istighfár will cause Rasúlulláh ﷺ to remain happy.

It comes in the Hadíth Sharíf:

طُوْبُ بِيْ لِعَبْدٍ وَجَدَ فِيْ صَحِيْفَتِهِ اِسْتِغْفَارًا كَثِيْرًا

*Congratulations to the servant who finds in his scroll abundant istighfár.*

There will be tremendous goodness and good fortune for that bondsman who will be found to have an abundance of istighfár and taubah in his book of good deeds.

Living such a life is not impossible. Our Nabí Rasúlulláh ﷺ lived such a life and, thereby, set an example for us. Now, no one has any excuse. Alláh Ta'álá has Himself stated:

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ

*Verily, in the Messenger of Alláh you have a beautiful example. (S.33.21.)*

I am now ending my wáz. Our duty is to present the haqq to you, whether it tastes bitter to some or sweet. I re-iterate that:

اَلْمُسْلِمُ مِّنْ سَلَمٍ اَلْمُسْلِمُونَ مِنْ لِّسَانِهِ وَ يَدِهِ

Keep this Hadíth Sharíf in front of you and you will find that your life in the dunyá will pass with peace and tranquillity; and, as for the ákhirat, there you will have benefit upon benefit.

### Du'á

I am now terminating my bayán. Make du'á that Alláh Ta'álá grant us taufiq. We should adopt irádah and efforts in our Díní affairs, together with du'á.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Khudá háfiz.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulilláh, with the fadhl of Alláh تَعَالَى, the barkat of our Sheikh رحمه الله عليه and the du'ás of well-wishers, this 26th booklet is now in front of you.

Some people confuse the five pillars of Islám with the five categories that our akábir speak on.

Firstly, the five pillars of Islám are:

- 1) Bearing witness that there is no deity worthy of worship except Alláh; and that Muhammad صلى الله عليه وسلم is the final messenger of Alláh.
- 2) Performing the five daily namáz.
- 3) Keeping fasts in the month of Ramadhán.
- 4) Payment of zakát for those who have the nisáb.
- 5) Performing hajj once in one's lifetime for those who have the means.

Secondly, the five categories which encompass all the different aspects of a Muslim's life, are as follows:

- 1) Aqá'id – beliefs.
- 2) 'Ibádát – worship of various types.
- 3) Akhláq – character.
- 4) Mu'ásharat – social lifestyle.
- 5) Ma'múlát – dealings.

These five categories affect everybody. All of us need to have our aqá'id correct; our 'ibádát have to be performed according to the laws of the Sharí'at; our characters should be such that the akhláqe-razílah are removed and the akhláqe-hamídah are attained.; our social interaction with others should be such that we do not cause harm to others, with our lifestyles to be according to the sunnat; and our dealings should be honest and according to the Sharí'at.

The sheikh will draw the attention of his muríds to those aspects that need correction; and he will encourage them to exert themselves even more, in order that they may reach even higher states.

Obviously, there will be repetition of those topics where the sheikh feels that there are still shortcomings. Hadhratjí رحمه الله عليه used to point out that the Qur'án Sharíf has in it much repetitions. For example: The qissas of Hadhrat Músá عليه السلام are mentioned in several places in the Qur'án Sharíf. Similarly, many other qissas and themes are repeated in different places. These are repeated in such a manner that a new aspect is brought to light each time. So, what objections can there be if the sheikh repeats certain qissas and themes? It is up to the seeker to see if the topics discussed are relevant to him or not, and take the next step forward.

This booklet has two sections to it: In the first section of this booklet is a translation of a majlis in which Hadhratjí رحمه الله عليه elaborates on the reason for repeating certain topics that may be considered to be “old”. Thereafter, he discusses the relationship that the Kalimah has with taqwá.

The second section of this booklet consists of a number of wáqi'ahs that Hadhratjí رحمه الله عليه had related in a bayán he had given, and which was printed under the title of “Islám and peace for all.” The first part of this bayán was published in booklet number 25.

Dr.I.M.

*[P.S. At this stage, the reader should be familiar with the Urdu/ Arabic words that have appeared previously in these booklets. The English meanings of these words will be given in this booklet only here and there. Should the reader be unsure of the meanings, he can refer to the Glossary.]*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*[This is a translation of a majlis conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Jalálábád, on the 2nd Jumádu-ath-Thání 1409, corresponding with the 11th January, 1989.]*

### **The purpose and etiquette of sitting in a majlis**

What shall I relate? If I were to speak on topics related previously, the thought arises that these are old topics. And if I were to speak on new topics then, in order to understand these it is necessary that the mind has to be specifically focused on these; the heart has to be made to concentrate fully on these; and the ears have to listen with full attention. Neither should the ears be directed elsewhere, nor should the eyes be shifted, nor should the heart and mind be diverted. All these are necessary for any new topics to be understood and grasped by the mind, and for them to be grounded in the heart and to be preserved in the mind.

People come and sit here. Well and good. However, if the etiquettes of sitting here, and the proper methodology for these topics to settle in the heart are not observed, and there is no consideration for others as there should be, what benefit will there be? Sitting here should be with the heart especially fully focused, and specifically with unshakable faith and complete confidence in the speaker. Otherwise, why have you come here? Is it to test me – to take my imtihán – to test me? Or is it to increase your store of knowledge?

Basically, one should sit here with concern about one's own isláh, one's own health. Whatever is said should be listened to with this in mind: "This is said to me and for me." If one is unconcerned about oneself and one keeps on looking at the faults of others, isláh is impossible. It is as Hadhratwálá said: "There is a wasp sitting on your nose (ready to sting you) and you are not bothered; (in the meantime,) you are concerned about chasing off the (harmless) fly that is sitting on another person's nose!"

It is irritating to have a fly sit on one's nose. One needs to chase it away. At times, the fly is chased away with such haste and such force that the hand misses the fly and lands on the nose!

*[There was a longish pause before Hadhrat رحمه الله عليه digressed into a slightly different topic. – Tr.]*

### **External features may be deceptive**

In one's mind, just by looking at the external tarbiyet of a person and by visiting him and staying with him, one develops a sense of contentment, of faith and confidence, in that person. However, as time passes, this person is shown to be very unqualified.

By his external appearance and his verbal promises, confidence was created, but, after some time, those features that were hidden in his heart, started revealing themselves. The qualities that were impressive were merely external changes that had occurred. The real condition had now started showing themselves. Now, how does one terminate this relationship? This is an age of tribulation (fitnah). So, this requires a lot of thought, a lot of contemplation and a lot of wisdom.

A government should be run by those who have the knowledge and experience to do this. After independence, those who possessed no government and have not governed, having no knowledge and experience, how can they govern? Despite this, these had gained faith and confidence.

### **The qissah of the bear trained to fan and chase away flies**

As Hadhratwálá رحمه الله عليه had related:

A nobleman (ra'ís) had trained a bear to do a few things: the bear was trained to fan him and also to chase away flies settling on him. The ra'ís was quite happy. While he slept, the bear would fan him and chase away flies. He could sleep in peace and comfort.

One day, a different type of fly pitched up, one that was very stubborn. It sat on the nose of the ra'ís. The bear chased it away but it came back. The bear chased it away again, and again it came

back to sit on the nose of the ra'ís. This kept on happening time and again, as if the fly had made it a game. The bear became enraged. After all, basically it was a bear, an animal with basic instincts.

The bear picked up a rock with the intention of crushing the fly were it to sit again on the nose of the ra'ís. According to its routine, after being chased away, the fly came back to sit on the nose. This time, the bear took the rock, aimed it at the fly and banged it down. The fly managed to escape, but the poor master's nose, skull and brains got smashed!

Lesson: It is no easy task to remove that quality that is embedded in a creature. To remove that quality – to remove it in the true sense of the word – is no easy task.

### **Isláh is not possible without removing takabbur**

That is why the muhaqqiqín have stated that it is no easy task for takabbur (arrogance) to be removed. It is a very difficult task.

While walking, this takabbur is in him and it displays itself. How necessary is it not to remove this arrogance. Whether it is in the home or outside; whether it is ikhtiyári or ghair-ikhtiyári; whether it is on an individual basis or collective basis, its removal is very difficult. Until it is not removed – until takabbur is not removed – isláh is impossible.

In any case, until one does not concern oneself with one's own isláh, isláh is no easy task. Until takabbur is not removed, isláh is impossible. For isláh to take place, one has to humble oneself – mitáná. That is why Hadhratwálá رحمه الله عليه said: “The first step here by me is faná’ (annihilation).” Until this evil of arrogance is not removed, there is no question of saláhiyet (betterment/good) and faláhiyet (success) developing. Otherwise, the saláhiyet and faláhiyet will be of a temporary nature. In reality, there will be no real saláh and faláh until the takabbur is not eliminated.

[Pause]

So, someone may say that the topic discussed is old. However, it cannot be said to be old when takabbur has not been removed. The

person himself will recognise this takabbur from his own state and from events occurring. For another person to come to know is, in the normal run of things, apparently difficult, but not impossible. It is “far-fetched”. Being “far-fetched” is one thing; and “impossible” is another thing.

### **Explaining when a topic is “old” and when it is “new”**

So, a person may consider topics discussed previously as “old”, but he does not see that the topics are “new” as far as he is concerned. The reason is that, by listening to these “old” topics the effects of the talks that should have manifested, have not manifested. The nafsání illness that was present has not been removed. This illness still exists in place. Even though he did not get angry when a minor incident occurred contrary to his temperament – he tolerated it out of a sense of civility – but when some real aggravating situation arises, the thief that was hiding inside is revealed. He erupts angrily, showing that the flame of anger has not been doused. Takabbur has not been removed. Faná’yet has not been achieved. How can these topics be “old” for such a person? They are “new”. “Old” will apply only when these topics have been acted on and their effects attained.

Take the example of food: A person has eaten some food and it has digested as yet. He is still burping and feeling bloated. Now, the next mealtime arrives, as is the custom. The “old” meal is not digested as yet, but now he is presented with a “new” meal. He will be advised to allow the “old” meal to be properly digested first, then tackle the “new” meal. If the “old” meal gets digested, then the “new” meal will be of benefit. On the other hand, if the “old” meal has not been digested, what benefit will the “new” meal bring him? The “old”, undigested meal is now proving to be an obstacle in allowing the “new” meal to be of benefit. So, how will he be able to assimilate the new nutrients necessary for growth and development?

In essence: If the “old” meal is not digested and, additionally, proves to be an obstacle for the “new” meal to be of benefit, what sense is there and what benefit is there in having a “new” meal?

Similarly, when a “new” topic is heard, when a “new” topic falls on the ears, one has to see whether the “old” topic has been assimilated and, additionally, one needs to see if the “old” is not an obstacle for the “new” to have an effect. If the “old” topic has not been assimilated and, in addition, the “old” is an obstacle for the “new” topic to be of benefit, what has then been achieved? If there is no benefit, then what has been achieved by coming to the majlis?

Alláh ﷻ knows this:

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

*Indeed, Allah knows of that which is within the breasts. (S.3.119.)*

So, what is the benefit of coming to the majlis? Do you understand? This remark is uttered to encourage – targhib.

These are matters for thought for those who come. The objective is not to have a large crowd and to fill the room.

When a person has come and he sits nearby, so how will one keep silent? This is onerous on the body and mind. By having to speak, it will be burdensome to the speaker. Such attendees have neither their own welfare at heart nor that of the speaker.

From this one can gauge the degree of the talab (quest) of the attendee. The condition of some is like that of the bear mentioned in the qissah. That which is kept inside and which constitutes corruption (fasád), will manifest at some time or other. There is no consideration of the effects of one’s actions, of interrelationships with others and of one’s business dealings with others. Now, if others were to see him, or if somebody credible from some other place were to see him, how astonished will they be at his actions. They, in turn, will come with a report that this person is like this or like that. How can one accept the report of the person coming to relate his actions? So, one has to investigate. After investigation, one finds that the report is correct; that what he has said is correct.

[Pause]

[*Hadhrat رحمه الله عليه* quoted a Fársí couplet. This has not been written down here, as its meaning appears below. – Tr.]

It means that one should take a person at his face value. If he appears to be nék (of good disposition/pious), accept him to be nék. If the person relating it is reliable. There is creditability in his report.

### **Everything is proven with its essential requisites**

Why? For this reason: It is a basic principle – *qa'idah kulli'yah*.

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

*(An item is recognised by the qualities that are compulsorily inherent in it.)*

When an item comes into existence in its external form, then it brings with it those attributes which form part of the lawázim. This means that whatever is compulsorily part of it, should be inherent in it. A manufacturer or inventor creates an item with its specific qualities. Here are some examples:

An alarm clock which a manufacturer has manufactured, will incorporate the compulsory features of it. The compulsory component for the alarm is for it to ring, and this will be built in, otherwise it will not be an alarm clock.

The manufacturer of matches will incorporate those essentials which will cause it to burn. If a match does not burn, it will be like any other piece of wood.

Úd (Agarwood) is a special type of wood. There is a special and specific quality attached to it, and this quality is not found in other wood. If this quality is found in the Úd, it will be genuine Úd. If this quality is not found in this wood, then it will be no different from any other wood.

Do you understand or not?

Take agar-battí (an incense stick) made of Úd: If you set it alight, it

will emit a special and specific aroma. If an ordinary stick of wood is set alight, it will not emit this fragrance. There is a difference.

A very clever craftsman, after fashioning an incense stick as an exact replica of another one that is made of Úd, sets out to sell it. Another person bought it, thinking that it is Úd. However, when the time came for him to light it, he found that the aroma emitted is not that of Úd. There was no trace of any aroma. He tells himself: “I should have lit it in front of the seller. It would have been a good idea to have lit it then.”

### Testing the muríd

Similarly – no, even more so – the sheikh will test a muríd just as a buyer will test out the item bought. The sheikh will set the muríd “alight” to see what type of “aroma” is emitted. The muríd will not be aware that the sheikh is doing this and watching the results. The muríd does not recognise the “lighting” process. Nothing that the sheikh did appeared to be “lighting” him. The sheikh wants to see to what degree the “aroma” of ádmīyet and insániyet flow from this “agar-battí” in him.

[*Hadhrat رحمه الله عليه recited a Fársí couplet, and then went on to explain further. The actual couplet has been left out. – Tr.*]

In other words, it is compulsory for ádmīyet to exist in a person as a sign of his being an insán, just like the special aroma that is emitted when an agar-battí of Úd is set alight. If this special aroma is not there, then it is no different from an ordinary piece of wood.

إِذَا ثَبَّتَ الشَّيْءُ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

*(An item is recognised by its qualities that are compulsorily inherent in it.)*

The external features of an item, as viewed externally, should determine its qualities. This means that whatever is a compulsory part of it, should be inherent in it and be part of it.

Take the example of a knife: Its speciality is that it cuts. Whoever manufactures a knife, has to compulsorily see that this quality of cutting is inherent in it.

Now, you go to buy what to you appears to be a knife, knowing that the purpose of the knife is to cut. However, when you try to cut something, it does not cut. So, how can it be called a knife when the compulsory quality of cutting is not in it? In its external appearance it may look like a knife, but the essential quality of cutting is not present. So, how could it be called a knife?

These are simple examples to make you understand. Have you now understood it properly?

[Pause]

So, have you understood what we said?

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

When an item exists, then it is necessary that those attributes which are lázim (essential), are also with it.

### **Lawázim (essential requisites) of 'Álame-ákhirat & dunyá,**

Alláh ﷻ has created two worlds or realms. The one is named 'Álame-ákhirat, and the other is named 'Álame-dunyá, both of which were basic objectives by Alláh ﷻ. Whatever were compulsory (lawázim) components or qualities for the 'Álame-dunyá, were also created simultaneously. Similarly, whatever compulsory components or qualities there were the for the 'Álame-ákhirat, were also created simultaneously. These compulsory components or qualities for the two worlds are different.

The lawázim qualities of the 'Álame-ákhirat are based on effects, on results and on compensation, and not on effort and striving. These lawázim qualities are related to that realm.

The lawázim qualities of the 'Álame-dunyá are not based on results, but on striving, on utilisation and on skills.

To repeat: *The lawázim qualities of the 'Álame-ákhírat are not based on effort and actions over there. They are based on efforts made in this world.*

*[In essence, Hadhrat رحمه الله عليه is stating that in this world one needs to make the necessary efforts. The fruits of these efforts will be realised in the hereafter.*

*- Tr.]*

Do you understand, or still not?

That is why this world is called “Dárul-’amal”: The compulsory quality here consists of a’mál, of performing tasks. These actions are of various types, the commentary of which is very long and labyrinthine.

What I wish to show here is that, when an item comes into existence, it comes with its compulsory qualities. So, when this 'Álame-dunyá came into existence, what were the compulsory qualities of it? Answer: The first precondition was that the quality of a’mál (deeds) should be with it. When the 'Álame-ákhírat came into existence, what were the compulsory qualities of it? Answer: These qualities were of reward, remuneration, fruits and compensation.

This world is, therefore, referred to as Dárul-’amal. And the hereafter is referred to as Dárul-jazá’.

Even prior to this – the first thing, a basic principle – is to believe in that Being who created this Dárul-’amal and created mankind to live in it. This is the first ’amal. It is to believe in Him and in Him having perfection in all His attributes, in His being eternal and ever-living; and His Zát being absolutely free of all defects and faults.

Once this belief is held in the manner described, then it is necessary to produce and assimilate a particular concept within oneself. In order to understand this, one needs to understand the following: everything that exists has some features that are compulsorily attached to it, what we term as “lázím” (indispensable, compulsory, essential). So, this belief also has certain attributes which are lázím. There is a sequence in this.

## Lawázim (essential requisites) of belief

To repeat: There are some aspects in the belief of such a Being, which are lázim. What are these? Do you remember the áyet? What comes before taqwá?

وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ

(Alláh) has fixed taqwá in their hearts. (S.48.26)

The explanation of this Kalimah – لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ – There is no deity worthy of worship except Alláh and Muhammad ﷺ is the Messenger (Rasúl) of Alláh – has been given already. So, this Kalimah has some aspects attached to it which are lázim. This Kalimah which is embedded firmly inside has something which is lázim to be with it.

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

This Kalimah which is embedded firmly inside has with it the attribute of taqwá. When this Kalimah came, it came with something that was of a compulsory nature (lázim). It is stuck on, compulsory. This is taqwá.

There are tulebá, students of Dín, sitting here. So, let me explain for their benefit:

First point: An item that is lázim may be “munfak” [A necessary item or quality which can be separated from another entity to which it is attached.] or it may be “ghair-munfak”. [A necessary item or quality which is inseparable from the entity to which it is attached.]

For Example: When one’s eyes open, one of the lawázim attributes they have is the ability to see. This quality of vision is attached to an eye that is open. This quality of vision cannot be separated from the eyes. It is lázim.

Second point: If the situation is such that what is lázim – the essential quality or attribute – is separated from an item to which it is attached, then it shifts away from its rules and the item loses

its fundamental quality, and becomes useless and is of no benefit.

Take the same example of the eye: If the eyes become blind, the fundamental quality of vision, which was *lázim*, is not part of the eyes any longer. The eyes are now useless and of no benefit.

Through the *taufiq* of Alláh ﷻ and the *barkat* of Hadhratwálá, I am presenting to you another perspective of “*Wa-alzamahum kalimatat-taqwá*”.

The Kalimah is stuck in the heart of Muslims. It is fixed inside. When this is done inside any *insán*, it is done with the attribute or quality of *taqwá* (like vision in the eye). In their external existence, they are not one, not united.

Let me explain in another, simple manner. Take the following example: A person says: “The slave of Zaid has arrived.” Here, the slave and Zaid are two separate individuals. They are not one – they are two separate entities. Zaid is a different entity and the slave is a different entity. However, they are united in that the slave belongs to Zaid. Whenever Zaid was seen, his slave was with him. This happened without fail. One day, Zaid came by himself. A person said: “Zaid came.” In your mind the thought comes that the slave came with Zaid. Every time Zaid came, the slave was with. To avoid this confusion, this person clarifies his statement by saying: “Zaid came by himself.” This means that the slave is not with him and he is not coming behind him and he is not waiting outside the door. So, in their existence they are separate, but they are united in their actions and in effect, they are one. The duties of the slave involves buying and selling.

Do you understand now?

This is applicable to “*Islám*” and “*ímán*” as is stated in Bukhárí Sharíf. They are united. Bukhárí Sharíf is being briefly explained. Lengthy lessons have to be given to explain this, lasting several hours over several days.

[Pause.]

**“Kalimah” and “taqwá” are separate, but still united**

Applying this to “Kalimah” and “taqwá”: Both are separate and independent entities. The Kalimah is a separate entity and taqwá is a separate entity. However, in their expressivity, in their attributes, they are united. This is lázmí. This being the case, therefore, the Kalimah will only be considered to be at its real perfection when it has attached to it the quality of taqwá. The Kalimah may exist by itself without taqwá. However, the *perfection* of the Kalimah will be considered to exist in a person’s heart when it is considered to be worthy, when it is valued, which will only be so when it is found to co-exist with taqwá, which is lázim for it.

Do you understand?

So, this Kalimah is inseparable from its compulsory attachment of taqwá when it is at its perfection. Perfection in this Kalimah cannot exist without taqwá, even though the Kalimah and taqwá are separate entities.

Take the following illustration: In regard to a certain person, you say: “He is wealthy! Don’t ask! He is rich!” Where will one’s mind drift? Will one visualise a person having just one rúpí? Will a person having a mere rúpí said to be wealthy? Of course not. When it is said that a person is wealthy, one’s mind will have this thought that he has thousands! In this age, mind you, not just thousands, but hundreds of thousands and even millions! However, one rúpí, in itself, is also considered to be wealth. But the term “wealth” in common usage, in the eyes of people, is not applied to a person having one rúpí. He is not considered to be wealthy.

Do you understand?

**Perfection in the Kalimah is only attained if taqwá is attached**

Similarly, if one takes the Kalimah sharíf: A person has the Kalimah in him, well and good. But, perfection in the Kalimah is only attained if taqwá is attached to it. Without taqwá, a person will not be said to have perfection in the Kalimah.

Do you understand?

Take another example in regard to ímán: Referring to a particular person, people will comment: “He is a muttaqí person! Don’t ask! He is a muttaqí person!” Where will one’s mind drift to? Will you consider him to be one who merely recites the Kalimah? Of course not! Such a person will not be said to be a muttaqí. Yes, that person who observes those aspects which form part of what is lázim – that is, he is a person who abstains from what Alláh ﷻ has prohibited us; and he carries out those deeds that Alláh ﷻ has instructed us to carry out – such a person will be referred to as a muttaqí person. If one finds that there exists in a person those lázim aspects of the Kalimah, namely taqwá, in regard to such a person you will be able to say: “Don’t ask! He is a muttaqí person!”

Can you call every mu’min a muttaqí? We have never heard that every mu’min is called a muttaqí. He may be performing namáz, but has anybody said that he is a muttaqí? He may have taqwá, but not that taqwá at the level of perfection that the Kalimah demands of him.

So, what has been proven from the áyet? As for the demands of the Kalimah – what is demanded by it and what is to be found with it – until these is not to be found, he will not have the Kalimah at its perfection. I have given you examples.

### **Kalimah and taqwá are located in the heart**

Both the Kalimah and taqwá have to exist in a person. Both are lázim, and it so happens that the location of both is the same: The location of the Kalimah is the heart; and the location of taqwá is also the heart. Both are sitting in the heart. This is proven from the Hadíth Sharíf. Rasúlulláh ﷺ has stated:

إِنَّ فِي الْجَسَدِ مُضَغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ  
الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

*Verily, there is a lump of flesh in the body, when it is healthy, the entire body is healthy. And when it is sick, the entire body is sick.*

There is a piece of flesh in the body. When it is emblazoned, the whole body is emblazoned.

The term “*alá*” is used to make one aware – so, listen carefully, with open ears. What is this piece of flesh? It is the heart.

In another Hadíth Sharíf it is stated that the location of taqwá is the heart.

So, the location of taqwá is the heart; and the location of the Kalimah is also the heart. Also, in the same manner that tasdíq (affirmation) of the Kalimah is in the heart, similarly the tasdíq of the divine commands is also in the heart; and the tasdíq of taqwá is also in the heart.

Understand that ímán is not something that is worn on the sleeve to show others, to make a name for oneself, to appear great in the eyes of the people and to gain prestige for oneself.

To repeat: *Just as tasdíq (affirmation) of the Kalimah is in the heart, similarly the tasdíq of the divine command is also in the heart, and the tasdíq of taqwá is also in the heart.*

To continue: Even though the Kalimah and taqwá are separate externally, but, from the aspects of effects and lawázim attributes, both are one. Say, if the existence of the Kalimah has been proved, but the presence of taqwá is not proved; or if taqwá has been proved to exist but there is no Kalimah, then what credibility is there to the taqwá?

*[At this point it is most important to remind the reader that Hadhratjí رحمه الله عليه is using the term “taqwá” in its basic form, to mean: abstinence; abstaining from wrongdoing. It is not used in the sense of piety or Alláh-fearing. – Tr.]*

Being united in their attributes, one can put it thus: What is the Kalimah? It is but taqwá. What is taqwá? It is but the Kalimah.

Let us take the illustration of the knife given previously: What is a knife? It is but a sharp instrument that cuts. What is a sharp instrument that cuts? It is but a knife. To be sharp and able to cut

are lázim attributes of a knife. The item with these qualities is a knife.

So, although the Kalimah and taqwá are two separate entities, yet in their lawázim attributes they are one. From one aspect they are different; but, in another aspect, they are one.

The hukm (rule) changes with the change in the aspects.

In what way does this happen? As follows: When the Kalimah is found to exist in the heart, with tasdíq, then ímán exists. Even if taqwá – taqwá in the real sense – does not exist as yet, however, ímán in itself, in its core, will be existing.

### **Abstinence, justice, generosity, honesty, etc. without ímán**

Take the other situation: Taqwá is there, but there is no Kalimah, which means that there is no ímán. This can happen because the Kalimah is not the lázim attribute of taqwá; but taqwá is from the lawázim of the Kalimah.

The above reasoning is the benefit of studying logic.

Do you understand or not yet?

Let me explain again: *Taqwá is among the lawázim of the ímán, but the ímán does not form part of the lawázim of taqwá.*

Take the following examples:

You may find somebody with taqwá, in regard to whom it is said: “He is a very truthful person! He has never told a lie!” Or it is said in regard to a person: “He is not deceitful. Don’t speak! He is absolutely just! He shows no favouritism. He does not favour anybody. He decides on what is right.” Being just is an excellent attribute. Or it is said in regard to another person: “He is very generous.”

So, being truthful, being just and being generous, on face value, are components of taqwá. If these are associated with ímán, then it leads to perfection because these qualities are of the lawázim of ímán. However, if this type of taqwá is present, but there is no ímán, then there is no credibility to this taqwá. There is no credibility to this taqwá of truthfulness; there is no credibility to this taqwá of being just; and there is no credibility to this taqwá of being generous.

There is no room for the fruits of salvation by Alláh تَعَالَى.

At times, some people will shower praises on a non-Muslim who has these qualities, in comparison to a mu'min (who may not have these qualities). Yes, these qualities in a non-Muslim may be praised in their own rights. But comparing them to a mu'min? No! Never!

Taqwá that is accompanied with ímán is the objective. Taqwá that is without ímán is not an objective.

إِذَا ثَبَتَ الشَّيْءُ ثَبَتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

That is why:

وَأَلَزَمَهُمْ كَلِمَةَ التَّقْوَى

*(Alláh) has fixed taqwá in their hearts. (S.48.26)*

When the Kalimah came, it brought with it compulsorily taqwá. This is the taqwá that is demanded by the Kalimah. This is the taqwá that follows the Kalimah. This is the taqwá that is referred to in the áyet:

التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

*(The clothing of) restraint from evil is best. (S.7.26.)*

**“Khair” (best) is that which has no “shar” (evil) in it**

What is meant by the term “khair”? “Khair” is that which has no “shar” (evil) in it. “Khair” is that which is not contaminated by “shar”. So, taqwá is that khair that is not contaminated with shar.

Take the following situation:

A person has performed his namáz in the masjid. He has taqwá. This person accepted the commands of Alláh تَعَالَى and stood with fear and awe when performing his namáz. This is taqwá. This is khair.

Now, when he left the masjid, he looked with bid-nigáh (evil gaze/lust) at some boy or girl. This bid-nigáh – this looking with evil intent – has become commonplace. The namáz that he had just

performed was khair. But this bid-nigáh is not khair. It is shar. So, khair will be considered to be khair only if it is not contaminated with shar. This is why taqwá will be considered to be taqwá when it is also not mixed with shar.

Acting contrary to the orders of Alláh تعالى is shar. We should be behaving according to the manner laid down by that Being who created us, who fashioned us, who made us. We should act according to what was made lázim with our creation. If we act contrary to this, we have shifted away from this lázim and we have committed shar.

There is no question of committing major evil, what we term “kabírah” (major) sins. Also, there should be no persistence in committing “saghírah” (minor) sins. Kabírah sins should be discontinued completely and absolutely. This is the demand of the taqwá of the Kalimah. As for the saghírah sins, these may occur occasionally, inadvertently, but there should be no persistence, otherwise shar will be deemed to have returned.

Even though the flames of the fire have not come, the sparks have definitely come. Will you tolerate sparks falling on your thatched roof? It is a different matter that flames will finish its destruction quickly and the sparks after some time. However, once the sparks have penetrated the thatched roof, its destruction will be greater than the flames. It should not happen that the thatched roofs in the neighbourhood are also set alight. Has this type of thing not happened? So, the people in the neighbourhood will also get worried. A thief has crept into the neighbourhood. “Alláh protect us! It should not happen that our houses are penetrated!”

So, major sins, external and internal have to be discarded absolutely – this includes removing the akhláqe-razílah. Minor sins are to be discarded as well, even though it is done in stages. But there should be a firm resolve to abstain. The reason is that taqwá has been called khair, and khair is that which is not contaminated with shar. Therefore, taqwá will mean that taqwá which has khair in it and is protected from shar.

Do you understand?

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

When the Kalimah exists, it will exist with its lawázim. And what is that? It is taqwá with perfection. The location of the Kalimah is the heart. The location of taqwá is also the heart. Both are located in the heart. So, how much protection must there be of the heart? To what a degree must the tazkiyah of the heart not take place? Where the tazkiyah has taken place of the Kalimah, complete tazkiyah takes place with taqwá. The location of taqwá is the heart. Thus, it is proved how elevated and virtuous it is to make tazkiyah of the heart. This, in turn, proves that a very important part of the Sharí'at, connected to the heart, is Tasawwuf and sulúk. This has been proved very adequately.

So, there are two parts: One is the Kalimah and the other is taqwá. Taqwá affiliated with the Kalimah is sulúk, it is Tasawwuf, it is Taríqat – the reality of things, the real nature of things.

إِذَا ثَبَّتَ الشَّيْءَ ثَبَّتَ بِلَوَازِمِهِ

*Everything is proven with what is lázim (essential requisites) for it*

Alláh ﷻ states that the lawázim of the Kalimah is taqwá.

**Du'á**

May Alláh ﷻ grant us the everlasting taufíq to develop the reality of taqwá, bátiní and záhírí, which is of the lawázim of the Kalimah.

Khudá háfiz.

Fí-amánil-láh



[Part of the bayán “Islám aur amane-ám – Islám and peace for all” – was translated and published as part of For Friends, Number 25. The wáqi’át that were left out, are being published. The bayán was based on the Hadíth Sharíf:]

الْمُسْلِمُ مِّنْ سَلَمِ الْمُسْلِمُونَ مِنْ لِّسَانِهِ وَ يَدِهِ

A Muslim is he from whose tongue and hand other Muslims are safe  
After discussing the different aspects flowing from this Hadíth Sharíf, Hadhrat رحمه الله عليه illustrated the different aspects that were discussed in the bayán, with incidents (wáqi’át). – Tr.]

### **Wáqi’ah 1: Forbearance shown by Rasúlulláh صلى الله عليه وسلم when a creditor demands repayment**

This wáqi’ah comes to mind: Once, a creditor demanded from Rasúlulláh صلى الله عليه وسلم repayment of the money he had loaned. He did this, using some very harsh words. At this, Hadhrat Umar Fárúq رضي الله عنه became extremely angry. Huzúre-Akram صلى الله عليه وسلم stopped him, saying: “The one who has rights, has the right to speak.”

This is his right, whether he does it harshly or gently, nothing should be said to him. However, in this age, our condition is such that, if somebody were to ask for his money to be returned, we get infuriated. So, ponder: Where has there been an imitation of and obedience to the character of Huzúre-Akram رحمه الله عليه?

### **Wáqi’ah 2: Returning evil with good – Rasúlulláh صلى الله عليه وسلم not taking revenge**

Listen some more! Once, Huzúre-Akram صلى الله عليه وسلم was in the wilderness. He hung his sword on a tree branch, and he lied down to rest, falling asleep.

A káfir pitched up, took hold of the sword and awakened Rasúlulláh صلى الله عليه وسلم. He said: “Muhammad, it is only me and you here. The sword is with me. At this moment, who can save you?”

Rasúlulláh صلى الله عليه وسلم replied: “Alláh.” Upon utterance of this, the sword fell out of the hand of the káfir. Rasúlulláh صلى الله عليه وسلم picked

up the sword and said: “Tell me: who is there to save you?” The káfir said: “You.” Rasúlulláh ﷺ let him free.

The effect of this was that this person became the slave (attendant) of Rasúlulláh ﷺ forever.

Do you see? This was the character of Huzúre-Akram ﷺ. He used to return evil with good. This was the way he dealt with strangers. Let us now view the examples of the akhláqe-Nabawíyah with his own.

### Wáqi'ah 3: Forbearance in his relationship with his wife

Once, there was some difference of opinion between Huzúre-Akram ﷺ and Hadhrat Á'isháh رضي الله تعالى عنها. As it was getting out of hand, Hadhrat Abúbakr Siddíq رضي الله تعالى عنه was summoned to sort out the matter in a fair manner.

Rasúlulláh ﷺ addressed Hadhrat Á'isháh رضي الله تعالى عنها: “Will you relate your side first or should I?” Hadhrat Á'isháh رضي الله تعالى عنها said: “You relate your side first. But, Rasúlulláh ﷺ, just see that you don't tell any lies!”

Heavens! Where can there ever be the slightest thought of lies to be attributed to Rasúlulláh ﷺ? If anybody were to utter such a thing, he would become a káfir.

However, Rasúlulláh ﷺ did not say anything. But Hadhrat Abúbakr Siddíq رضي الله تعالى عنه went and smacked Hadhrat Á'isháh رضي الله تعالى عنها. She immediately rushed behind Rasúlulláh ﷺ for protection. Rasúlulláh ﷺ said: “O Abúbakr! Were you asked to resolve the situation with fairness or to show your force and power?” Turning to Hadhrat Á'isháh رضي الله تعالى عنها, he said: “At this time, I am the one who was of use to you; otherwise your father would have really taken you to task!”

Just see: Rasúlulláh ﷺ did not in any way scold Hadhrat Á'isháh رضي الله تعالى عنها.

On another occasion, Rasúlulláh ﷺ said: “One is very much amazed at that husband who, one minute, smacks his wife and then, the next minute, he loves her.” In other words, Rasúlulláh ﷺ

ﷺ did not approve of the wife being smacked, but rather said: “Do not beat your bondswomen.”

Alas! If this is the state today of a husband, that he deals with his wife in this manner, then what degree of willfulness will he not display with strangers and neighbours?

Yet, explained above was the character of Huzúre-Akram ﷺ.

You may say: “These are qualities of the Ambiyá ﷺ. Goodness! Where are we and where was Rasúlulláh ﷺ?” It is in regard to this that the following áyet is recited:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

*Verily, in the Messenger of Alláh you have a good example. (S.33.21.)*

It means that it is necessary to follow the character displayed by Rasúlulláh ﷺ.

#### **Wáqi'ah 4: An incident where Hadhrat Alí رضي الله تعالى عنه released a káfir who spat on him**

This incident concerns Hadhrat Alí رضي الله تعالى عنه:

He had overpowered a káfir, pushed him onto the ground and sat astride him. At that moment, the káfir spat on him. Consequently, Hadhrat Alí رضي الله تعالى عنه moved off him without slaying him.

The káfir asked the reason for this. Hadhrat Alí رضي الله تعالى عنه said: “My intention was to kill you for the pleasure of Alláh تَعَالَى. However, when you spat on me, I felt enraged. Now, my slaying you would have been for the sake of my nafs. It would not have been purely for the sake of Alláh تَعَالَى. My inner emotion to take revenge would also be mingled. That is why I released you.”

This incident was of a Sahábí رضي الله تعالى عنه. Listen some more!

#### **Wáqi'ah 5: A buzurg's compassion for an ant**

Once, there was a buzurg who had gone on a journey. On his way back home, he bought some unrefined sugar (borá) at a shop, wrapped

it in a cloth and brought it home. When he opened the cloth, he noticed an ant in it. He told his wife: “I will be back just now. An ant from the shop has come with. If the ant is not returned, it will be separated from its partner.” He immediately left his home and went to the shop, left the ant there and returned home.

If somebody is away on a journey and if somebody were to ‘abduct his wife, what will his condition be? Life would become very bitter.

To what a great degree are these buzurgáne-dín not considerate of others! If they behave in this manner with insects, despite it being unnecessary, then how considerate would they not be with humans in regard to the most remote and the most subtlest matters!

*I have heard that the beloved bondsmen of Alláh ﷺ have not been indifferent to the hearts even of their enemies;*

*How will you be able to attain this rank and status*

*When you are fighting and opposing your friends even?*

#### **Wáqi’ah 6: Not causing the slightest inconvenience to others**

A buzurg was walking along, having a staff in his hand. The buzurgs usually kept staffs with them. It is also sunnat.

Just to digress a bit: Hadhrat Músá عليه السلام had a staff. When he was on Mount Túr, he was asked:

وَمَا تِلْكَ بِيَمِينِكَ يُمُوسَى ۖ قَالَ هِيَ عَصَايَ ۚ

“And what is that in your right hand, O Músá?” He said, “It is my staff...” (S.20.17-18.)

From this one can see that it is sunnat to hold the walking stick in the right hand. However, the condition of the modernists is amazing. They act contrary to what is conducive to a natural temperament (fitrata-salím). If they carry a cane, they carry it mostly in the left hand.

Huzúre-Akram صلى الله عليه وسلم has said that males should have their ankles exposed when wearing clothes. Yet, we do what is contrary

to this. Even though we do not state so verbally, but we show it in practice. If you observe the educated, they act contrary (to what Huzúre-Akram صلى الله عليه وسلم instructed), that is that they will have their trouser legs reaching below the ankles. Also, we have been told to have sleeves reaching below the elbows, whereas they have shirts with the sleeves above the elbows. In a similar manner, they carry the cane in the left hand.

To continue with our qissah: The buzurg stopped to make namáz. He planted his staff in the ground and commenced his namáz. Another buzurg also stopped there, planted his staff next to that of the first buzurg, and he also commenced his namáz. The staffs had steel tips. The staff of Hadhrat Músá عليه السلام also had a steel tip.

A gust of wind came and blew the staff of the second buzurg over. It fell in such a way that it caused the staff of the first buzurg to topple as well. The first buzurg, having completed his namáz, bent down to pick up his staff. The second buzurg quickly went to ask to be forgiven, saying: “If my staff had not fallen, your staff would not have fallen. It was my carelessness, in that I had placed my staff in such a position that, when it fell, it caused your staff to topple also. As a consequence, you had the difficulty of having to bend down and pick up your staff. Please make me m’áfi!”

Just see! This is the condition of our buzurgs.

On the other hand, we receive regular iftá queries that the husband had become enraged at the wife’s unmannerly behaviour; he had become enraged because the food had not been prepared in time, and he had given the wife taláq. The question posed is: Is the taláq given in a fit of anger valid or not?

The shamelessness of some is seen to this extent that, even though there is an irrevocable taláq, the wife is still kept in the house out of fear of being disgraced and dishonoured among the relatives.

### **Wáqi’ah 7: Refusing to give taláq because of concern for others**

There was a buzurg residing in the district of Saháranpúr (U.P. India). A friend came up to him and said: “Your wife is causing you a great

deal of distress. Why do you not give her taláq?”

The buzurg replied: “Were I to do so, there are two possibilities: she will either get married again, or she will not. If she does get married again, this brother will suffer under her because of my action. If she does not get married, there are two possibilities: she will either inhibit her nafs, or she will not. If she does not inhibit herself, she will be involved in harám, and I will be the cause for her sinning. And, if she manages to inhibit her nafs, then she will experience great difficulty, and I will be the cause of her difficulty. These are the reasons why I do not give her a taláq, that I will be the cause of all the consequent difficulties.”

Nowadays, on minor and petty issues, the wife is abused and beaten, and given taláq. This is contrary to the Sharí’at. Just see: Does this condition apply to us or not?

In essence, when this has become apparent to you, that a Muslim is one from whose hands and tongue others are not harmed or inconvenienced – this being the effect of attaining the akhláqe-hamídah – then, by rectifying one’s character, the state of our social interrelationships (mu’ásharat) will also be rectified.

Life is bitter – as witnessed by the discords and arguments taking place openly – as a result of discarding divine teachings. External civility is seen in abundance, but there is no sign of good character and behaviour. If the rectification of one’s character does not take place, besides life being bitter, there is devastation in the ákhirat as well.

### **Wáqi’ah 8: Asking forgiveness from an ant**

Once, an ant came and seated itself on the clothes of Hadhrat Sulaimán عليه السلام, who shook it off. The ant spoke: “On the Day of Qiyámat, it will be my hand and your apron! Either you ask me for forgiveness, or get ready to answer on the Day of Qiyámat.”

At that moment Hadhrat Jibríl عليه السلام arrived and said: “Alláh تعالیٰ conveys His saláms to you. He also says that what the ant has said is correct. If you do not ask for m’áf, you will be accountable tomorrow,

on the Day of Qiyámat. Ask it for forgiveness.”

Just see: Hadhrat Sulaimán عليه السلام was a messenger. Alláh تعالى even sent His saláms. Additionally, he was a king. Yet, he is told to ask for forgiveness from an ant.

In this day and age, we are such that even though we ourselves do not possess any respect and honour, yet we feel ashamed to ask for forgiveness. So, what will be the situation on the Day of Qiyámat, when, in front of the world, there will be accountability, disgrace and dishonour? Whereas here, one is prevented from asking for forgiveness from just one person, just by the thought that one would be disgracing and dishonouring oneself by doing so.

Yet, over there, Hadhrat Sulaimán عليه السلام had asked forgiveness from a weak, little ant.

Yes, if somebody refuses to forgive you, after you had asked for forgiveness, then you will not be held accountable on the Day of Qiyámat. The reason is that the bandah is responsible only for his own actions in his desire and his choice (ikhtiyár).

### **Wáqi'ah 9: Hadhrat Alí رضي الله تعالى عنه explaining taqdír**

Somebody asked Hadhrat Alí رضي الله تعالى عنه concerning taqdír. He replied: “Very well. Lift up one leg.” This person lifted up his one leg. Hadhrat Alí رضي الله تعالى عنه then said: “Keep it lifted and now lift the other leg.” Obviously, he could not lift the other leg simultaneously. Hadhrat Alí رضي الله تعالى عنه then said: “That is what you have control over, and you are mukallaf (responsible) only for that.”

### **Wáqi'ah 10: Honouring one's parents**

This was during the time of Huzúre-Akram صلى الله عليه وسلم. There was a sahabí by the name of Alqamah رضي الله تعالى عنه. He was close to death. A sahabí came to Huzúre-Akram صلى الله عليه وسلم to tell him that Hadhrat Alqamah رضي الله تعالى عنه was not reciting the Kalimah. Huzúre-Akram صلى الله عليه وسلم personally went (to make talqín). [That is, reciting the Kalimah to him as a form of encouraging him to recite it as well - Tr.] Even then, he could not recite the Kalimah, despite Huzúre-Akram صلى الله عليه وسلم.

himself making talqín of the Kalimah. Huzúre-Akram صلى الله عليه وسلم felt troubled.

When Hadhrat Alqamah's رضى الله تعالى عنه mother was asked about his condition, she said: "All his actions were good, but he did not behave well towards me." Huzúre-Akram صلى الله عليه وسلم requested her to forgive him, but she refused.

Huzúre-Akram صلى الله عليه وسلم then requested wood to be collected and he set the wood alight. Perturbed, the mother of Alqamah رضى الله تعالى عنه asked: "What is this for?" Huzúre-Akram صلى الله عليه وسلم said: "It is only appropriate that such a child should be burned in a fire." The mother said: "Do not do such a thing! I have forgiven him!" Subsequently, when Alqamah رضى الله تعالى عنه was told to recite the Kalimah, he did so immediately.

Alláh تعالى instructs us in the Qur'án Sharíf:

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۝

*So take warning, O people of vision. (S.59.2.)*

Take lesson from such incidents. Those dealings that are transacted, bondsmen with bondsmen, can only be forgiven by the bondsmen upon being asked for forgiveness. If you have usurped somebody's wealth it cannot be forgiven, until that person has not forgiven you. Even if a goat has struck another goat with its horns, there will be compensation for this also on the Day of Qiyámat.

From this one can understand how one should behave towards one's parents.

فَلَا تَقُلْ لَهُمَا أُفٍّ

*Do not say even "uff" to them. (S.17.23.)*

### Wáqi'ah 11: Gross insolence to the father

Somebody narrated an episode which he had personally witnessed:

A certain person had two sons. They had received a western

education. They would not listen to their father's advices. One day, the father said: "You are not my sons!"

Both of them said quite clearly: "You are not our father. You approached our mother purely out of nafsání desires. It was the qudrat of Alláh that caused our birth."

Just see the degree of shamelessness! Despite this, people are still enamoured of western education.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ط

*To Alláh do we belong and to Him is our return! (S.2.156.)*

To what a great degree are rights not being trampled upon! If this is the behaviour with one's own, what will the behaviour be with neighbours? Bear in mind that we have been ordered that, when building a house, take into consideration the neighbours, and do not build it so high that they suffer any harm. Air and light to them should not be obstructed; and also there should be no infringement of purdah.

### **Wáqi'ah 12: Do not inconvenience others**

One person praised somebody in front of Huzúre-Akram صلى الله عليه وسلم, who then asked him: "Is his neighbour happy with him?" This person said: "No." Huzúre-Akram صلى الله عليه وسلم said: "He is a dozagí. – destined for Jahannam."

Another person spoke ill of another person: "He is not very punctual with his 'ibádat, being somewhat lazy. But his neighbour is happy with him." In regard to him Huzúre-Akram صلى الله عليه وسلم said: "He is a Jannatí – one destined for Jannat."

Today, if one were to tell a káfir to become a Muslim, he will ask: "A Muslim like you or a Muslim like Hadhrat Junaid? If your answer is: 'Be like Hadhrat Junaid Baghdádí رحمه الله عليه', I cannot be like him – I cannot make the mujáhadah and the riyádhát that he made. If I were to be a Muslim like you, then I am better than you, in that your character and dealings are not correct." So, looking at our condition,

other communities develop a feeling of repulsion.

There was an age when, just by seeing our condition, virtually the whole world became Muslim.

This is the reason that I had narrated that Hadíth Sharíf, so that we know what Huzúre-Akram صلى الله عليه وسلم had taught. It is a short Hadíth Sharíf, but it has encapsulated the sea in a goblet.

Consideration for others is to this extent that, when one enters the masjid, one should not come having eaten some malodorous item; and one should not come wearing malodorous clothes.

Also, if a person is suffering from such an illness of the mouth where an offensive smell is emitted, he should not make his namáz with jamá'at in the masjid, but he should perform his namáz at home. To what a high degree of consideration is this not! Alláhu-akbar! To what a high degree has the teaching being given not to cause harm to fellow Muslims – that it is tolerable for such a person not to perform his namáz in the masjid, but it is intolerable that he should cause harm to other Muslims!

(Another instance is where) Huzúre-Akram صلى الله عليه وسلم has said that one should keep the area in front of one's house clean, so that passers-by do not suffer any inconvenience.

Today, we have discarded the teachings we had with us, and others, foreigners, have taken them up. The modernists should ponder: Is there this degree of purity and cleanliness in other religions and in other nations?

When Huzúre-Akram صلى الله عليه وسلم has ordered that the area in front of the house should be kept clean, then to what a greater degree would the order not be for keeping the house clean! This would include keeping everything clean – the premises, the house, the rooms, the clothes and the body. Also, from this Hadíth Sharíf one can know the order for purification and cleansing of the nafs as well.

Alláhu-akbar! What an all-encompassing is this statement not!

**Wáqi'ah 13: Suspicion about Imám Sháfi'í's رحمه الله عليه piety**

There is an incident related about Hadhrat Imám Sháfi'í رحمه الله عليه:

He was once a guest of Hadhrat Imám Málík رحمه الله عليه. (Having heard of Hadhrat Imám Sháfi'í's رحمه الله عليه piety) Hadhrat Imám Málík's رحمه الله عليه daughter thought to herself: "Let me see how much 'ibádat he is making." With this in mind, she placed a lotá of water in his room that, when he woke up during the night, he would perform wudhú and engage in 'ibádat.

In the morning, she noticed that the water in the lotá was as she had filled the night before, and that Hadhrat Imám Sháfi'í رحمه الله عليه had then performed his namáz. She concluded that he had not made any 'ibádat during the night and made his namáz without wudhú!

Hadhrat Imám Málík's رحمه الله عليه daughter related to her father the whole incident and her conclusions. Her father said: "Do not be hasty. I will investigate. Without proper investigation, it is wrong to have bid-ghumání (evil-suspicion)."

He approached Hadhrat Imám Sháfi'í رحمه الله عليه and enquired from him. Hadhrat Imám Sháfi'í رحمه الله عليه replied: "Last night, when I lied down on the chárpaí, a particular Hadíth Sharíf came to mind. Analysing this Hadíth Sharíf, I derived a 100 masá'il from it. I passed the whole night in this manner. I did not sleep. My wudhú was not invalidated that I had to make wudhú again. As for Tahajjud, you tell me whether it was more virtuous to spend the night in deriving laws or in performing Tahajjud?"

From this incident, one can gauge the high status of Hadhrat Imám Sháfi'í رحمه الله عليه. And just see what the daughter had concluded. Hadhrat Imám Málík رحمه الله عليه went and told his daughter: "This is what actually took place. Harboursing evil thoughts (sú'i-zinn) is a very severe sin. It is in regard to this situation that the Qur'án Sharíf stated the following:

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

*Verily, some suspicions are sins. (S.49.12.)"*

To continue: I was saying that Huzúre-Akram ﷺ had taken tremendous care in the matter of cleanliness, even though this law has not been legislated for practice. However, others have taken all this from us.

Additionally, Huzúre-Akram ﷺ has said that when walking along a pathway and there is a stone or anything causing harm or inconvenience, one should remove it. By even doing this (seemingly insignificant act), one will earn 10 *nékís* (good deeds).

In any case, from the explanations given above, you should have come to know to what degree the Shar'í 'at has taken care and vigilance to safeguard a Muslim from harm. One buzurg has put it thus:

*Hasten to console (the hearts of others).*

*This carries the thawáb of a great hajj.*

*(The value of) one heart is greater than*

*Thousands of Ka'bah.*

Now, just ponder: When causing hurt to the heart of a Muslim is such an evil thing, then to displease Rasúlulláh ﷺ and to cause him hurt, how much more evil will that not be? You should know that, twice a week, our deeds are presented to Huzúre-Akram ﷺ. Our deeds will include our sins as well. So, how much grief will Huzúre-Akram ﷺ not experience!

#### **Wáqi'ah 14: Hurting the heart of Rasúlulláh ﷺ**

A buzurg from Iran very much liked some poetry of a certain poet, Mirzá Qatíl, who lived in India. This buzurg from Iran travelled to India to meet the poet. On his arrival, he was told that the poet was in the bazár at a certain barbershop, having his hair cut. When the buzurg went to the barbershop, he saw that the poet was having his face shaved. On seeing this, he said, in poetic Fársí:

*"Good gracious! You are getting a clean shave!"*

The poet replied, also in Fársí:

*"Yes. However, I am not shaving anybody's heart."*

Meaning: "By my being clean-shaven, I have not hurt anybody's

heart.” He felt that this was an appropriate reply. However, one does not mess around with any buzurg! The buzurgsáhib immediately retorted:

“You have shaved the heart of Rasúlulláh ﷺ.”

The buzurg was saying: “What you are saying is false. You are shaving the heart of Áqá-e-námdár, Rasúlulláh ﷺ. When your deed is presented to Huzúre-Akram ﷺ, will he not be grieved? You then have the audacity to say that you are not causing grief to anybody! Arè! You yourself are hurting the very heart of Sarware-do-álam, Rasúlulláh ﷺ.”

Hearing this, Mirzá Qatíl went into a state of ecstasy, and exclaimed:

“Jazákalláh! You have opened my very eyes!

You have united me with my beloved!”

He then made taubah.

### Wáqi’ah 15: (a) The status of Mílád Sharíf.

There was a person in a place called Keránah. He used to arrange a Mílád Sharíf annually. After many years, he made the ziyárat of Huzúre-Akram ﷺ, who said to him: “My happiness is not attained in this manner. My happiness is attained by being obedient to me, not by coming together annually just to take my name.”

It appears in the Qur’án Sharíf:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say (to mankind, O Muhammad,): If you love Alláh, follow me. And Alláh will love you.(S.3.31.)

Alláh تَعَالَى is saying that, if you follow the sunnat, then you will become His beloved.

Just ponder: That person who takes the name of Huzúre-Akram ﷺ just once a year, and then forgets him for the remainder of the year: Can Huzúre-Akram ﷺ be happy with such a person?

The method of reciting Mílád Sharíf adopted by people these days,

is completely wrong. This is a new custom. This did not take place in the eras of the sahábah, the tábi'ín or the tab'í-tábi'ín (may Alláh تعالى be pleased with them).

I ask: This racking of my brains and relating to you these topics for the past two hours, is this not zikre-Rasúl صلى الله عليه وسلم? If one were to merely do zikre-Rasúl صلى الله عليه وسلم – in other words, merely do Mílád Sharíf – will one come to know what the orders, etc., of the Shari'at are? Without doubt, Mílád Sharíf Rasúlulláh صلى الله عليه وسلم is a basis for muhabbat, and a basis for thawáb and barkat. However, when aspects that are contrary to the Shari'at are mixed up in it, how can this be a basis for thawáb and barkat?

Take this illustration: To perform namáz is a fundamental of the Shari'at. However, if you perform namáz, but you do not face the qiblah, or you have shifted somewhat away from the qiblah, then your namáz is invalid. It may be that you are facing the direction of the qiblah, but the different arkáns are carried out contrary to the laws laid down, then too, your namáz is not only invalid, but it is sinful as well.

Similarly, the order for Mílád Sharíf falls in the category of mustahab. However, when it has collective (Shari'ah) prohibitions and the participants at the Mílád are acting contrary to the Shari'at, they are non-namází, they are clean-shaven, they relate unauthenticated stories, they recite poetry contrary to the honour and respect accorded to the Ambiyá عليهم السلام, and there is wastefulness and corrupt aqídah, then how can that still remain as mustahab?

Over here, the rule of the Shari'at is that, where there is a combination of items contrary to the Shari'at in any deed which is mustahab, the mustahab should be abstained from. Even if people quote a precedent, that a certain person also did it, then too, it should be refrained from.

For example: If a person says: "I shall arrange a Mílád Sharíf and take into consideration what the Shari'at lays down, that there will be no clean-shaven persons present and no unauthenticated incidents will be related, and so forth – no prohibited activity will

take place at all – then too, we will not give permission. The reason is that it will be opening the door, and others will use it as proof of general permissibility. However, if Mílád Sharíf is held with proper aqídah and in the proper manner, there is room for permissibility.

We have seen how people will deliberately modulate their voices when reciting in ladies' gatherings. Huzúre-Akram ﷺ has said that one should avoid reciting in this manner in ladies' gatherings. The hearts of the women are like glass and they may shatter.

Alláh تَعَالَى has stated:

لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ ۝

*O you who have believed, why do you say what you do not do? (S.61.2.)*

Why are you claiming to do what you are not doing? People who are unobservant of the Sharí'at recite poetry, swaying this side and that side. In appearance, it seems that they have a great love for Huzúre-Akram ﷺ within them. I take an oath that they have absolutely no love in their hearts. I will prove this further on.

### **Wáqi'ah 15: (b) The beard – a symbol of Islám & of manliness**

At this stage, all I wish to state as a corollary that, nowadays, the beard is referred as a “signboard”. What rashness and ill-manners is this not! In actual fact, there was not a single Nabí عليه السلام who did not have a beard. These people do not realise how far-reaching this statement is. Ah! Today they are insulting the symbols of Islám. The nikáh of such people, who are contemptuous of the Dín, also breaks, because these people mock the beard by referring to it as a “signboard”.

However, with this very statement of theirs, I will prove to you the great value, elevated status and dignified and noble rank of the beard, with the following: You will have noticed that major companies have signboards in front of their premises. The signboards indicate that the goods sold there are of a very high quality; and that these are major suppliers – showing their greatness and grandeur. So, from this one can conclude that the beard is also a sign of nobility and

grandeur.

Also, one can also deduce that the dignified status of a male is that he has a beard. Among goats it is the male that has a beard. The male goat will have a beard and the female goat does not have one. Thus, we can deduce that a beard is a sign of manliness, and not having a beard is being like the female goat, and is a sign of femininity. And manliness is portrayed in its perfection by the beard; not so femininity. The clean-shaven male is humiliating himself with his own mouth. He has no perception of the honour that is inherent in the beard.

That is why the malá'ikah recite the tasbîh in this manner:

سُبْحَانَ مَنْ زَيَّنَ الرَّجَالَ بِاللُّحَى وَزَيَّنَ النِّسَاءَ بِالذَّوَائِبِ

*We recite the tasbîh of that pure Alláh Who adorned males by way of their beards and of that pure Alláh Who adorned women by way of their tresses.*

The molví-sáhibán tend to be very plain and simple people. Listen to this:

One molvísáhib was travelling by train somewhere. A clean-shaven, western-educated man started throwing jibes at him. When the poor molvísáhib became very vexed, he turned to the gentleman-sáhib and asked: "Do you have a wife and children?" He replied: "Yes. I have." When there is no way of differentiating between you and your wife, seeing both your features are the same, then your children would not be able to differentiate between you and your wife. Sometimes they call you 'mother' and sometime call her 'mother'." The gentleman-sáhib remained silent.

### **The dictates of muhabbat are to obey**

We were discussing the Mílád Sharíf. The participants do not perform their namáz; their appearance is contrary to the Sharí'at; yet they read an Urdú kitáb, swaying hither and dither, to portray their muhabbat. But, how can we understand them to have muhabbat

when they are not obedient to their beloved, especially when the beloved has instructed them to do so? Yet, there is no sign of obedience. So, how can one conclude that they have muhabbat? Even if they have muhabbat, this action is not accepted by Alláh تَعَالَى, in that the method is contrary to the Sharí'at.

And the irony is this that they announce, when in qiyám: “Those who have no manners should leave this gathering.”

In actual fact, this qiyám is not necessary. I will show it you: When Huzúre-Akram صلى الله عليه وسلم used to arrive, the sahábah رضى الله تعالى عنهم used to stand up. However, Rasúlulláh صلى الله عليه وسلم was displeased at this. Consequently, the sahábah رضى الله تعالى عنهم discarded this practice of standing up. You know very well the state of the hearts of the sahábah رضى الله تعالى عنهم – how they must have felt at having to remain seated. However, these noble personages had as their objective, obedience, and not just fulfilling their fervour and passion.

The meaning of muhabbat is the following: Despite the heart craving to act, in one's own opinion, in the best of manners towards the loved one, if the loved one forbids one, the right of the muhabbat for him is that one follows his orders, and one does not follow the dictates of one's own passions.

So, explain to me, when Huzúre-Akram صلى الله عليه وسلم did not tolerate this act in his lifetime, how would he tolerate it after his demise?

Some say that Huzúre-Akram صلى الله عليه وسلم himself is present and watchful (hádhir-názir). Ask a simple, Muslim peasant: “Whose being has this quality of being hádhir-názir?” He will also reply: “Alláh تَعَالَى.” Exactly! The honourable status (shán) of being hádhir-názir belongs only to Alláh تَعَالَى. There is a great defilement in having the aqídah that Huzúre-Akram صلى الله عليه وسلم is hádhir-názir. Goodness! If hurting the heart of an ordinary Muslim is evil, how much greater is the evil of hurting the heart of Huzúre-Akram صلى الله عليه وسلم? The truth is this:

*After Allah you are the greatest! End of story!*

Now, from this we can gauge how great are the rights Alláh تَعَالَى has on us. The rule is: the level of disobedience is gauged in proportion to

the honourable stature of the one in the position of a commander.

To understand this, take this illustration: An ordinary clerk has asked you to give him some water to drink. At the same time, the collector-sáhib has also asked to be given some water to drink. You do not give either of the two any water to drink. The act of not giving water, in both cases, appears to be the same. However, the disobedience to the order of the collector-sáhib will be considered to be a graver act of disobedience as compared to the act of disobedience of the request of the clerk.

So, when it is forbidden and blameworthy to cause grief to the heart of a fellow Muslim, then how much greater will be the grief caused to Huzúre-Akram ﷺ by being involved in an evil deed? And the evil will be even to a greater extent when an act is committed against the wishes of Alláh ﷻ.

The act of dishonouring Huzúre-Akram ﷺ is an act of dishonouring Alláh ﷻ. The disobedience of the instructions of Huzúre-Akram ﷺ is the disobedience of the instructions of Alláh ﷻ. Alláh ﷻ states:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

*O people of ímán! Be obedient to Alláh and His Rasúl. (S.4.59.)*

In any case, from the Hadíth Sharíf and Qur'án Sharíf áyát quoted, one will have come to know what type of life a Muslim should be living. From the Hadíth Sharíf and the Qur'án Sharíf, all of us should know that our aqá'id should be correct, our 'ibádat should be correct, our mu'ámulát should be correct, our mu'ásharat should be correct and our akhláq should be correct. In the beginning, this claim had been made that the Hadíth Sharíf quoted earlier, includes all five categories, some quite clearly, others by indication. To repeat the Hadíth Sharíf:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ

*A Muslim is he from whose tongue and hand other Muslims are safe.*

I am about to end my bayán. The subject matter has extended considerably. However, you should have come to know what your faults are. Although this may not have been to your liking, but it would have been according to your ailments.

Dear brothers, what can I say? I do not have a fine voice that I can recite poetry to you, so that you may experience some enjoyment. My statements are not delightful, and they may not be according to your desires, but – like a medical prescription – it is according to your illnesses. The remedy and cure of these ailments are dependent on your using the prescriptions.

If you were to take the paper on which appears a hakím's prescription, place it in water and boil it, and then drink the water, nothing happens. However, take the prescription to the pharmacist, buy the herbal medications, and boil them, and then drink the water according to the instructions, then you will see the benefit.

There is an Arabic saying:

الحق مرّ - *The truth is bitter.*

People have different temperaments. Some find it bitter, others find it otherwise. Giving lectures is not my profession. I do not ask for donations. Some orators will lecture according to the wishes of the audience with the thought of asking for donations afterwards. However, I have no truck with such people. I have relayed the orders of Alláh تَعَالَى to you – this is our responsibility.

### **Wáqi'ah 16: Truth changes affection & esteem into anger & hatred.**

The people of Makkah and relatives had a special love for Huzúre-Akram صلى الله عليه وسلم. They had faith and confidence in him. They called him by the title of “Sádiq” – the truthful – and they called him by the title of “Amín” – the trustworthy. However, when he proclaimed the truth to them, that the real deity to worship is only one Alláh, then everybody got enraged. Did he swear at anybody? Was he abusive? Did he steal anybody's possessions? Not at all!

The issue was only one: With his blessed tongue he had just uttered something that was contrary to their false beliefs. It is the

compulsory duty of a person with a sound temperament to proclaim the truth, by viewing the inner reality, pondering over the proofs and acting according to natural dispensation.

When Huzúre-Akram صلى الله عليه وسلم relayed the orders of Alláh تَعَالَى to the kuffár, and told the kuffár to remove the 360 idols from the Ka'bah, they all instantaneously became enraged. This is the effect of proclaiming the truth.

In any case, it is our task to relay the truth, whether some find it bitter or sweet. To quote the Hadíth Sharíf again:

اَلْمُسْلِمُ مِّنْ سَلَمِ الْمُسْلِمُوْنَ مِنْ لِّسَانِهِ وَ يَدِهِ

*A Muslim is he from whose tongue and hand other Muslims are safe.*

Keeping this Hadíth Sharíf in front of you, you will find that your life in the dunyá will pass with peace and tranquilly; and, as for the ákhirat, there you will have benefit piled upon benefit.

### Du'á

I am now terminating my bayán. Make du'á that Alláh تَعَالَى grant us taufíq. We should adopt irádah (resolve) and efforts in our Díní affairs, together with du'á.

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ - وَآخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



MALFÚZ

### The reality of 'abdiyet and the effects of 'abdiyet

The mu'min-bandah is the 'abd and slave of Alláh تَعَالَى, and is a subject (in His kingdom). This mu'min-bandah, being a slave and having within him perfect 'abdiyet, yet his is a king! A member belonging to the ruling class, considers to be a king himself. Therefore, this mu'min who is an 'abd, by virtue of his ímán, is the king of Alláh تَعَالَى. May Alláh تَعَالَى make it that we understand!\*\*

There is nothing that is a greater goal and objective, in the gaze of Alláh تَعَالَى, than 'abdiyet.

A person may be punctual with his five-times namáz; he is performing his Tahajjud namáz; and he is regular with his wazífas; but he does not have within him the quality of 'abdiyet that he should have. So where can he be considered to be an 'abd in the true sense? How can he be a slave in the true sense? Yes, at that moment he may be so.

The shán of 'abdiyet is something very special. The mu'min-bandah in whom this has been inculcated, will make sure that he carries out all orders pertaining to pious deeds, both záhirah and bátinah. At the same time, he fully understands that his performing these deeds is not because of his own strength – he performs these only until and unless it does not incorporate taufíq from Alláh ﷻ. He accredits his performance to Alláh ﷻ. Should there be any shortcomings, he attributes these to himself.

Such a mu'min-bandah strives diligently to see that no individual should experience any difficulty or harm of any type from himself; that nobody's feelings should be hurt. These are the effects of 'abdiyet.

The following also forms part of 'abdiyet: In whatever situation the mu'min-bandah finds himself in – whether he is experiencing good health, or ill health; whether he is experiencing poverty and destitution, or he is prosperous; or whether some ghair-ikhtiyári difficulties are encountered – in every condition he makes a full and complete effort of diligently carrying out the a'mále-záhirah and bátinah, whether his mood is one of cheerfulness (basháshat) and his temperament is expansive, or not. In every situation he has embraced 'abdiyet within him.

– contrary to His orders, it is attributed to oneself; and not to Záte-Bárá ﷻ. This is 'abdiyet!

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 \*\*[This malfúz was given to an álim for corrections. At this point he made the following comments: “Hadhratjí رحمه الله عليه has said something which is exceptionally deep and thought-provoking! If every Muslim lives as if he is a king appointed by Alláh ﷻ, then the picture in the world would be entirely different. Basically, each individual's life will be according to the shari'at.”



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, with the fadhl of Alláh تَعَالَى and the barkat of our Sheikh's رَحْمَةُ اللَّهِ عَلَيْهِ and the du'ás of well-wishers, this 27th booklet is ready for publication.

Some of the muríds of our Sheikh's رَحْمَةُ اللَّهِ عَلَيْهِ wanted to preserve his words as best as they could. Those who were fluent in Urdú would write down his words there and then. Others found it more convenient to record his discourses with the aid of tape recorders.

Hadhrat Dr. Hansa Sáhib دَامَتْ بَرَكَاتُهُ had long felt that these valuable discourses should be published. Hadhrat Ibrahim Tasbihwálá دَامَتْ بَرَكَاتُهُ had started the process some years previously by having some of the discourses printed in book-form. Others had also had some discourses printed, either complete discourses or excerpts (malfúzáat). However, there still remained a treasure house of untapped material that still needed to see the light of day.

Hadhrat Dr. Hansa Sáhib دَامَتْ بَرَكَاتُهُ took on the challenge of trying to see that this material is made available in printed form. The first thing that had to be done was collect the majális that had been recorded. Individuals who possessed recordings gladly came forth to donate their collections. Included in the collections were some recordings that had been recorded on reels! Reels were in use before the cassettes came into existence. However, the majority of the majális were recorded on cassette tape recorders. These tape recorders have now become “archaic” as CDs have taken over. So, the next task was to transfer the majális onto CDs. At the same time, Hadhrat Dr. Hansa Sáhib دَامَتْ بَرَكَاتُهُ went in search of people, locally and overseas, who had the expertise and the time to place these majális on to paper. The final step was to have the majális printed.

After many years of diligent effort, Hadhrat Dr. Hansa Sáhib

دامت برکاته finally saw the first fruits of his efforts recently: some bayánáts of our Sheikh رحمه الله عليه have been printed in Urdú. These comprise lectures that were delivered at various venues while he was in South Africa during one of his trips.

Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه made several trips to South Africa. Unfortunately, when the lectures were transferred onto CDs, the dates when the lectures were recorded, were not recorded as well. The venues where the lectures were delivered, have been noted, but not the dates.

Having obtained the CD and the kitáb of this first set of the lectures from Hadhrat Dr. Hansa Sáhib دامت برکاته, this translation is of the first lecture appearing in the kitáb. The main theme concerns the virtues of Durúd Sharíf. However, with the unique style that our Sheikh رحمه الله عليه was gifted with, he takes us to other avenues, all with very important lessons in them.

May Alláh تعالیٰ grant us the tawfíq to benefit from these lessons.  
Dr.I.M.

*P.S. At the end of this booklet, I have added some the notes that Hadhrat Mufti Hashim Boda Sáhib دامت برکاته is making on his trip to Pakistan with our Sheikh رحمه الله عليه in the year 1986.*

*[At this stage, the reader should be familiar with the Urdu/ Arabic words that have appeared previously in these booklets. The English meanings of these words will be given only here and there in this booklet. Should the reader be unsure of the meanings, he can refer to the Glossary appearing in For Friends, Volume 2.]*



### The virtues of Durúd Sharíf

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a bayán conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Rustenburg, after the 'Asr namáz.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَّا بعد

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا \*

Alláh and His angels shower blessings on His Messenger. O you who believe! Ask blessings for him and salute him with a worthy greeting. (S.33.56.)

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

He reached the heights with his perfection. He cleared the darkness with his beauty.

Wonderful are all his ways. Convey salutations to him and his family.

You possess the beauty of Yusuf,

the blow of Isá and the glittering hand.

All those wonders which they had,

you possess by yourself. - [Fársí couplet]

Just now, when the du'á was made after the namáz, the du'á was commenced by reciting the Durúd Sharíf. The thought comes to mind that, with the taufíq of Alláh تَعَالَى, some aspects related to Durúd Sharíf should be mentioned.

This áyate-karímah that I have just recited, what rights does it hold in its capacity? What are the etiquettes that it is giving ta'lím (lessons) to? Is it merely that this áyet directs us to recite the Durúd Sharíf and it should then be recited? Or is it that this áyet, besides giving the ta'lím for the recitation of Durúd Sharíf, is giving the ta'lím of something else which is important, necessary, wájib and compulsory?

### **Virtues extol special qualities**

As such, Durúd Sharíf has many virtues:

- That person who recites Durúd Sharíf once, on his recital Allah Ta'álá conveys 10 auspicious blessings upon him.
- When Durúd Sharíf is recited at the commencement of a du'á, and Durúd Sharíf is recited at the end of the du'á – the du'á coming in-between – then this du'á is accepted. The reason is that Durúd Sharíf is definitely accepted. So, seeing that the commencement is accepted and the termination is accepted, why should the portion that is in the middle, that is the du'á that is made for one's objective, not be accepted?

However, one has to see that, when there is a virtue of any particular item, what does it mean? There are fazá'il (virtues) of namáz, fazá'il of the Kalimah-tayyibah, fazá'il of zikr, fazá'il of charity (sadaqát), fazá'il of tiláwat – what are the objectives? These various 'ibádát, these various tasbíhát, these various forms of zikr, all have certain virtues. What is the meaning of these virtues? Answer: What it means is that the particular virtue that is being mentioned, has this special quality (that the virtue extols). To repeat: The meaning is that the special quality that is being mentioned in the virtue is to be found in that particular deed.

Ponder over it!

I am a tálibe-'ilm, and my talks are that of a tálibe-'ilm.

### **Obstructing factors are major and minor**

The general rule is that, concerning anything that has a special quality, if there is no item obstructing it, if there is no prohibitive factor that presents together with it, then the special quality will manifest itself fully and completely.

On the other hand, if there is some obstructing factor, some prohibitive aspect accompanying it, the special quality that is in that item will not manifest itself. And, if such a factor presented itself, one which completely eliminates the virtue, then that virtue will not remain at all. However, if such an item was utilised, one which did not eliminate the virtue, but created a weakness in the virtue, then there will be a weakness in the effect of that virtue.

All of you understand Urdú?

An example of this is as follows: Take the example of an invigorating elixir (Khmírah-ghau-zabán-ambarí), which contains ambar (ambergris) and other essences – it is potent and stimulating. Its special quality is to produce strength and to bring cheer to heart and mind. These are its special qualities due to the presence of ambar and other essences.

However, when someone uses it, he simultaneously ingests some arsenic. Now ponder: Will the special qualities of the elixir – its virtues and its effects – will they manifest or will they be eliminated? Never mind not experiencing the virtues and special invigorating effects that the physicians extol for the essence, this person will also lose his life! The person has used such a substance, the arsenic, as an opposing medication that completely eliminates and destroys the special effects of the essence.

Take the situation where the person has not ingested arsenic, but he has taken something that is sour, or he has taken some oil, then the special qualities of the elixir – its virtues and its effects – will develop some weakness. The effects will not be completely

eliminated.

When you have understood the above postulation, you will understand the following in a similar vein: Take the special qualities of azkár, tasbíhát and other deeds – what we term as fazá'il:- if something is utilised which will not completely eliminate its effects, the effects will remain, but the effect will be weakened. For example: A deed, like namáz, is performed, with its accompanying special qualities, virtues and effects, but, with it, some act of fisq and fujúr (impiety) has taken place – lies are spoken; others are looked at and stared at with badd-nigáh; theft has been committed; and (Alláh forbid!) ziná has been committed – then a weakness will develop in the special effect and virtue of that namáz. To repeat: The special effect will not be seen. Instead, there will be a weakness. The means of qurbe-iláhi, the effect of achieving qurbe-iláhi and radhá-e-iláhi will not be eliminated, but will be diminished.

However, if, together with this, some words of kufr are uttered, or some item of kufr is brought into the heart, then this is such a transgression, this is such a prohibitive act, that this namáz will have no effect on maintaining his ímán or attaining qurbe-iláhi and radhá-e-iláhi, even if he performs namáz for a full year, with its tasbíhát, and he does so, for argument's sake, with proper khushú and khudhú, with the proper etiquettes of namáz, záhirí and bátiní. The reason is that the act of bringing words of kufr and shierk into the heart is such that it will cause ímán to be lost and ímán to be destroyed. The special quality of ímán will be terminated. This is the rule.

There are narrations of persons who performed their namáz their whole lives, recited the Qur'án Sharíf their whole lives and also recited their tasbíhát, but their death (khátimah) was not with ímán. The reason was not that, in the anguish experienced at the time of death, their ímán left them, but the reason is that ímán had already departed long before, and these persons were unaware of their ímán having left. Now, at the time of death, it

was shown to them that their death was not with ímán.

### **Ímán does not depart at the time of death, but long before**

Ímán does not depart at the time of death. This is a time the person is in the realm of semi-consciousness. At that time, the person's condition is abnormal. His mental state is unbalanced. At this time, if any words of kufr or shierk are uttered by this person, one should not conclude that the person is passing away as a káfir. In the state of semi-consciousness, some event must have taken place (causing him to utter these words). At times, it happens that the person is of the ahlulláh and, at the time of death he is still of the ahlulláh, but he adopts such a method and appearance that onlookers will think that his end was not with ímán.

### **Qissah concerning Sher Muhammad Khán**

In our area, in the district of Muzaffar-Nagar, there lived a certain person by the name of Sher Muhammad Khán. He was the pír-brother of our great-grand-pír, Mianjí Núr Muhammad Sáhib رحمه الله عليه. Mianjí Núr Muhammad Sáhib رحمه الله عليه had already attained completion of his isláhi programme (takmíl), but Sher Muhammad Khán had not reached this point as yet when his sheikh passed away. Therefore, in order to complete his isláhi programme – in order to also reach the stage of takmíl – he turned to his pír-brother, Mianjí Núr Muhammad Sáhib رحمه الله عليه, and selected him as his muslih (spiritual guide). He continued with his isláh under his guidance.

What has just been mentioned, you would be aware of from the following: A person is an ill person physically. He is taking medical treatment, but he is not completely cured of his illness, even though he may have improved somewhat. In the meantime, the doctor or physician from whom he was taking treatment, passes away. Will the patient sit back and suffer with his illness? Of course not! After considerable thought and investigation, he will select another doctor or physician to complete his treatment.

Now, this is another matter: One feels the effects of physical illnesses. He is aware of the external, bodily suffering. So, seeing that the illness has not been cured as yet, and the attendant doctor has passed away, he will appoint another doctor to treat him.

When it comes to nafsání and rúhání illnesses, externally, he feels no suffering, and that is why he is not in search of a rúhání doctor. He does not consider it necessary to take some advice from him. The reason is that he does not consider himself to be ill at all, in contrast to that person who has a physical illness. He does not consider himself to be a sick person, so why should he seek the advice of a rúhání doctor? Why go to him? Why call him home? These actions are dependent on the fact that he acknowledges that he is a sick person. Because physical illnesses will cause bodily suffering, these actions are taken. However, over here, there is no perception of anything physically wrong.

This is the reason why we are filled within ourselves with nafsání illnesses. Consequently, our rúháníyet is getting weaker and weaker. The effects of this weakness is spread throughout the world, but we attribute the effects to scientific and material phenomena. The effects of the wind and the absence of rain result in drought; costs of items rise; and illnesses spread. These are the effects of material phenomena. In reality, the basic cause is that of sins being committed, of the prevalence of nafsání illnesses. We pay no attention to this. The minds of our Muslims have become befuddled.

To continue with the qissah of Sher Muhammad Khán:

He had turned to his pír-brother, Mianjí Núr Muhammad Sáhib رحمه الله عليه, to complete his spiritual journey (takmíl) and he was having his isláh done by him. And he attained takmíl.

Sher Muhammad Khán became ill. The illness worsened. The illness became prolonged until it took a turn for the worse. It then appeared that he was terminal. At this stage, some relatives and friends came to visit him.

### The difference between talqín and ta'lím

As you know, in regard to that person who is terminal and that the person is about to breathe his last, the Sharí'at has this to say that one should not give him "ta'lím" (teach/instruct), but one should make "talqín" (inform) of the Kalimah-tayyibah.

Now, there is a difference between "ta'lím" and "talqín". "Ta'lím" is where the person is instructed to recite:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

"Talqín" is where the person is not instructed, but those around him start reciting the Kalimah-tayyibah audibly. If the dying person is able to move his tongue, he will also recite the Kalimah-tayyibah. If unable to do this, it will register in his heart and it will come into his mind.

To continue with our qissah: Those around Sher Muhammad Khán commenced with the talqín. The Kalimah-tayyibah was recited. However, the reciters noted that he used to turn his face away from whichever direction the Kalimah-tayyibah was recited. If the Kalimah-tayyibah was recited on his right side, he would turn his face to the left side. And, if the Kalimah-tayyibah was recited on his left side, he would turn his face to the right side. Essentially, he was turning his face away and the Kalimah-tayyibah did not come onto his lips.

The people became uneasy and anxious that this should happen to such a (pious) person! What was his state?

Mianjí Núr Muhammad Sáhib رحمه الله عليه was still alive. He was informed. When he came, the people told him: "Hadhrat, when we recite the Kalimah-tayyibah, he turns his face from this side to that side. What is his condition?" Mianjí Núr Muhammad Sáhib رحمه الله عليه called out: "Sher Muhammad Khán!" There was no response. Again, he called out: "Sher Muhammad Khán!" This time, his eyes opened, and he said: "Hadhrat, tell these people not to bring me from 'Musammá', the one being mentioned, to 'Ism', the name."

What this meant was the following: The person being addressed

is referred to as ‘Musammá’, that name being “Alláh”. The Kalimah-tayyibah is:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

So, he stated: “They are causing my attention to be diverted from the Being (Zát) to the Name (Ism). Kindly stop them from this. They are distracting me towards themselves.”

Mianjí Núr Muhammad Sáhíb’s رحمه الله عليه told the people: “At this moment, he is at a very high spiritual level. His attention is focused on Záte-Haqq. Let him be.”

This type of thing does happen. Ignorant people will jump to other conclusions.

To continue with our theme: Ímán is not snatched away at the time of death. If ímán is snatched away, it happens before death approaches. Some people say: “The molvís know only how to make people into káfir!” Goodness! What authority does anybody possess that he should make a person a káfir? Yes, however, the molvís, the ’ulemá know how to show people what makes a person a káfir. They will indicate which words lead to kufr. It is an act of kindness on their part, so that people can renew their ímán.

So, ímán is not snatched away at the time of death. The person had carried out such deeds in his lifetime, uttered such words with his tongue, and had brought such thoughts into his heart, which are the causes of kufr. Yet, he will consider himself not to be a káfir and to be a mu’min.

### **Qissah of bodies being transposed from one place to another**

I am reminded of a qissah which was related by Hadhratwálá. It has a big lesson in it.

It was the time of hajj. After completing hajj, people tend to visit the qabrástán and go to various graves, where they recite prayers for the isále-thawáb of the deceased. On this occasion, as they passed a certain grave, which happened to be open, their gazes fell on the inmate and saw that the grave had the body of

a Christian girl!

Just ponder! It was the body of a Christian girl. As you all know, no káfir has the right to enter or stay in the Haramain-Sharífain, neither in Makkah-Mu'azzamah nor in Madínah-Munawwarah. So much so that Dajjál will travel throughout the whole world, but he will not be able to enter Makkah-Mu'azzamah or Madínah-Munawwarah. These two places have been forbidden to him.

So, the people were amazed that there was a Christian lady in the grave, whereas there were no Christians living there. Some from the onlookers who knew who had been buried there, said: "A certain Muslim, whose name was so and so, was buried in this grave. How can there be a Christian lady in it?"

There was a Mauláná in the group of onlookers. He spoke up: "I recognise this girl! She is the daughter of Christian parents. She is a resident of Paris, in France. I am her ustádh – I used to teach her. She had brought ímán secretly, hiding it from her parents. She had passed away in my presence and was buried in Paris. I cannot understand how she is to be seen here when she was buried in Paris. Also, you are saying that a certain Muslim man was buried here, but his body is not to be seen. So, seeing that this girl has been transposed from Paris to here – the Power of Alláh! He is All-Powerful – the person who was buried in the earth here, will most probably be transposed over there. We need to know which particular act of his was the cause of his ímán being snatched away."

Actually, he used to perform his namáz till his final moments. Ponder over this!

When the people started enquiring and searching, the people said that this secret can only be obtained from his wife. She was with him all the time – conversing with him, accompanying him, observing his activities and so forth. She needs to be consulted.

A few people went to enquire from his wife: "What was the condition of your husband? What were his deeds like?" She replied: "He was a good person. He performed his five-times

namáz. He recited the Qur'án Sharíf. His condition was very good. What seems to be the matter?" They replied: "We do not want to disclose the reason. You tell us if there was anything concerning him which appeared contrary to the Sharí'at?" She thought deeply. After giving it some thought, she said: "Yes, there was one issue."

Give this some thought: What was the issue?

"Whenever it was necessary for my husband to make the ghusl of janábat, he definitely did so. However, he used to say: 'It is an excellent aspect of the Christian religion that they have no ghusl of janábat!'"

### **Involuntary thoughts and deliberate thoughts (wasáwis)**

Let us assess the situation. Let us ponder, and continue to ponder.

If, on a ghair-ikhtiyarí basis, involuntarily, irrespective of the type of khatarát, khiyálát and wasáwis (weird/haphazard/stray thoughts) that come into the mind or heart, one's ímán does not depart. There is no effect from these. Not an atom's change occurs. These are ghair-ikhtiyarí.

The sahábah رضى الله تعالى عنهم also experienced these. We have studied this and also taught it, with the tawfíq of Alláh تَعَالَى. Some sahábah رضى الله تعالى عنهم came to Rasúlulláh صلى الله عليه وسلم and said: "O Rasúlulláh صلى الله عليه وسلم! We are now having such wasáwis coming into our hearts that it would be better if we were set alight and become charcoal!"

These thoughts come in regard to tauhíd, Qiyámat, risálat, and so forth – in other words, where there are matters related to 'aqá'id and i'tiqád (beliefs and faith). Shaitán comes to such persons.

As for the worldly people, Shaitán approaches them in a different manner. "Wealth should not diminish; children should not die. From where should I source my goods, where are they cheaply obtained? And where to sell that I can get maximum profits?" These are the types of wasáwis that occupy their thinking. Their thoughts are not directed to ímán. There is no attention paid to

namáz.

The ímán of the sahábah رضى الله تعالى عنهم was extremely perfect. Thieves enter where there is something to steal. The more there is to steal, the more they enter there. So, the sahábah رضى الله تعالى عنهم said: “We are now having such wasáwis coming into our hearts that it would be better if we were set alight and become charcoal!” Rasúlulláh صلى الله عليه وسلم responded:

ذَاكَ صَرِيحُ الْإِيمَانِ

“This is a sign of your ímán being excellent, worthy and perfect. You are grieved, whereas I am happy.” This is what the rúhání physician said. The sahábah رضى الله تعالى عنهم had perfect faith and confidence in Rasúlulláh صلى الله عليه وسلم. They were consoled. Thereafter, they never experienced wasáwis, stray or haphazard thoughts. Their temperaments were cleansed.

So, such wasáwis which come involuntarily, on a ghair-ikhtiyári basis, should not cause the temperament to vacillate between high and low voluntarily. These wasáwis can do nothing.

### **How Mauláná Ya'qúb Sáhib رحمه الله عليه overcame waswasah**

Qissah concerning Mauláná Ya'qúb Sáhib رحمه الله عليه:

Mauláná Ya'qúb Sáhib رحمه الله عليه was the ustád of our Hadhratwálá رحمه الله عليه. It happened that whenever he stood up and commenced his namáz, this waswasah used to come that he did not perform the masah of the head. (Wetting the hands and passing them over the head is fardh. If this is not done, the wudhú is invalid.) He would then terminate the namáz and perform the masah, and then recommence his namáz. This thought, this waswasah, now affected him routinely. Whenever he commenced his namáz, the same waswasah came into his mind, he terminated his namáz, made masah and recommenced his namáz.

Mauláná Ya'qúb Sáhib رحمه الله عليه was an accomplished 'álim. He was also the khalífah of Hají Imdádulláh رحمه الله عليه. He himself was an accomplished sheikh. When some days had passed in this manner,

he adopted a certain strategy: When he commenced his namáz, and the waswasah came that he had not performed the masah of the head, within himself, he said: “Yes, I did not make masah.” The response was: “Masah is fardh. If you have not made masah, then your wudhú is invalid.” He replied: “Yes, my wudhú is invalid.” A further response was: “If your wudhú is not valid, then your namáz is also not valid.” He said: “Yes, the namáz will also be invalid.” The next response was: “When your namáz is invalid, seeing you performed it with an invalid wudhú, then Alláh تعالى will be angry with you.” He replied: “Yes, He will be angry.” So, ignoring these, he completed his namáz. This time, he did not terminate his namáz to make masah. So, when it was time for the next namáz, the thought of not having masah did not enter his mind at all. Shaitán gave up on instilling this waswasah in him, telling himself: “This person does not listen to me. So, why should I do it?” He ran away. This type of waswasah can do nothing.

To continue with the qissah of transposed bodies: In this case, his statement, ‘It is an excellent aspect of the Christian religion that they have no ghusl of janábat!’ was ikhtiyári – he made it consciously, volitionally. The wife stated: “Whenever it was necessary for my husband to make the ghusl of janábat, he definitely did so. However, he used to say: ‘It is an excellent aspect of the Christian religion that they have no ghusl of janábat!’ I kept on prohibiting him from saying this, however this did not stop him from making this statement. This was one fault that was definitely in him.”

Now assess: Can this statement be a reason for his ímán fading? The reason being that the ghusl of janábat is compulsory, and it is one of the acts that form the symbols of Islám. This ghusl is necessary. He was giving pre-eminence to an un-Islámic practice, and given it as an act of greater virtue. He stated: “It is an excellent aspect...” To make such a statement, where a characteristic of the non-Muslims is given pre-eminence, and consider it to be more virtuous over an Islámic practice, has become the basis of kufr.

However, this person had no perception of this. May Alláh تعالی protect our ímán! He just had no awareness that his statement caused his ímán to remain or not. Yet, he used to perform namáz.

Thereafter, a collection was made and funds were collected to send the molví who had taught the girl, to Paris. Over there, he explained the situation to the parents of the girl and received permission to open the grave where she was buried. When the grave was inspected, it contained the corpse of the person who had been buried in the grave in Makkah-Mu'azzamah. (Alláh تعالی protect us!)

Alláh had transposed the body of the girl, who had accepted Islám, from the land of kufr to this sacred land. And the body of the person who was buried in this sacred land, was transposed to an impure land, that he had no right to be over here.

### **Examples: Elimination of effects and weakening of effects**

I digressed to this topic when I had stated that fazá'il (virtues), with their special qualities, are correct in their place. However, if something is deliberately brought to one's lips, or to one's heart, within oneself, that something being contrary to the fazá'il, and if that something is such that it will completely destroy ímán, then one's ímán will terminate.

And, if that something is such that it does not destroy, but weakens, then weakness will develop. Then, as a result of using something that is contrary and prohibited, there will be weakness and a delay in seeing the results.

The example of an invigorating essence (Khmírah-ghau-zabán-ambarí) was given. If this is taken but, with it, some oil or sourish item is ingested, then the effect of the essence will remain and will not be destroyed. However, the effect will be weakened and be delayed. If arsenic is ingested with the essence, the effect of the essence will be destroyed immediately.

In a similar manner – Alláh تعالی forbid! Alláh تعالی forbid! – if a person deliberately brings into his heart, or deliberately brings to

his lips something denoting kufr, or something denoting shirk, then ímán is eliminated immediately, like the arsenic in the above example.

If a person performs namáz, makes zikr and recites tasbíhát, but also commits sins, and performs deeds of fisq and fujúr (impiety and debauchery), then the effects of those 'ibádat will remain, but the effects will be delayed.

What do we mean by immediate and late effects? As you heard now, the effects of uttering words of kufr has an immediate effect. This means that the person will enter Jahannam immediately, and this will be forever, permanently. Whereas the effect of committing acts of fisq and fujúr and sins simultaneously with 'ibádat, zikr and tasbíhát, the effects of these 'ibádat will remain, but will be delayed. So, after death, his ímán will remain, however, the effects of the 'ibádat, zikr and tasbíhát, which were there to allow him to enter straight away into Jannat, will be delayed. Only after being punished in Jahannam, will he be brought into Jannat at a later stage.

This is the meaning. When the fazá'il are mentioned, the fazá'il are correct in their place. We listen to the fazá'il and remain complacent. For example, we hear that whoever recites the Kalimah-tayyibah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ will enter Jannat. Without doubt, this is correct. It means that, as long as one does not adopt what is prohibitive, as long as one does not adopt anything that is an obstacle to its special effect being manifested, immediately on dying, one will enter Jannat. There are no obstacles.

These topics have been discussed in the course of discussing Durúd Sharíf. These are topics that Alláh تَعَالَى has instilled into my mind. It appears to me to be extremely necessary to have these topics instilled in your minds. We are aware of these issues.

It is a different matter that one enters after a delay into Jannat with ímán, and comes out of Jahannam after some delay. However, then too, my dear brethren, this is the blessing of the existence of ímán that one has departed with ímán.

Remember that, in contrast to the káfir, in contrast to the mushrik, if a person has only his ímán remaining with him till his last breath, despite the fact that he may have committed countless sins, has sunk to the utmost depths of fisq and fujúr, and he has committed as much evil as you can think of, but he has not brought any aspects of kufr into him, and he has not uttered words of kufr, and he has not brought kufr thoughts into his mind, he will one day enter Jannat.

Take this situation: When the month of Ramadhán arrives, some people do not keep the compulsory fasts of Ramadhán. A Muslim brother may advise one such person: “Mian, this is the blessed month of Ramadhán, but you are not fasting. You go around in public eating and drinking. How can you do this?” If this Muslim replies: “Mian, go! You do your work. That person fasts who has no food at home!” he does not know that his ímán has gone. In actual fact, his ímán has gone – he has ridiculed fasting.

It is narrated in the Hadíth Sharíf that Rasúlulláh ﷺ has said words to this effect: “On the Day of Qiyámat, Alláh تَعَالَى will order a certain person to be taken to Jahannam. He will then be in the process of being taken. I shall come in front of him. He will now plead for my intercession. I will put this request to Alláh تَعَالَى. Alláh تَعَالَى will say: ‘Do you not know that is the person, when the month of Ramadhán used to come and go, he never used to fast. His enemy was the month of Ramadhán. You are interceding for him?’” Rasúlulláh ﷺ will say: “I will not intercede for him.”

Give this some thought!

### **Respect for the month of Ramadhán shown by a Hindu**

Take another, opposite, situation: There was a person who was a káfir, a Hindú. In the month of Ramadhán, his son was outside, eating and drinking. His father saw him, came up to him and gave him a thump on his back, saying: “This is the Muslim month of Ramadhán sharíf. It is forbidden to eat and drink in this month.

And you are going about doing just that?"

Shortly after that, this Hindú man passed away. A pious, virtuous Muslim saw this Hindú in a dream. He was amazed to see the Hindú strolling in Jannat. He asked him: "Brother, how is it that you are strolling in Jannat?" He replied: "In the month of Ramadhán, having the respect and honour of Ramadhán in my heart, I scolded my son and gave him a thump on his back when I saw him eating and drinking outside. My Creator who created me, blessed me with the tauífq of ímán a short while before my death. So, I accepted ímán, and my death was with ímán. Alláh ﷻ granted me salvation."

The issue is clear. There is no need to say anything more. However, out of affection, my heart desires to say these things.

In a similar manner, not keeping a beard is an act of yours. Not keeping one is a sin. It is something which is physical (as opposed to metaphysical) which results in a weakening of one's ímán. A weakness creeps into the effect and special quality that namáz should bring about, but ímán does not disappear by not keeping a beard.

However, if a person were to say: "Only goats keep beards." Or, if a person having a beard is asked, referring to the beard: "Why have you got a signboard hanging on you?" Then, this an insult of the beard. And this statement reaches very far back, in that Rasúlulláh ﷺ and all the Ambiyá (alayhimus-salám) kept beards. So, this reflects way back. These statements are insults, and these insults cause one's ímán to leave.

At times, I say to those who keep beards: "Do not feel offended when addressed in this manner. These people are actually insulting themselves. Although these statements are meant to insult you, they are compliments for you. By stating that beards are kept by goats, they are confirming that a goat is a male, and that a beard is a sign of being male. It is not a feature of females. They are, therefore indicating that they are not males. They are imitating the female. Whereas you have adopted to imitate the

features of a male, and you have adopted to imitate the features of Rasúlulláh ﷺ. So, there is no need to feel offended.

“Their statement where they refer to your beard as a signboard hanging on you, also signifies respect for you. Why is this so? The reason is that a signboard is not found hanging on each and every shop. Those businesses and merchants who are prominent, will have appropriate signboards. Your detractors are implying that the ímán that you have, is very elevated. Your beard is signifying that you are at an elevated stage.”

### **A humorous anecdote of a jester whitening his beard**

I recall an episode related by Hadhratwálá:

There was a jester. Wherever he sat down with others, he used to make them laugh, entertain them with his jokes. He had a jocular and witty temperament.

When the time came for him to die, he became aware that his end was near. He told his close ones: “Brothers! Note this: when I die, make a thin paste with white flour. I do have a beard, but it is black. It is my wish that you make it white with the paste.” The people said: “In your lifetime you were a jester. Now, at the time of death, you are still jesting!” But he insisted: “Brothers, make my beard white applying the paste of flour.” According to his bequest, when he died, his beard was made white by applying the paste of flour.

After death, we are placed on trial in front of Alláh ﷻ. As you know – Alláh ﷻ forbid – if somebody has a court case against him, there is a pre-trial before the actual trial. For the deceased, the real trial will take place on the Day of Qiyámat. Before that, there is a pre-trial in front of Alláh ﷻ.

After this jester died, a Muslim brother saw him in a dream. He saw him strolling in Jannat, happy and cheerful. This brother asked him: “You were a big jester. How did you manage to enter into Jannat?” He replied: “Brother, when my pre-trial took place, I was asked: ‘What have you done by coming here and having

your beard smeared with flour? What have you done?" I replied: 'O Alláh! I was a big sinner, and I was scared of You. I thought to myself that I have a beard, but it was not white. I had heard from the molvís that Rasúlulláh ﷺ had said:

إِنَّ اللَّهَ لَيَسْتَحْيِي مِنْ ذِي الشَّيْبِ الْمُسْلِمِ

That Alláh ﷻ feels bashful for those Muslims with white beards. So I thought: 'But my beard is not white, and I am full of sins.' I was anxious and fearful. 'I will go with an imitation white beard. It will not be remarkable that Alláh ﷻ will have mercy on this white imitation.' O Alláh! That is why, having hope in Your mercy, I had my beard whitened. It was this message of your Rasúlulláh ﷺ that I had heard. It was not in my power to make it naturally white, that is why I did what I did.' Alláh ﷻ said: 'Seeing that you came out of fear for Me and with hope (of mercy from Me), I have forgiven you.'"

*His grace is for all, O Spectator, and universal;*

*If you were of any worth, you would not be incompatible*

I have quoted the above on the subject of ímán. He had ímán within him. He had made an error. He washed away this error with remorse, having his beard whitened. This is termed having hope. Alláh ﷻ has mercy on such persons.

### **Importance of making taubah before sleeping**

Dear brethren! It is necessary to make taubah before sleeping at night. It is not farfetched that one's rúh departs when one sleeps. So, at that moment, one is repentant. One does not know what will happen the next day: whether one will commit sins or not.

Shaitán deludes one that one is still young. However, one's childhood was wasted in play and sport; one's youth one spent sleeping away; and in old age one spent one's time crying.

After becoming báligh, one is accountable (mukallaf). So, one should never be neglectful of remorse and repentance. Alláh ﷻ has tremendous love for taubah. When one brings words of

istighfár to one's lips, with remorse filling the heart, and one is about to lift one's hands, it comes in the Hadíth Sharíf that Rasúlulláh ﷺ has said that before the hands are even lifted, one's taubah is accepted.

I remember an incident concerning taubah.

### **Taubah of a sinner in the time of Hadhrat Músá عليه السلام**

It was during the time of Hadhrat Músá عليه السلام and there was a drought.

From this incident, gauge what I had said just now about us being very distant and neglectful concerning nafsání illnesses. Whatever problems and afflictions, disgrace and wretchedness, droughts and high prices, varieties of illnesses and the different types of difficult situations that appear on the earth, we consider these to be occurrences that happen just by the way.

There was a drought. There were no rainfalls. Finally, Hadhrat Músá عليه السلام went into the wilderness with his Muslim nation.

It is a ruling (mas'alah) of the Sharí'at that, if there is no rain, the people should go into the wilderness for the purpose of istisqá' – du'á for the purpose of rain to fall – and make du'á of istighfár for three days. It is not correct for any káfir to go along with the Muslims.

So, Hadhrat Músá عليه السلام went with his people and made du'á. The first day went past; then the second day; and then the third day, but still no rain fell. Hadhrat Músá عليه السلام is one of the Ulul Azam. [This is a category of Ambiyá (alayhimus-salám) who faced tremendous trials and hardships, but who remained resolute in their mission.] It is said that he the second-ranked Nabí عليه السلام. Others have said that he is the third-ranked Nabí عليه السلام.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ م

*Those are the Messengers. We have given distinction to some over the others. (S.2.253.)*

Every Nabí عليه السلام is not at the same level. One Rasúl will have a merit over another.

So, Hadhrat Músá عليه السلام, being one of the Ulul Azam, yet not seeing rain after three days, finally asked Alláh تعالى: “O Iláh of all the worlds! I fail to understand that three days have passed, the creation is crying out, the animals are in dire straits, yet there is no sign of rain. (We beg of you) to send down rains.” Revelation (wahí) came from Alláh تعالى: “O Músá! There is such a person in your gathering that, as long as he remains in the gathering, there will be no rain!”

Despite the fact that there is a Nabí عليه السلام present, and a Nabí عليه السلام of such a high stature, yet, as long as this other person was present, there would be no rain.

Hadhrat Músá عليه السلام, after receiving the wahí, made an announcement: “It is the statement of Alláh تعالى that, from among you, there is one such person whose presence here will prevent rain from falling. How good will it not be if he would depart, so that this difficulty should end because of the absence of the rains of mercy falling.”

You will understand that the person will be reluctant to leave. He will think: “If I leave, the gazes of the people will fall on me. They will say: ‘Uf! This is the person who brought this difficulty on us!’”

Nobody left the gathering. After a short while, Hadhrat Músá عليه السلام made the announcement again and waited. Nobody left. After another short pause, he again made the announcement. Still, nobody left. Suddenly, a small cloud appeared. It spread overhead. In a short while it formed into rainclouds and there was a heavy downpour of rain.

Hadhrat Músá عليه السلام was wonderstruck! Alláh تعالى had stated that, until that person remains in the gathering, there will be no rain. Nobody left. Why was it raining? He asked Alláh تعالى: “Why is it raining? That person has not left from here?” Alláh تعالى said: “O Músá! The person who was the cause of the rain not falling, is

now the very person who is the cause of the rains coming down.” Hadhrat Músá عليه السلام said: “O Alláh! I desire that You show me who this person is.” Alláh تعالى said: “Wáh, Músá, wáh! When he was involved in sin, I did not disgrace him. When he has repented, why should I reveal him and disgrace him?”

Ponder! This is our Alláh تعالى! To whatever extent one has love for Alláh تعالى, that we honour and respect His laws and obey Him, it is still too little.”

### **Hadhrat Junaid Baghdádí رحمه الله عليه going into a hál**

On this, I am reminded of a qissah concerning Hadhrat Junaid Baghdádí رحمه الله عليه:

A lady came to see him. She sat on one side, in purdah. She said: “Hadhrat, I wish to ask a mas’alah (ruling).” He said: “Ask.” “The mas’alah I wish to know is as follows: I have a husband with whom I am in nikáh. He now wants to get married to a second wife.” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “A man has permission to marry up to four wives, if he is to live with them with fairness and justice. Your husband wants to marry only a second wife.”

It comes in the Qur’án Sharíf:

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً

*And if you fear that you cannot do justice (to more than one wife), then (marry) one only. (S.4.3.)*

If a person fears that he cannot live with fairness and justice when he marries a second wife, then it is not permissible to marry a second wife. He should be content having only one wife. And now, dear brothers, men are unable to fulfil the rights of even one wife. It is very difficult. A person came to me to ask a mas’alah. It made me feel very happy. He said: “I have two wives. How should I live with them? What is the mas’alah in regard to being just?” I explained to him: “There should be equality in regard to clothes, in regard to food, in regard to housing, when giving

them finances. There should be equality when staying with them at night: for as long as you stay with the one, you should stay the same duration with the other. It is not incumbent that you should have relations as well.” Dear brethren, if you have only one wife, then too, it is not permissible for the husband to go and sleep somewhere else when she is sleeping in her bed. The full night belongs to her. It is not incumbent that you should have relations as well. When present at home, without her permission you cannot sleep anywhere else, provided she is not absent.

### **Hadhrat Mauláná Thánwí رَحْمَةُ اللَّهِ عَلَيْهِ treating his wives equally**

This treatment of equality and justice with two wives our Hadhrat Mauláná Thánwí رَحْمَةُ اللَّهِ عَلَيْهِ demonstrated when he married a second wife. He married a second wife at the suggestion of his first wife, Barí Pírání Sáhibah (rahmatulláh alayhá). He had no offspring from her, and not from the second wife either.

As you know, the relationship between husband and wife is very informal. The wife may say things in a teasing manner out of affection. She said: “Hadhrat, by marrying a second wife, you have opened the road for your muríds also to get married to second wives!” Hadhrat Thánwí رَحْمَةُ اللَّهِ عَلَيْهِ replied: “Have I opened the road or closed the road?” She asked: “In what way have you closed the road?” “In this way: My muríds see in which manner I deal with my two wives. Having seen this, they will be completely bewildered, and confess that they would not be able to act accordingly. And the degree of affection shown to one’s pír is not shown to anybody else. You have seen that, in the khánqáh, I have hung a scale with two pans for weighing items. Any item meant for the two of you, I weigh equally in the pans before sending the item. Even the string that it may be tied with, I cut and weigh equally in the pans before sending the string to you.”

Ponder over this!

Rasúllulláh ﷺ used to visit each of his noble wives for a short while after ‘Asr. Our Hadhratwálá also used to visit his

two wives for a short while after 'Asr. He used to keep a watch with him to time himself. Thereafter, he used to go for his walk. He used to work according to the watch. At night, the amount of time that he spent with the one, as calculated on his watch, that amount of time he used to spend with the other wife. Later, Barí Pírání Sáhibah (rahmatulláh alayhá) waived this right over him.

### **Qissah of the two melons**

I shall mention an incident that will leave you astounded.

Items given to him used to be divided and sent by Hadhratwálá to his two wives. Cloth also used to be divided equally and sent. Other items were also divided equally and sent. On this one occasion, a person from the rural area, one who was very plain and simple, a rustic, brought two melons and presented them to Hadhratwálá. Hadhratwálá asked: "Dear brother, why did you bring two? You could have brought only one." He said: "You have two wives, is that not so? I brought one for the one and one for the other." Hadhratwálá said: "That is fine, but one may be big and the other small. One's weight may be more and the other's less. What then?" Hadhratwálá's practice of dividing items equally between his wives was well-known. All and sundry knew his temperament. The rural person said: "I have weighed them before I came (to be certain that they weighed the same). Weigh them and see. Your scale is there. Put them in the pans and see."

This was the extent of how well-known Hadhratwálá was in matters of fairness and justice, in matters pertaining to clarity and correctness of dealings, in matters pertaining to his social inter-relationships with society. People knew that, from his side, he would not cause the slightest difficulties or grief to others.

### **Qissah of the lotá being replaced**

Before continuing, let me mention an episode in regard to not causing difficulties and grief to others. During the illness that led to his demise, he suffered with diarrhoea. Also, take into account

that he was old, 82 years of age. The diarrhoea had been present for several days, the result being that he had become extremely weak. When, at night, he felt the urge again, he got up to relieve himself. Taking the lotá (jug) from its place, he went to the toilet and relieved himself. This made him even weaker. He made istinjá, took the lotá in his hand and came out. His head started spinning and he fainted and fell down. He had not woken up anybody, neither when he got up to go to the toilet, nor when he came out of the toilet. Even when he started feeling dizzy and was about to fall, then too he did not call out to anybody. He did not want to disturb anybody's sleep. He did not want to inconvenience anybody. What inconvenience would it have been for the wife over such a minor issue?

When Rasúlulláh ﷺ used to wake up at night to perform his Tahajjud salát, he used to do it very silently. Very quietly, he used to open the door. He used to walk out very quietly, and very quietly take water, and very quietly perform wudhú. He then performed his salát with great tranquillity (sukún). His room was very small. Whenever Hadhrat Á'ishá's رضي الله تعالى عنها feet were spread out (and in the way) Rasúlulláh ﷺ should very gently straighten them (out of the way) and perform his sajdah. He never woke her up for Tahajjud. He never coughed in her direction in order to avoid her eyes opening and causing her difficulty.

Have you seen Islám? These are aspects to consider. People read wazífas; they also perform their Tahajjud salát; they recite their tasbíhs as well, but do they direct their thoughts to these issues? Ask yourself: Do I think of these issues?

To continue: Hadhratwálá, Hadhrat Mauláná Thánwí رحمه الله عليه, had woken up at night to relieve himself. He had fainted after coming out of the toilet. In the process, the lotá had fallen out of his hand. When he recovered from the fainting episode, he got up and went to lie down on the chárpaí (bed). While lying on the chárpaí, the thought came to mind: "When I fell, the lotá fell out of my hand. If somebody else were to wake up and had need of the

lotá, where will they search for it? The person would be distressed and in difficulty.” In that state of weakness, Hadhratwálá got off the bed, found the lotá where it had fallen and replaced it to the spot that he had taken it initially for his use.

Just ponder on this. These are personalities who are particular to act according to the sunnat of Rasúlulláh ﷺ, who have the fear (khauf) of Alláh ﷻ, and have the love of being obedient to the sunnat of Rasúlulláh ﷺ. For, in the final analysis, why do they act in this manner? This is the reason, not so, that they have the realisation that they have to answer in front of Alláh ﷻ? What will happen then? The thought comes: “Deeds are presented to Rasúlulláh ﷺ on Mondays and Thursdays. My deeds will be presented to him. When Rasúlulláh ﷺ sees my deeds, what will he think of me?”

This is love for Rasúlulláh ﷺ! This is honouring and respecting the orders of Alláh ﷻ! This is fear and awe of Alláh ﷻ! As for us, the least we can do is think along these lines on Mondays and Thursdays: “Today is the day that our deeds are presented in the royal court of Rasúlulláh ﷺ.” If this day has passed with a clean slate, then it is a great boon that this day deeds are being presented.

### **The qissah of the áshiq poet who was clean-shaven**

Something comes to mind at this point.

There was a poet in Delhi, by the name of Be-Dil. His poetry brimmed with passionate love (for Rasúlulláh ﷺ). Some of this poetry reached Iran where a certain buzurg came across them. After reading his poetry, he thought to himself: “This person appears to be an Áshiq-e-Rasúl ﷺ. I must meet him. I shall derive spiritual benefit (fez) from him. By being with him, the ishq within me will increase.”

Where there are such ardent lovers, people search and seek them out. So, this buzurg from Iran set out to meet Be-Dil and arrived in Delhi. In those days this journey was not an easy one. In any case,

asking for his whereabouts, he arrived at his house. He was told that he was not at home and that he had gone to the barbershop. Making enquiries, he managed to find the barbershop where Be-Dil had gone. When he looked inside, what did he see? He saw that Be-Dil was getting the barber to shave his beard! The buzurg was full of regret. He thought to himself: “Such moving poetry, such n’ats as to indicate that he was immersed in ishq, yet he was shaving (beardless)?” Being from Iran, he addressed Be-Dil in Fársí: “Sáhib! You are shaving your beard?” Be-Dil retorted in such a manner that he felt he could silence the buzurg: “Yes! I am shaving my beard, but I am not ‘shaving’ anybody’s heart – I am not bruising anybody’s heart!”

On face value, this answer was such that it may appear to have no counter. However, the visitor from Iran was a buzurg. Goodness, how can anybody’s intelligence match that of the auliyá-Alláh? The buzurg, without the slightest hesitation, said: “Not so! You are shaving and bruising the heart of Rasúlulláh ﷺ!”

What he was intimating was the following: “What a misapprehension! What you say is not true. It can never be true! That heart that is the most chosen of all hearts, the heart of Rasúlulláh ﷺ, that is the heart that you are scraping! Do you not know that deeds are presented to Rasúlulláh ﷺ every Monday and Thursday? When your deed, that of shaving your beard, reaches him, how hurt and grieved will he not be? He will say: ‘He is of my ummat, yet he is shaving his beard?’”

When Be-Dil heard the buzurg’s response, it struck him like a thunderbolt. He fell to the ground in the barbershop, and said: “I make taubah! I will not do so again!”

To continue where I left off with the qissah of Hadhratwálá: Hadhratwálá got off the chárpaí and replaced the lotá from the place where he had taken it initially. This is ishq-e-Muhammadí, ittibá-e-sunnat and being an Áshiq-e-Rasúlulláh ﷺ! This digression had occurred when I was relating the qissah concerning Hadhrat Junaid Baghdadí رحمه الله عليه.

A lady had come to him, saying that her husband wanted to get married to a second wife. Hadhrat Junaid Baghdádí رحمه الله عليه had replied: “A man has permission to marry up to four wives, if he is to live with them with fairness and justice. Your husband wants to marry only a second wife.” What did the lady say in response? She said: “Hadhrat! If the Sharí’at were to say that it was permissible for me to lift the niqáb covering my face and expose my face, then I would have lifted this niqáb from my face and show it to you, and then ask: ‘With somebody like me in his nikáh, would it be lawful for him to marry anyone else?’” She was drawing his attention to her good looks and exceptional beauty. The moment Hadhrat Junaid Baghdádí رحمه الله عليه heard this, he lost consciousness and fell down. The lady was shocked and left hurriedly. What had happened? She should not be blamed for anything!

Hadhrat Junaid Baghdádí رحمه الله عليه regained consciousness after a short while. His special attendant (khádim-e-khás) enquired: “Hadhrat, what happened? Why did you develop this state (hál)?” Hadhrat Junaid Baghdádí رحمه الله عليه replied: “Did you hear what the lady said?” The khádim-e-khás said: “Yes, I did.” He repeated what the lady had said. Hadhrat Junaid Baghdádí رحمه الله عليه said: “When she said that, I remembered a Hadíth Sharíf. It was a Hadíth-e-Qudsí in which Alláh تعالى is saying: “O My bondsmen! If you were able to see Me in this world, I would have removed that barrier of núr that exists between Me and you, and I would then have asked: ‘With somebody like Me as a Deity (Khudá), is it lawful (for the bondsmen) to look elsewhere?’”

Ponder over this!

Hadhrat Junaid Baghdádí رحمه الله عليه said: “This Hadíth Sharíf came to mind. That is why I fell unconscious.” Hadhrat! For that person in whose heart something is embedded, the embedded concept requires appropriate expression.

### **Qawálí and samá’ are forbidden**

In our district of Saháranpúr there is a town called Gangoh. Sheikh

Abdul-Quddus Gangohí رحمه الله عليه, one of the foremost auliya of former times, lived there. One night, when his eyes opened for Tahajjud...  
[Pause]

Let me rather tell you the whole story.

There were two personalities in the Chistí silsilah who used to listen to samá', what is nowadays called qawálí. One was Sultan Nizámuddín As-Subhání رحمه الله عليه and the other was Sheikh Abdul-Quddus Gangohí رحمه الله عليه. Now, in this age, some people have taken to listening of qawálí, which is impermissible, to be permissible on the basis of these two having listened to samá'. These people have not taken into account who these two personalities were and also the manner in which they listened to samá'.

Nowadays, our pírí (the relationship between a muríd and his sheikh) has sunk to this level that people have their lusts fulfilled and, simultaneously, there must be no change in the relationship with their pír.

You are aware that, in our Sharí'at, the playing of musical instruments and singing are harám. Which Muslim is there who does not know this? And, Rasúlulláh صلى الله عليه وسلم has said: "That place where the playing of musical instruments and singing has become profuse, that city will be destroyed. Hadhrat 'Uthmán Hárúní رحمه الله عليه, who was the sheikh of Khwájah Ajmerí Chistí رحمه الله عليه, said: "I have witnessed the destruction of that city in which there was an abundance of the playing of musical instruments and singing." Rasúlulláh صلى الله عليه وسلم has said: "There will dawn such an age that, in that age, the playing of musical instruments and singing will be prevalent in each and every house, street and lane."

Today, we are witnessing this. This is happening through the radio. And now, there is something else which has come up. This is kept in houses. It portrays pictures as well. Dancing is seen on it. There is animation on it. Sound is also emitted from it, including music and singing. What do you call it? Television! What Rasúlulláh صلى الله عليه وسلم had predicted will happen, we are

now seeing in front of us as one of the signs of Qiyámat.

### **Samá' had conditions attached**

So, everybody knows that music and singing are harám. Those personalities who listened to samá' – what people call qawálí – laid down certain conditions:

The first condition was this that there should be no musical instruments. These are: the harmonium; the sitar and other stringed instruments like the sarangí; the dholak and tabla (drums); etc. This ruling goes to that extent that there should be no accompanying hand-clapping. To re-iterate: no musical instruments were to be played, neither the harmonium, nor the dholak and tabla, nor the sitar and sarangí; nor should there be accompanying hand-clapping. This was the first condition.

The second condition was that the listeners were sáhibe-hál and sáhibe-zouq. They had ishq-e-iláhí and hubbe-Rasúlulláh صلی اللہ علیہ وسلم. (That is, spiritual emotion; spiritual feeling; be infused with divine love and adoration for Rasúlulláh صلی اللہ علیہ وسلم). The ones rendering the samá' were also to be sáhibe-hál.

Other conditions: Among the listeners, there should no youths present whose beards and moustaches have not grown as yet. No women should be present. No pre-pubertal boys or girls should be present.

Another condition was that, whatever was recited, should not be contrary to the Sharí'at.

What are we now left with? What we are left with is this: Whatever is recited should be beautiful and should be recited in a beautiful voice. The subject matter must be beautiful and the one rendering it should do so with a beautiful voice. So, what is impermissible in reciting something beautiful in a beautiful voice? This was the samá' of those who listened to it. Why was it permissible? It was on the basis of there being an absolute necessity to fulfil their desire.

Where is this present nowadays? May Alláh تعالى protect us. May

He forgive us.

Even this permissibility was not tolerated by our akábir buzurgs. They realised that the permissible system that they had acted on, what direction it would take, (so they used different strategies to put a stop):

In the days of our dádápír, Hadhrat Hájí Imdádulláh رحمه الله عليه, there were very good qawáls. Nowadays you only find them shrieking away. Anyhow, one qawál said to Hadhrat Hájí Imdádulláh رحمه الله عليه: “I have the desire to recite something for you.” Hájísáhib رحمه الله عليه replied: “I do not know everybody present here. Also, you will be spending time in reciting. The recital will also affect your throat. And I will not be able to give you any remuneration. So, what is the benefit of reciting?” In this manner the recital was avoided.

Mianjísáhib رحمه الله عليه was once approached by a qawál with a similar request. Mianjísáhib replied: “What am I to do? You say I belong to the Chistí silsilah – that is quite correct. However, I am bound. Occasionally, people ask me to be the imám, so, how can I listen?” He did not listen to the qawál.

### **Sheikh Abdul-Quddus Gangohí رحمه الله عليه and the muhtasib**

Another incident: In the age of kingly rule, a muhtasib (inspector) was appointed by the king to patrol the kingdom to stop any activities contrary to the sunnat and impermissible. He arrived in Gangoh.

Sheikh Abdul-Quddus Gangohí رحمه الله عليه, as I mentioned just now, used to listen to samá’ with all the conditions which I had listed, making it permissible. He used to listen to it for therapeutic reasons. His constitution was such that it caused a tremendous heat to be generated in his body. To cool himself, in the icy cold of winter, he used to take the water that had been left outside, water that was icy, and bathe with it. Then only did he feel some comfort. And this was the reason that he listened to samá’, that listening to it, it brought him some comfort. Otherwise, he used to bleed through his skin.

To continue: The muhtasib arrived while he was listening to samá'. Arriving at the khánqáh, he ordered: "Stop it! It is contrary to the sunnat." Sheikh Abdul-Quddus Gangohí رحمه الله عليه, considering there to be some wisdom of the Sharí'at in this, complied and stopped.

For several days, there was no samá'. Early one morning, when he woke up for Tahajjud, he heard a sound coming from the house of the nearby neighbour. The neighbour was busy grinding something in a millstone, humming something as she did this. Women have this habit – it makes their work easy. What was she humming? He made out her word: "Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'el!"

Jambal is the name of a river. A pát is light, whereas a pathar is heavy.

He immediately gave the order for the qawál to be summoned. A very light samá' session took place. Those present experienced an amazing condition. Just then, the muhtasib arrived. As he placed his foot on the step leading into the khánqáh, he began to tremble. Shivering and trembling, he came in front of Sheikh Abdul-Quddus Gangohí رحمه الله عليه and said: "Hadhrat, I want to become your muríd!" Sheikh Abdul-Quddus Gangohí رحمه الله عليه replied: "You are a muhtasib. Your duty involves stopping me." The muhtasib repeated: "Hadhrat, I want to become your muríd! I will hand in my resignation!"

### **Hadhrat Junaid Baghdádí رحمه الله عليه and the dogs**

At times, these personages develop amazing states. Which reminds me of an incident concerning Hadhrat Junaid Baghdádí رحمه الله عليه: He was sitting in muráqabah (contemplation). There was a halqah around him – his muríds were sitting around him. He himself was experiencing an amazing state (hál). Just then a dog passed by in front of him. The state that Hadhrat Junaid Baghdádí رحمه الله عليه was experiencing was unique – it had an effect on the passing dog. The dog went a distance away and sat down with

its head bent. The dogs of the city – all of them – came and sat with this dog with their heads bent as well. They sat for a while. When this state passed, the first dog got up and went away. The other dogs also got up and went away.

To continue with our qissah: The samá' ended. The khádím asked: "Hadhrat, what was that all about?" Hadhrat Junaid Baghdádí رحمه الله عليه replied: "The woman said: 'Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'e!' Immediately a Qur'án Sharíf áyet came to mind: Alláh تَعَالَى states:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ \* فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ \* وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ \*  
فَأُمُّهُ هَاوِيَةٌ \* وَمَا أَدْرَاكَ مَا هِيَه \* نَارٌ حَامِيَةٌ \*

*Then, as for him whose scales are heavy (with good deeds), he will have a pleasant life. But as for him whose scales are light, he will have his home in Háwiyah. What will convey to you what it is? A raging fire.*

"Those people whose deeds will be weighty on the scales on the plains of Qiyámat, they will float and skim over into Jannat. And those whose deeds will be light, they will sink and will enter into Jahannam. This is the direction my thoughts went to when she stated: 'Dekho! Jambal ke ghát; Pát dúbe; Pathar tará'e.' – the heavy item, the stone, was floating. The heavy weight of pious deeds on one pan of the scale, these will float and enter Jannat. My thoughts went in that direction and I was overwhelmed [went into a hál]."

Have you seen his state? Hadhrat! He was not in need of any samá'. That was incidental. You have been to the sea? When the waves splash on the shore, there is a certain special sound that accompanies it. This can also cause the auliyá to go into a hál. When doors are closed, there is a creaking sound with them closing. This can also cause the auliyá to go into a hál. They are not in need of samá'.

Before this digression, I was relating the qissah of Hadhrat

Junaid Baghdádí رحمه الله عليه. He told his special attendant, who had enquired the reason for his unconscious state: “The moment she said: ‘Hadhrrat! If the Sharí’at were to say that it was permissible for me to lift the niqáb covering my face and expose my face, then I would have lifted this niqáb from my face and show it to you, and then ask: ‘With somebody like me in his nikáh, would it be lawful for him to marry anyone else?’ I remembered the Hadíth Sharíf, a Hadíth-e-Qudsí, in which Alláh تَعَالَى is saying: ‘O My bondsmen! If you were able to see Me in this world, I would have removed that barrier of núr that exists between Me and you, and I would then have asked: ‘With somebody like Me as a Deity (Khudá), is it lawful (for the bondsmen) to look elsewhere?’”

I had related this, my dear brothers and friends, when I was relating the qissah concerning Hadhrrat Músá عليه السلام. Alláh تَعَالَى told him: “O Músá! When he was involved in sinful deeds. I did not disgrace him. Now, when he has made taubah, how can I disgrace him? He was writhing with regret within himself, and saying: ‘O Alláh! Truly, I am a sinner and reprobate, deserving to be the cause of the rains not falling! I am now making taubah. I feel ashamed. You forgive my mistake and my sin, and do not disgrace me. Let rains of mercy fall.’ O Músá! Within himself, in his heart, he was remorseful and repented. I accepted his taubah. I forgave his sins – the sins which were the reasons for it not raining, were now the reasons for the rains to fall. I cannot reveal to you who he is. When he was committing sins, I did not disgrace him, so, now that he has made taubah, should I disgrace him?”

In any case, much time has lapsed. What I wished to discuss, has not been touched on. However, the topics discussed so far, with the taufíq of Alláh تَعَالَى, will be of benefit. Such topics are rarely heard.

### Summary

I was discussing the status of fadhílat (virtues). Alláh تَعَالَى has asked: Those fadhá’il that we know about, that have fallen on our ears,

what do they signify? The special quality that they have are then mentioned. These special qualities and virtues will manifest when there are no prohibiting factors present. If there is a very severe prohibiting factor present, the special quality will be annulled. And, if the prohibiting factor is weak, the special quality will still manifest, but its effect will be delayed.

This was discussed when I had recited the áyet, with the tawfíq of Alláh ﷻ and the fadhil of Alláh ﷻ, that, when making du'á, Durúd Sharíf was recited in the beginning, then the du'á was recited and, in the end it was terminated by reciting ﷺ.

When mentioning Durúd Sharíf, the question came to mind: What is its status? What is its standing and level? What is it that this áyet is demanding? Is its requisite merely to recite the words? Or is there, in the statement of Alláh ﷻ, the following: “Merely reciting the Durúd Sharíf is not sufficient – it is there in its place – but, in this áyet, I am addressing you, O Muslims! In this áyet I am revealing that My mercy, My special relationship with you is such – and the angels are also thus – that you should affirm the following: Together with the recitation of Durúd Sharíf, within yourselves, in your hearts, the love of My Habíb should be in your hearts. The demand of which is obedience (ittibá') of the sunnat. In your hearts there should be obedience of My Habíb, muhabbat and respect.” This is what I wished to say in regard to this áyet, but there was no time.

What I wish to state is the following: I have studied this as well, and you should also know it that, for muhabbat to develop, three qualities will draw this muhabbat – Jamál, kamál and nawál (beauty, perfection and munificence). As for beauty, you are well aware of the degree of beauty in Rasúlulláh ﷺ. As for perfection, you are also aware of the degree of perfection that was in him. Then, perfection has different categories. As for munificence, he was endowed with generosity, bounteousness, big-heartedness and open-handedness. These three, jamál, kamál and nawál, have this demand that we should have muhabbat for

him, Rasúlulláh ﷺ, and that, also, we should have respect and honour for him in our hearts, and that we should obey him as well.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا

*Alláh and His angels shower blessings on His Messenger. O you who believe! Ask blessings for him and salute him with a worthy greeting. (S.33.56.)*

This áyet indicates that you should have muhabbat for Rasúlulláh ﷺ in your hearts; as well as respect and honour, and also obedience to him. So, we should now gauge, assess whether, together with reciting this áyete-Durúd Sharíf, have we developed that degree of muhabbat? Muhabbat has this requirement that obedience should be complete, and that respect and honour are complete. Do we have that degree of muhabbat for Rasúlulláh ﷺ in our hearts? The requirements of this muhabbat is that we fully follow the sunnat, and that our hearts should harbour the respect and honour of statements of Rasúlulláh ﷺ and the orders of Alláh ﷻ.

Making a mistake is in its place, but having respect and honour in our hearts is necessary, so that, if some error had occurred, the person will feel remorseful and be ashamed, he will feel mortified, and he will lift his hands to make istighfár and taubah. He will take the necessary precautions not to fall into error in future and to be obedient, so that this error and shortcoming can be terminated.

That is why, together with the explanation of the initial áyet, this áyet has also been attached. The Mauláná had recited Durúd Sharíf when making du'á, so Durúd Sharíf should be recited in the beginning and also in the end. The Durúd Sharíf is accepted, thus the du'á is also accepted. However, together with this, there should be muhabbat, there should be respect and honour, and

there should be obedience. These are also the orders that Alláh ﷻ has given us in this áyet.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

### Du'á

May Alláh ﷻ grant us the taufiq to respect and honour His orders, to have muhabbat for Rasúlulláh ﷺ and to be obedient to Him.



*[The next few pages contain the introductory comments by Mufti Hashim Boda Sáhib دامت برکاته on his trip to Pakistan with our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه. Mufti Hashim Boda Sáhib دامت برکاته studied in Jalalabad, where he qualified. He was fortunate enough to have been with Hadhrat رحمه الله عليه for close on 13 years (8-9 years as a student in Jalalabad and thereafter). He developed a very informal relation with his ustád and sheikh during this period, sharing many informal conversations with him, and, at times, relating light-hearted incidences to him, making a smile to come to Hadhrat's lips. Mufti Hashim Boda Sáhib دامت برکاته was also most fortunate in that he accompanied Hadhrat رحمه الله عليه on one of his trips to Pakistan. We have been waiting long for Mufti Hashim Boda Sáhib دامت برکاته to recount his memories of this trip. Finally, Mufti Hashim Boda Sáhib has put "pen to paper" – or banged the keys of his keyboard – to give us his version of this trip, albeit in serial form. Some of the initial writings have been re-produced here, exactly as Mufti Boda Sáhib دامت برکاته has noted down. The remainder of the series could be followed on the following website: [www.thejamiat.co.za](http://www.thejamiat.co.za)]*

## THE SAINT OF JALALABAD

BISMILLAHIR-RAHMAANIR-RAHEEM

8 Safar 1438 / 9 November 2016

### Preface

All praises are due unto Allah, Most High, who says in the Holy Qur'aan:

*“Verily, Allah’s Auliya (Special friends), nor is there any fear upon them nor grief.” (Surah Yunus v.62)*

Salutations upon Nabi Muhammed Sallallahu Alayhi Wasallam who made Du’aa:

*“O Allah, make me a means for the defence of your Auliya and a warrior against your enemies.”*

Such is the love which Rasullullah Sallallahu Alayhi Wasallam had for the Auliya!

Just imagine the Noble Prophet Sallallahu Alayhi Wasallam asking and pleading unto Allah Ta’aala to be given an opportunity to defend the illustrious souls of the Auliya. But who are the Auliya, these extraordinary persons, one may ask? The answer lies in the Holy Quraan:

*“None other than the Muttaqeen are the Auliya of Allah Ta’aala but many people do not know”. (Surah Anfaal v. 34)*

South Africans are no strangers to Auliya. We are indeed fortunate to have been blessed with regular visits by these special friends of Allah Ta’aala, especially from the Indo-Pak subcontinent. Amongst the stars of Auliya which graced our land and from whom many thirsty persons quenched their spiritual thirst, Hadhrat Moulana Maseehullah Rahmatullahi Alayh enjoys a huge degree of prominence. This is due to his repeated visits as well as his excellent disposition which attracted people like moths to him.

After his demise in 1992, the world was emptied from the physical presence of this great source of Blessings. There is a

saying:

*“The Mashaaikh pass on but their advice lives on”.*

Thus it has always been the norm of this Ummah to record the history of the Friends of Allah Azza Wajal. Unlike the biographies of others, the recording of the episodes, occurrences, experiences and practices of the Auliya, is meant to draw one closer unto Allah Ta’aala. Much inspiration and encouragement is found in treading their path which they strode.

Upon the express instructions of certain Khulafa (representatives) of Moulana Maseehullah Rahmatullahi Alayh, both local and foreign, these few humble thoughts and memories have been put to pen. And yes, there then was an explicit instruction:

One day, Hadhrat unexpectedly looked at this writer and suddenly handed his black felt-pen to him. With a voice brimming with affection, he said: *“Jo dil me aa-e, oes ko likhaa karo”*. (What comes to your heart, write it). He then remained silent.

A few simple words strung together, perhaps. However, those who were acquainted with Hadhrat, will bear testimony that every word, every gesture, in fact, even the very silence of this Faithful Wali of Allah, brimmed with meaning and was filled with implications. Ignoring it completely was akin to disrespect.

Though almost three decades have passed since that fateful day, the words keep on ringing in the ears. The natural fear of incompetence and the possibility of the calamity of an evil gaze upon the writer’s intentions are but the least of concerns; the apprehension that the Nafs may wish to have a free ride for fame in Hadhrat’s stagecoach is much more worrisome. Just as there are many who live under *“Guda ka Naam, apna kaam”* (Allah’s Name is used in order to camouflage one’s own Nafsaani objectives), so too are there those who shelter under *“Peer ka Naam, apna Kaam”* (Take the peers name and get your job done).

May Allah Ta’aala save this writer from utilising Hadhrat’s name for any Nafsaani motives. (Ameen).

A rivulet cannot explain the power of an ocean; nor a faltering

candle the awesome light of the sun. A cat cannot imitate the roar of a mighty lion, nor can a beggar display the majesty of a king. The mere thought of writing a few words about the life and times of a Wali such as Moulana Maseehullah Rahmatullahi Alayh, is in itself, overwhelming.

This booklet is based upon a personal experience which took place in September 1986 when Allah Ta'aala blessed this writer with the immense Ni'mat of being in his service whilst travelling to Pakistan. Though twenty long years have passed, yet, the memories of those days are as fresh as a daisy. Three decades have not diminished the lessons which could be derived from that epic journey.

Not only will the journey be presented once a week or as time permits, but, any other aspect of Hadhrat's life which comes to mind. Readers are requested to bear with patience the many shortcomings which may occur in this chronicle. Insha-Allah, they will be amply rewarded by Allah Most High.

Duaa's are humbly requested for its acceptance in the Court of Allah Most High. (Ameen)

## INTRODUCTION

Just as a blind person's sense of joy is enhanced by the description of a sweet smelling flower, so too will a brief description of Hadhrat Moulana Maseehullah Rahmatullah Alayh undeniably increase the adoration of those who had the good fortune to meet him.

Envisage in the eye of your mind an extremely handsome person of about seventy years of age (this was at the time when this writer commenced his studies in Jalalabad). Fair in complexion, medium in height, light as a feather in weight without being skeletal, piercing grey-brown eyes with a tinge of a constant smile, a prominent slight-bridged nose, an average forehead which glittered with Nur, a full, well-kept white beard and a mouth from which the deliciousness of the sweetness of Allah

Ta'aala's Thikr continuously seemed to drip.

Add to the above the spectacle of a man who never allowed circumstances to overpower him, nor awe of anyone to overwhelm him. His was in engagement with the affairs of the creation, yet he remained in constant meditation of his Creator. Once he remarked to this writer: *"Alhamdulillah, even whilst asleep my heart is engrossed with Thikrullah."* Allahu Akbar!

Sometimes his silence would be worth volumes of unspoken words, and at other times his gestures, especially when conducting his Majlis (discourse), would seem as if he was summoning some celestial creation. Hard to believe, but his words were measured, weighed according to the scale of the listener's intelligence, evaluated according to the occasion and spoken carefully with simplicity and clarity. Thus, his advice would leave a lasting impression!

If he observed Istiqaat (steadfastness) in even the most seemingly trivial of actions such as making certain that his pen was in its appropriate place for as long as anyone could remember, then what must the condition of his Istiqaat upon the Shariah and the Sunnah have been? From the age of twelve, he NEVER missed a single Tahajjud until his demise at the ripe old age of eighty-four! Nor did the piercing cold nights deter him from waking him up, nor the tiredness of lengthy travels, nor the grief upon the demise of his six sons.

Kindness and compassion for the errant and the sinful was his trademark. Like a mother lamb who fearfully and desperately cries out for her little lost lamb somewhere in a valley teeming with wolves, so would he, in a heart wrenching tone cry out to his audience: *"Ar-e bacho, bacho..."* (O, children, save yourselves...).

At other, times, out of sheer desperation at the seemingly hopeless situation of this fallen Ummah, he would sorrowfully and frantically lament: *"Kyaa kahu, kiss se kahoo, koyi sunne wala be to ho?"* (What shall I say...to whom shall I speak to...is there even anyone out there listening.?)

Like the ocean, he would allow people to tap into his boundless kindness. Not only humankind, but even cats and cows, buffaloes and horses would graze from his gracious shores. The rights of the much abused dogs of the village were unscrupulously fulfilled in no less than that of others. Insha Allah specific incidents will be narrated at a later stage. On the Day of Qiyamah in the Divine Court of Allah Azza Wajal these animals will indeed bear witness to the Insaaniyat of the Saint of Jalalabad.

And then, there was the Hindu pundit who administered a temple. O yes, he had problems and worries. Who else did he turn to other than to the Saint of Jalalabad! He would heave away his sorrow to an ear which was ever willing to listen to his complaints and the mistreatment meted out to him by his community. The cold was killing him. He was an old man. He did not even possess a jersey. He was hungry. *“Here is some money. Go buy something to keep yourself warm!”* This is Islam – the True Islam. This is the Sunnah of Rahmatul Aalameen (Sallallahu Alayhi Wasallam) – the True Sunnah. This was practical Daawah. So little was said, so much was done. Whether he accepted Islam or not it is not known. What is known is that the day the Janaazah of the Saint of Jalalabad was passing by, the Hindu pundit was seen sitting on the high boundary walls of his temple crying. Crying for the lost compassion and crying for a lost friend.

Indeed, Hadhrat’s stated policy of *“No one comes to the door of this Faqeer crying and leaves accept laughing”* was honoured until his very last days.

Every oppressed could approach him and find a willing shoulder to lean upon. Errant husbands were warned by their wives’ dare that they would inform Hadhrajee. This was enough to bring the husband to heel and to subdue the Shaytaan which overwhelmed him.

Sincerity was his guide and his strength. Tolerance was his weapon by which many a foe was won over. Yes, when anyone attempted to temper with the Shariah, then he indeed would be

as firm as a mountain. Tolerance would be displaced by a raging fire of Allah's Love. There were occasions where he would simply walk alone in issues where the Shariah was violated. He cared not for the criticism of the sceptic, or the mockery of the cynic. And why should he care when he knew that he had His Allah on his side? And why should he care when he had totally annihilated himself in the Divine Love of Allah?

Being from the family of Rasoolullah Sallallahu Alayhi Wasallam merely drove him to a higher degree of observing intricate Sunnats. The Sunnah was his cloak and his mantle. Again, the numerous mind boggling adherence to the Sunnah of Sayyidina Muhammed Sallallahu Alayhi Wasallam will be narrated elsewhere, Insha Allah. For now, suffice to know that time and again he was blessed with the vision of Rasoolullah Sallallahu Alayhi Wasallam in his dreams. On a certain occasion, a person wrote to the Saint stating that that Nabi Sallallahu Alayhi Wasallam had advised him in a dream to take bay'at at the hands of Moulana Maseehullah Rahmatullahi Alayh.

His mere smooth touch was electrifying, his smile was endearing and his sense of humour exhilarating. The more those who thought they knew him, the more they understood that they did not know him. A faithful friend to strangers and a sincere relative to travellers he was. Amongst the Mashaikh of the time he was the Sheikh Abdul-Qadir Jilani, and amongst the Aabideen the Junaid Baghdadi. When with Ulama, he turned into a Ghazaali who easily spilled treasures of pearls of knowledge. His crown was his humble independence and his throne a treasured rug. He could relate to anyone at any given time - child or adult, rich or poor, ignorant or learned, politician or postmen. Like a glass of sweet water he was, transparent yet so very apparent.

Was this Hadhrat Moulana Maseehullah Rahmatullahi Alayh not Allah's gift unto us and The Ummah?" "Yes", would those who knew him reply unhesitatingly. "Is there not a lesson for us in the compassion he had for one and all, even for non-Muslims?

Is that life not much more worth living, which revolves around pleasing Allah and His Rasool Sallallahu Alayhi Wasallam?”

### PREPARATIONS

As was his Ma'mool (daily practice), Hadhrat would take a walk after Fajr Salaah. Sometimes he would walk in the compound where the Majlis Khana was located. At other times he would stroll in the Majlis Khana itself.

It was the time when the people of the village would come and greet him. After a brief Salaam, they would amass precious Du'aas and leave with smiling faces. Only two or three Ustaads, a Khaadim or so, and Hadhrat's son and son-in-law would be permitted to walk with him. Out of respect, they always walked a little behind him.

This is the time when Hadhrat Rahmatullahi Alayh would treat us with some informal conversation and discussion. As per the Sunnah, he would inquire of any new and events etc. which were taking place in the world or sometimes, the Tafseer of an Aayat or at other times just remain silent.

One morning, Hadhrat sadly remarked: “Aaj kal, Jaanwar jangal me ye bi kehte honge, ke: ‘E Insaan! Me tum se accha hu!’” (Nowadays, the animals in the jungle must be saying that ‘O humans! We are better than you!’)

This was said almost a quarter of a century ago when Hadhrat was simply flooded with the problems of people. At the time of Asr when he would stand up for Wudhu, he would forlornly observe: “*Whichever letter I open, there is only grief, accept for a very few. From the morning till the evening, it's only tales of sorrow that people narrate. At the end of the day, I am also human and thus I am affected.*”

Once he mentioned to this writer: “*In my entire life, I cannot recall ever sleeping after Fajr Salaah. Even when ill, I would merely lay down on the rug. But I cannot remember ever getting back into bed. The air just before sunrise has the quality of making a person feel drowsy. However,*

*this period and phase is very brief. Thereafter, all thoughts of sleep fade away.”*

Allahu-Akbar, the age of seventy-five and no sleeping after Fajr. Illnesses and journeys, celebrations and grief, tiredness and fatigue - nothing moved him to cast aside his daily routine.

By Allah, Hadhrat was shy and modest. It was the duty of the Khaadims to decipher the meaning behind his words. For this, one had to have a ready ear and an even more willing heart.

Before allowing anyone into his personal Khidmat, Hadhrat would sum and assess him and subsequently train and teach him if he discerned any sincerity. However, anyone could not simply barge in and become a Khaadim. There was a system in place and that system would not tolerate any disturbances.

Being in the service of such Auliya is everyone’s wish and desire. However, plenty are the tests and trials which if one is not careful about, could ruin one’s Dunya and Aakhirah. There is a famous saying:

*“To desire is easy, but to maintain a relationship is difficult”.*

The summer of September 1986 was approaching to a close. A couple of geese were quacking their daily morning greetings. In an ever so nonchalant manner, Hadhrat, whilst strolling, suddenly stopped and looked at this writer: *“Many heart felt letters have come from Pakistan, inviting me to attend the Siyaanatul-Muslimeen Jalsa. This organization promotes the teachings of my Sheikh Moulana Thanwi Rahmatullahi Alayh.”*

*[The remainder of the series could be followed on the following website: [www.thejamiat.co.za](http://www.thejamiat.co.za)]*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

Alhamdulillah, with the fadhl of Alláh تَعَالَى and the barkat of our Sheikh رحمه الله عليه and the du'ás of well-wishers, this 28th booklet is now in your hands.

The town, Azaadville, situated in the Westrand, is well-known because of the Dárul-'Ulúm, Madrasah Arabia Islamia, which is situated in it. The Dárul-'Ulúm is often referred to merely as the Azaadville Madrasah. The name, Azaadville, is a combination of two words – “Azaad” (Urdú for “Free”) and “Ville” (meaning “Town”). It was established by the white (apartheid) Nationalist government as part of its programme of keeping the different races apart. The Indians staying in Roodepoort and Krugersdorp and other surrounding areas were told to move out so as to reserve these town for the “white” people. So, a town grew up in a desolate area between these two towns of Roodepoort and Krugersdorp to accommodate those displaced from the “white” areas.

The Muslims had masájid in the towns they had to vacate. Obviously, they had to build completely new masájid when they moved to Azaadville.

The first masjid that was constructed in Azaadville is the main masjid that one sees on the right hand side as one enters the town. The foundation-laying of the masjid took place on the 18th Shabán, 1396, corresponding to the 15th August, 1976. Our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه took part in this. The masjid complex took approximately a year to complete. This joyous and historic occasion was marked by a jalsah programme where our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه, was again in South Africa, and was present on this occasion as well. He was requested

to give a talk and make a du'á. This was on the 15th Shabán, 1397, corresponding to the 31st July, 1977.

This booklet, For Friends number 28, is a translation of the bayán our Sheikh, Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه gave on that occasion. It was recorded and it also appears in print and is the second majlis that appears in the kitáb, “Bayánát Muhammad Masíhulláh Khán Sáhib رحمه الله عليه dar South Africa”, which was compiled under the auspices of Hadhrat Dr. Hansa Sáhib داکتر ہانسا صاحب.

May Alláh تعالیٰ grant us the taufíq to benefit from these discourses.  
Dr.I.M.



*[At this stage, the reader should be familiar with the Urdu/ Arabic words that have appeared previously in these booklets. The English meanings of these words will be given only here and there in this booklet. Should the reader be unsure of the meanings, he can refer to the Glossary appearing in “For Friends”, Volume 2.]*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[This is a translation of a bayán conducted by Hadhrat Mauláná Muhammad Masíhulláh Khán Sáhib رحمه الله عليه in Azaadville, after the Zuhr namáz.]

### Requirement of Dín is Diyánat, not Khiyánat

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَّا بَعْدُ

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ \*

قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ \*

And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds, and to establish salát, and to pay zakát. That is the true religion. (S.98.5.)

Rasúlulláh صلى الله عليه وسلم has said: “Whoever builds a masjid for Alláh, Alláh will build for him a house in Jannat.”

Upon arrival this morning, when a request was made that some Díní talk should take place, I had said: “Díní talks, má-shá’Alláh, alhamdulilláh, take place over here all the time. Jamá’ats come at various times and, routinely, only Díní talks take place. At various masájid, kitábs are read out. These are also only on Dín.

So, what should one speak on? Following on this, I had said that the word “dín” requires the quality of “diyánat” (sincerity and honesty). “Khiyánat” (breach of trust) is the opposite and is contrary to this. So, if “dín” requires “diyánat”, and “khiyánat” is the opposite of it, we have to see: what is this entity called “dín”?

This “dín” is not merely ‘aqá’id (beliefs), which we term “ímáníyát” – by adopting these ‘aqá’id and affirming them in the heart (tasdíq), we attain ímán. Dín is not the name given to solely affirming aqá’id in one’s heart. However, this affirmation in the heart of ímán necessitates that each and every task of ours has in it sadáqat and diyánat (sincerity and honesty). No deed should be for pretence – no deed should be contaminated by hypocrisy.

When we have to associate with others, whether it is on occasions of happiness or – Alláh ﷻ not make it so – on occasions of grief, then, at that time, our meeting, greeting, shaking of hands and embracing, should be with diyánat and not be with khiyánat. That is, there should be no khiyánat, no hypocrisy in the heart by one Muslim towards another Muslim in the manner that he expresses his relationship with the musáfahah and the mu’ánaqah.

Musáfahah – shaking of hands – means to overlook and forgive one another’s actions. Mu’ánaqah – embracing – means one should harbour no malice in one’s heart, in one’s chest, against any Muslim on any issue. Meeting one another should be with this attitude of forgiveness and with cleanliness of the heart. So that, when preparing to sleep at night, ponder: “Do I have – or do I not have – any malice in my heart against anybody?” The heart should then bear witness: “My heart is clean and bears no malice against any Muslim. I have no intent or wish whatsoever to cause any harm or grief to any Muslim in all aspects – neither physically, nor materially, nor emotionally, nor spiritually.” If one’s feelings are to the contrary, then this is khiyánat. The khiyánat that is contrary to the objective of the Dín is not diyánat.

So, to have only correct ‘aqá’id and to have affirmation of ímán in one’s heart will be proven by means of [perfection in one’s] ‘ibádát, through clean dealings, by means of very cultured social inter-relationships, and of having a very high calibre of character. Any claim has no credibility without proof. And these are the proofs of the affirmation of ímán in our hearts, which are these four mentioned above: [perfection of one’s] ‘ibádát, correct

mu'ámulát, excellent mu'ásharat, and correct akhláq.

**Who is better than one who fasts daily and prays every night?**

So much so that Rasúlulláh ﷺ has said:

*“Shall I not show you that person - هَلْ أَذْلكُمْ - who is better than that individual who, for one full year, performs 'ibádat throughout the night and fasts every day?”*

That is, a person who is better than that individual who stays awake the whole night making 'ibádat, and fasts every day except for the five days where it is harám to fast.

*“It is that person who has a good character - حُسنُ خُلُقٍ.”*

Ponder over it and make an assessment! Let me also just peep into my bosom and have a look: “I am staying awake at night in 'ibádat; fasting during the day; regularly reciting my tasbíhát; being punctual with my Tahajjud also – but, do I have good character in me? If so, to what degree? How much hilm (forbearance) is there in my temperament? How much kindness, gentleness and softness is there? Are there or are there not any traces of hardness, harshness and rage in me? When any issue arises contrary to my temperament, am I enveloped in flames or not? Do I flare up or not?”

This is the purpose for which the mashá'ikh kirám train their attendants and murídín that, if any matter arises from another person contrary to one's temperament, to flare up in anger is farfetched: anger does not even come near them.

This is the objective and this is the aim of the Shari'at and of Islám. That is why the mashá'ikh warn and reprimand their murídín for the purpose of correction and training of their character. They make an effort to build such a temperament that anger does not flare up at any time. This is a very elevated stage of good character.

In addition to what has been mentioned above, Rasúlulláh ﷺ said:

*“That person who is even better than the Muslim with a good character,*

*is one who is soft with his wife.”*

Give this some thought.

Discussions on namáz continue to be delivered. The virtues of the zikr of Kalimah-tayyibah are also related regularly. However, are these other aspects to be found in oneself or not?

It is obvious that, when a person resides in the khánqáh, will he not perform his namáz? Will he not keep his fasts? He will do all that. However, where and how and at what times will he receive this ta’lím (teachings) concerning akhláq? If he does not perform his namáz, he is harming himself. How does he harm others? However, if he does not have correct akhláq then, undoubtedly, there is definite harm for himself, but it is also the basis for the utmost degree of harm, injury, grief and difficulties for others.

I have just remembered an episode concerning our Hadhrat (Hadhrat Thánwí رحمه الله عليه): It was summer. After the Fajr salát, Hadhrat رحمه الله عليه got up from the musalla on which he was sitting, and went to sit in the shade under the tin shelter, opposite the doorway. There was an individual sitting in the saff reciting the Qur’án Sharíf. Another individual got up from where he was sitting, and went to sit right adjacent to the person reciting the Qur’án Sharíf, sitting very close to him.

Seeing this, Hadhratwálá رحمه الله عليه called him and asked: “You were sitting in your place. Why did you then get up and go sit at this other place?” This person replied: “Where I was sitting, my back was towards you, that is why I went to sit at this other place.”

When there is a large gathering (as we have here today, má-shá’Alláh) and there is no space, then one may sit in whatever manner and wherever one can. This etiquette (of not sitting with one’s back to somebody) will not be applicable. However, when the situation is not such, then it is not proper for a Muslim to sit with his back towards another Muslim. To sit thus (with one’s back towards somebody else) is contrary to etiquette and the honour of his heart. We have not recognised who we are – a mu’mín does not recognise, does not understand and does not

know who he is, what he is.

### **The respect and honour of the heart of a mu'min**

Rasúlulláh ﷺ presented himself in front of the Beitulláh Sharíf. Standing in front of it, he addressed it:

*"I know your greatness, your honour, your dignity and reverence. I know your elevated status - and it is extremely elevated. But remember, in comparison to the heart of a mu'min, your honour has no relevance."*

Just ponder over this statement: *"... in comparison to the heart of a mu'min, your honour has no relevance."*

It is a statement of Alláh ﷻ – in a Hadíth-e-Qudsí – Haqq-Ta'álá states:

لَا يَسْعُنِي إِلَّا قَلْبُ الْمُؤْمِنِ

*I cannot be accommodated anywhere except the heart of a mu'min.*

The meaning of this is as follows: In reality, Alláh ﷻ is independent of any time and place – He is clean and pure. The implied meaning is, that Alláh ﷻ is virtually saying: "I am above being accommodated in or having to reside in any place. However, if I could be accommodated anywhere or reside anywhere and I had a residence, it would be the heart of a mu'min. This is where I could reside."

And you all know very well that, according to the status of a person, his house and mansion will be in line with his status. How clean will it not be? How neat and tidy will it not be? How elegant will it not be? If it is said that the elegance and exquisiteness will be greater than that of a polished mirror, it would not be unreasonable.

If this is so, then the resident is Záte-Bá-rí-Ta'álá and the residence is the heart of the mu'min. Therefore, how clean and elegant and exquisite must the heart of the mu'min not be, cleansed of all evils, of all blameworthy qualities and of all impurities! If this is

so, then there must be no trace of the akhláqe-razíláh; there must be absolutely no suggestion of the existence of filthy qualities, of dirty qualities. All the akhláqe-razíláh having been removed and all the akhláqe-razíláh having been cast away, the qualities of Alláh تَعَالَى, the attributes of Alláh تَعَالَى, should be in the heart of that mu'min bondsman. That is why it is stated in the Hadíth Sharíf:

تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ - تَخَلَّفُوا بِأَخْلَاقِ اللَّهِ

O Muslims! Those qualities that are of Alláh's, create these qualities in your heart. Attain these qualities. Let these qualities enter your heart.

إِنَّ اللَّهَ نَظِيفٌ وَيُحِبُّ التَّطَافَةَ

*Alláh is Pure and He loves purity.*

Alláh تَعَالَى is Pure. He is clean and free of any blemish. He is elegant. And He loves purity.

Gauge from this the following: Yes, you have performed your namáz. However, when leaving the house prior to performing namáz, how much impurity was removed when setting out? How many qualities of the heart were cleansed and purified? Did you have this thought in mind: "Where am I going? For what am I going? What is the state of my heart in proceeding there?" It is the fadh'l and karam of Alláh تَعَالَى that He allows us to come irrespective of the condition we are in!

### **Qissah of Zun-nún Misrí رحمه الله عليه going to the masjid**

Zun-nún Misrí رحمه الله عليه, having made wudhú at home, was proceeding to the masjid.

This should be one's effort that, when stepping towards the masjid, it should be with cleanliness of the heart, and cleanliness and purity of the body as well.

Having performed wudhú, he set out. He was now proceeding to the masjid with wudhú, when a Voice addressed him: "O Zun-nún! You are proceeding towards Our house with such feet?" Zun-nún

Misrí رحمه الله عليه turned around, heading back in the direction of his house. The Voice said: “O Zun-nún! How could you turn your back on Our house? How could you turn away from the direction of Our house that you are walking away?” Zun-nún Misrí رحمه الله عليه stood still. The Voice said: “How can you contain yourself from coming towards Us?” Zun-nún Misrí رحمه الله عليه said: “I am not allowed to come. I am not allowed to return. I am not allowed to stand.” The Voice said: “Very well. Come with those very feet.”

Our hearts – the hearts of the mu’min – how clean and pure, and exquisite should they not be! The order that has been given is that the hearts should be cleansed from the akhláqe-razílah.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

*(We take our) colour from Alláh, and who is better than Alláh at giving colour? (S.2.138.)*

What was quoted earlier on, is a Hadíth-e-Qudsí:

تَخَلَّقُوا بِأَخْلَاقِ اللَّهِ

This other is a statement of Alláh تَعَالَى as recited in the Qur’án Sharíf, where Alláh تَعَالَى states:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

*(We take our) colour from Alláh, and who is better than Alláh at giving colour? (S.2.138.)*

Become hued in the colour of Alláh تَعَالَى. Colour yourselves with the tint of Alláh تَعَالَى. And what colour can be superior than the colour of Alláh تَعَالَى? It is to achieve this the mashá’ikh persistently emphasise and warn and reprimand.

To continue with the incident that I had started before digressing: Hadhratwálá رحمه الله عليه had called this person and asked: “You were sitting in your place. Why did you then get up and go to sit at this other place?” This person replied: “Where I was sitting, my back was towards you, that is why I went to sit at this other place.” Hadhratwálá said: “I do understand. Now, let me ask: Why did

you go to that person who was reciting the Qur'án Sharíf, and sit in close contact with him, touching him, when there was ample space to sit elsewhere? Provide me with an answer.”

Who was this person spoken to? It was a molvísáhib, one who was a graduate. He was no ordinary person. He was being questioned.

He could give no reply. Hadhratwálá asked: “Do you not understand? I am asking that there being so much space available, enough open space for you to have sat elsewhere, why did you go to him and sit very close, alongside him?” There was no answer. Hadhratwálá said: “Very well. Let me ask you this: If you were occupied, like him, in some scheduled task, and somebody were to come and sit very close, alongside you, would you feel some burden on your heart or not? Ponder whether it would place a burden on your heart or not? Will your temperament become agitated or not? Will there be a disturbance in your serenity or not?” The molvísáhib listened attentively and then said: “Hadhrat, I understand. I understand. If I was reciting the Qur'án Sharíf or I was busy with some scheduled work or some other task, and somebody came to sit next to me then, truly, there would be a burden on my temperament and on my heart. I would feel resentful. I would become agitated. There would be a disturbance in my serenity. Yes, I have erred.” Hadhratwálá said: “Since you have erred, what is the punishment for it?” He said: Hadhrat, whatever you prescribe.” Hadhratwálá said: “You have committed an error, and I must prescribe the punishment? You yourself prescribe it.”

He is being tutored, just as training is done with lessons in the madáris. Similarly, in rectification of the character – tashíh-e-akhláq – training takes place.

The molvísáhib said: “Hadhrat, I will neatly arrange the shoes of the musallís.” Hadhratwálá said: “Great!” *[This was said sarcastically.]* “This is no exertion for you – what burden will befall you? This will be pleasurable for you. People will comment: ‘What a great súfí person is he not! The poor chap is setting right the shoes

of others!” The molvísáhib said: “I shall clean the open drain where the people make wudhú – I shall clean the snot and other smelly filth that is in it.” Hadhratwálá said: “This is an action that will bring even greater accolade than the previous one! Think of something else.” The molvísáhib said: “I shall go out of the khánqáh. I shall then acknowledge this error of mine, and then request for its remedy.” Hadhratwálá said: “This is the remedy in process. This is the remedy in process. This remedy is most suitable. You go away from the khánqáh.”

### **Expelling a muríd as part of tarbiyet**

Have you seen? For a Muslim to place a burden on the heart of another Muslim by sitting very close to him, cannot be tolerated when it comes to cleanliness of the heart and rectification of character (tazkiyah-e-nafs), and refinement of behaviour. By allowing him to leave the khánqáh, his isláh was being made. This action was not out of order, but this act of expulsion from the khánqáh which the ahlulláh utilise, was in line with the system of Alláh ﷻ (Sunnat-e-iláhí).

When Hadhrat Ádam عليه السلام ate of the fruit that he had been prohibited from eating, even he was told by Haqq-Ta’álá to leave Jannat, to go out from Jannat. It is not necessary that the act committed should be evil or a sin, and then only is the order (for expulsion) given. Even if an act is carried out, one that is insignificant, not sinful, but unbecoming, then too this order will be given. The reason is that he had taken on the responsibility of attaining greater qurb-e-iláhí (closeness to Alláh ﷻ) and he was made a trustee of this.

As all of you know that, before nabúwat – before being appointed as a Nabí عليهم السلام – all the Ambiyá عليهم السلام, by virtue of their nabúwat, were sinless. After been given nabúwat, it is obvious that, to an even greater extent, will they have this attribute of being sinless.

So, this act of eating of the forbidden fruit by Hadhrat Ádam عليه السلام, was not a premeditated act to go against orders, for a Nabí

تَعَالَى cannot knowingly act contrary to the orders of Alláh. This is not possible on intellectual grounds – it is just not possible. And Alláh تَعَالَى Himself states:

فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا \*

*But he forgot, and We found no firm resolve in him. (S20.115.)*

Hadhrat Ádam عليه السلام forgot. He acted thus when in a state of forgetfulness. He did not do so by making a specific resolve or objective to do so. Yet, he was dealt with in this manner because he had a special closeness to Alláh تَعَالَى, and progress upon progress was the objective. So, without having sinned, Haqq-Ta'álá told him to leave Jannat.

Similarly, the mashá'ikh will tell their khuddám (attendants) and murídín to leave the khánqáh when they fall into error, knowing very well whom to say this to.

To continue: The molvísáhib got ready to leave. Hadhratwálá asked: “Where will you go to?” He said: “To Loharí.” This is a village close to Thánah-Bowen. Hadhratwálá said: “Do not go there – it is a bit far. Jalálábád is comparatively nearer – go there.” Hadhratwálá also took into consideration the following, granting him some ease: “You will be a stranger in Loharí, seeing you do not have any acquaintances there. Masíhulláh is in Jalálábád.” Being an acquaintance, there would be some ease and comfort. So, he came. I came to know that this is the situation. The molvísáhib wrote to Hadhratwálá on a reply-paid postcard of his error, confessing to his wrong action, and promised not to commit the same error in future. The reply from Hadhratwálá came: “Sab maaf; dil saaf – All is forgiven; the heart is clean. You may come back.”

What sin did the molvísáhib commit? Did he assault this other person? Did he use abusive language against him? He did none of these. However, he acted in such a way that a burden was placed on the heart of a mu'min. Even if the mu'min did not feel

any such burden, yet the method he adopted was definitely such as to be burdensome. That is why he himself admitted that if anybody acted in this manner towards him, he would have found it a burden on his heart. His isláh was done forever.

Such incidents of Hadhratwálá correcting others are not just one or two, but there are numerous such incidents. If one were to look carefully, his temperament was so soft – infinitely soft. He could not even tolerate the crying of little children. However, when it was an issue concerning tarbiyet (correcting somebody) how can there be mildness?

### **A qissah regarding Hadhratwálá's compassion**

One night the sound of somebody groaning woke him up. He could not sleep. He came downstairs from the upper floor and woke up the servant. He told him: “There is this sound of somebody groaning. Go and see what is happening.”

There is groaning and crying in the whole world, so why feel upset? Why feel grieved, anxious and upset? But he could not bear it. From this one can gauge how soft his temperament was. But when it was a matter of isláh, he observed absolute discipline.

The servant went to find out. When he came back, he said: “Hadhrat, Barí-bí, the neighbour, came and informed me that her daughter-in-law was experiencing the pangs of labour (pains when a baby is born).” Hadhratwálá said: “Very well.”

At that time he was in need of making ghusl. He immediately made ghusl. Having made ghusl, he wrote out a ta’wíz for the easy birth of a child. This requires the writing down of a Qur’án Sharíf áyet. If a person is in need of making ghusl, how can he write it? It is not permissible (ná-já’iz). It should also not be written without wudhú.

He then handed the ta’wíz to the servant and said: “Give it to Barí-bí and tell her to tie it to the left thigh. The moment the child is born, it should be removed.” The servant went and handed the ta’wíz over with the instructions given. By the order of Alláh تعالى

and the barkat of Hadhratwálá, the child was born immediately.

What was the item that was the basis for the stirring of the emotions within when hearing the sound of groaning coming to him? What was that item in the heart? Answer: It was the connection with Haqq-Ta'álá. It was the muhabbat of Rasúlulláh ﷺ. These made him restless. “If I am questioned: ‘When you heard the sound of the groaning of a person in grief, what steps did you take to alleviate that grief?’ What answer will I give?”

Ponder over this! People perform a lot of namáz. Wazá'if are recited in abundance. However, what answer will you give?

خَلَقَ اللهُ أَطْفَالَ اللهِ

*The creation of Alláh is His children.*

This is the effect of the awe of Haqq-Ta'álá and the affection and muhabbat of Rasúlulláh ﷺ that he could not tolerate to see the grief of his ummat. Now, from this, try and assess to what a high level of following the sunnat (ittibá-e-sunnat) would be in him.

During the period of his illness, when he was experiencing an extreme degree of weakness and feebleness, so that it was extremely difficult for him to stand or even sit, a musallá was laid out for him, with a cushion placed at the place of sajdah, alongside the chárpaí on which he was lying and on which he finally passed away. However, from the time of Tahajjud till the morning, according to his routine, his blessed forehead was laid on the cushion.

Why was this? The reason is that he had developed a special attachment and muhabbat with Alláh تعالى; that he had developed a special muhabbat, at the level termed “ishq”, with Rasúlulláh ﷺ. The most minute action – something that we consider insignificant and petty – that minute issue was also a major issue.

### **A fallen chaná is retrieved**

You can gauge this from the following incident: After eating a meal, there is a delicacy called “ghunyá” – chaná (chickpea) and wheat are combined and boiled. Pírání-Sáhibáh (Hadhratwálá’s wife) said: “Some ghunyá has been prepared. Shall I bring some?” Hadhratwálá replied: “Very good!” When it was given, he commenced to eat. While eating, one chaná slipped from his hand and fell on the ground. He looked for it, but did not find it. Some children were playing nearby. Hadhratwálá said to them: “One chaná slipped from my hand onto the ground. Just look for it and give it to me.” A little girl found it. “Barè-Abbá! I found it!” Hadhratwálá said: “Hand it to me.” He took it, cleaned it and ate it. Later, for our tarbiyet and tutoring, and to express the value and status of the ne’mat (blessing) of Haqq-Ta’álá, he related the incident to us: “I was eating some ghunyá when a chaná slipped from my hand onto the ground. Until I did not find it and eat it, my body had no life in it. The thought that was in my mind was that, if Alláh ﷻ got me to stand in front of Him and asked me: ‘Why did you eat My ne’mat with such carelessness, and when it fell from your hand, why did you not search for it and eat it? Give an answer!’ what answer would I give?”

Let us make a little assessment from this. The order of Alláh ﷻ is to make shukr for His ne’mats. In the above incident where the item – the chaná – is considered to be worldly (materialistic) in that it is nutrition for the physical body, but still a ne’mat of Alláh ﷻ, is valued to such a great extent, that discarding it causes such dread and fear, how could such a person discard rúhání nutrition, meaning ‘ibádat? Namáz is in its place and status, but how could he discard other lesser schedules (ma’múl) pertaining to rúháníyet and radhá (pleasure of Alláh ﷻ)? When the bodily, physical nutrition of such an insignificant item (as a chaná), is honoured to such an extent, how great will not be the honour and value attached to rúhání nutrition. And how can that be

discarded?

Just ponder! To what a great extent is the muhabbat of Alláh تَعَالَى and Rasúlulláh صلى الله عليه وسلم ingrained, implanted and embedded in the heart of such a personage?

### **Qissah of the fallen lotá**

Here is another qissah to ponder over: In his last illness, he had become extremely weak. He then developed diarrhoea. You all know how extremely weak a person becomes when he suffers from diarrhoea. Also, take into account that he was over 82 years, with old age taking its toll, added onto his ongoing illness.

The urge to pass stool arose. This was at night, with all in the household sleeping. Hadhratwálá got up himself, took some water in the lotá and went to relieve himself in the toilet. He relieved himself. After having made istinjá, he took the lotá and made his way back. While in the courtyard, he suddenly felt faint, lost consciousness and fell down in the courtyard. In the process, the lotá fell from his hand. When he regained consciousness, he made his way back to the chárpaí and lied down. The thought then came to him: “I had the lotá in my hand and it slipped out. Should somebody’s eyes open and he or she has need for the lotá, where will the person search for it? The person will be in difficulty. He will become agitated.” Hadhratwálá got off the chárpaí, picked up the lotá from where it had fallen, and went to replace it at the place from where he had original taken it to use.

Do you see the social lifestyle he lived that, from himself, nobody should experience any difficulty or inconvenience? How much consideration he gave to avoid causing grief to others! How much he perceived the difficulties others would experience! How much care he took to avoid the mental agitation to others!

Was he personally benefitting from this? Was he attaining some benefit from others? By his action, was he earning any Pounds, Rands or Ashrafiyahs? Was he benefitting by being waited on in any way?

Not at all! It was khidmat-e-khalq – service of the creation

There is a Fársí couplet that means the following: Taríqat is the name given to that activity that is service to the creation (khidmat-e-khalq) that one can render oneself. Even though it is some permissible worldly act, it is still khidmat-e-khalq. However, in what way will this be? In this manner that there is no insult to one's Dín.

### **Eating at venues where harám takes place**

Some people are in the habit of saying: “We have been insulted.” On such occasions, consideration is given to avoiding insulting others, but the insult to one's Dín is ignored.

For argument's sake, take the situation where there is a wedding taking place. At the wedding, there is singing and music. These are contrary to the Sharí'at. If a person has khauf of Alláh تَعَالَى, knowing that these activities are ná-já'iz (prohibited), he will not go there. He will not stand there. If the function is such that there is singing and music, and meals are also served, then it is also ná-já'iz to partake of the meals.

Yes, for the ordinary lay person, where the situation is such that the music and singing are at a distant venue, and the meals are served at another distant venue, it is já'iz for him to eat there. However, for the ahle-'ilm to participate is ná-já'iz.

From what has been related, you can assess to what extent these personalities lived their lives in the respect of the laws of Alláh تَعَالَى and in the muhabbat of Rasúlulláh ﷺ. So, how can any person have the audacity of opening his or her mouth against such personages?

I had mentioned initially that the heart of a mu'min is an important organ. Its tazkiyah, its tasfíyah – its purification – is extremely important. Its ultimate stage is this that, in one's temperament, in one's nafs, there should not exist arrogance (kibr) equivalent even to the size of a mustard seed. Never mind the size of a mustard seed, there should not even be the slightest

trace of kibr.

لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ كِبْرٌ مِنْ حَرْدَلٍ

“Khardal” is the term used for mustard. Alláh ﷻ says that if there is kibr equivalent to a mustard seed in a person, he will not enter Jannat. And, do you know who will not enter Jannat? That person who has kufr in him. After combining both of these, one can conclude that the person who has kibr in him is as if he has kufr in him.

That is why the effort is made that to attain the ultimate stage, and that is that there should not be even a trace of kibr in him.

### **The humility of Sayed Suliman Nadwí Sáhíb** رحمه الله عليه

You must have heard the name Sayed Suliman Nadwí Sáhíb رحمه الله عليه? He was an eminent and famous personality. He was in demand in all groups and in all quarters. When he went to the colleges, he was in great demand; when he went to the universities, he was in great demand; or when he was among the 'ulemá, he was in great demand. He was an accomplished author and a great orator. He was well versed in English and Arabic.

He had come to Hadhratwálá. At that time two or four of us were also present. He had come with the one train and he was departing with the next train. As he was about to leave, he requested: “Hadhrat, give me some advice.” Hadhratwálá replied: “Somebody like me giving advice to somebody like you?” Sayed Suliman Nadwí Sáhíb رحمه الله عليه persisted: “Hadhrat, say something.” Hadhratwálá was silent for a little while, and then repeated: “Me give advice to you?” Sayed Suliman Nadwí Sáhíb رحمه الله عليه still persisted: “No really, say something.” Thereupon Hadhratwálá said: “I have learnt only one bit of advice from my Shaikh, Hájí Imdádulláh رحمه الله عليه. This particular advice I keep on lecturing on from different aspects. And this advice is as follows: *As far as it is possible, one should humble oneself - Jahán tak hon sake, apne ap kú mitáná cháh-ye.*”

The moment these words were spoken, Sayed Suliman Nadwí Sáhíb رحمه الله عليه – one who was the son of a sheikh from the aspect of family lineage, one who was also a Sayed from the aspect of family lineage, one who was from great 'ulemá as well from the aspect of family lineage – from his eyes tears started flowing.

From the time that he commenced his programme of isláh with Hadhratwálá, with frequent visits and regular correspondence, it was his wont to say: “I thought I knew a lot. However, after my linking up with Mauláná Thánwí Sáhíb, I have come to realise that I am not even at the level of a child attending kindergarten.”

He had developed an extremely high degree of humbleness and humility. And this is the objective that the Sharí'at demands. That is, this is the objective that Alláh تَعَالَى and his Rasúlulláh صلى الله عليه وسلم want, that the mu'min bondsman should develop perfect 'abdiyet, that he should have an extremely high degree of humility, and there should remain absolutely no defect in this humility.

Ponder over the event of Me'ráj: Alláh تَعَالَى is the One who called, who invited. The one invited was His Habíb (Friend) Rasúlulláh صلى الله عليه وسلم. He was being called for Me'ráj – to a meeting with his Rabb. And what were the words used?

سُبْحَنَ الَّذِي أَسْرَىٰ بِعَبْدِهِ

*Glory be He, who carried His bondsman... S.17.1.*

The term 'abd means slave. 'Abd also means bondsman. Rasúlulláh صلى الله عليه وسلم was not given some high-sounding title like “His Rasúl”, or “His Nabí”, or “His Habíb”. He was referred to simply as His 'abd – بَعْدِهِ – who was taken in a single night by that Pure Being.

Just ponder! Kings, in this world, give very high sounding titles to their subjects. Whereas over there, what title was given to His bondsman? 'Abd! From this we can conclude that, as far as Alláh تَعَالَى is concerned, there is just no greater title than that of 'abd, where the attributes of 'abdiyet are to be found to perfection. There is just nothing greater than that.

'Abd requires 'abdiyet – it requires humility and humbleness. There should not even be the slightest trace of kibr (arrogance). All the attributes that fall under kibr, should all be eliminated. Also, give thought as to what is the basis of kibr. The basis for kibr is “Hubbe-dunyá” (love of materialism). It is love of dunyá and not kasbe-dunyá (to earn one's rizq) – we have permission to earn dunyá. This is not prohibited. There is permission for this. The prohibition is to love dunyá.

Rasúlulláh ﷺ has stated:

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

*Love of dunyá is the root of all evils.*

This love of dunyá is the root of all evil, all shortcomings and all sins. Hubbe-mál (love of wealth) is its offshoot. Hubbe-jáh (love of fame/name/prestige) is its offshoot. And so forth.

To continue: I had said that it is to remove this attribute (of kibr) that the mashá'ikh discipline their students. This methodology is in accordance with the system of Alláh ﷻ (sunnat-e-Iláhí). Some friends are amazed at the expulsion: Was it so significant that it aroused such a degree of displeasure and anger as to have him expelled from the khánqáh?

If I were to start to relate incidences, then there would be numerous such incidences of theirs to relate. What is the basis of their actions? They do not look at the actual deed. The ahlulláh do not look at the deed, but look at the basis of the deeds: Why was the deed committed? What is its basis? For this reason they show displeasure, for the sake of rectification. They rectify verbally and they also rectify practically. The lesson is: “There should be nothing said by you that would cause grief to the heart of a mu'min. And you should not perform any such act that will cause any injury to his body.”

So, was the issue significant? Take the following incidents:

**Ghulám 'Alí Sháh's fanning of Mirzá Ján-Jánán** رَحْمَةُ اللَّهِ عَلَيْهِ

Mirzá Ján-Jánán رَحْمَةُ اللَّهِ عَلَيْهِ was a great buzurg. He had a special attendant (khádím-e-khás) by the name of Ghulám 'Alí Sháh. Once, on a hot day, Ghulám 'Alí Sháh was fanning Mirzá Ján-Jánán رَحْمَةُ اللَّهِ عَلَيْهِ with a hand-fan, very lightly. Mirzá Ján-Jánán رَحْمَةُ اللَّهِ عَلَيْهِ told him: "What! Have you no life in your arms?" Ghulám 'Alí Sháh started fanning him more forcefully. Mirzá Ján-Jánán رَحْمَةُ اللَّهِ عَلَيْهِ exclaimed: "What! Are you trying to blow me away?"

Just ponder: When fanned lightly, Ghulám 'Alí Sháh is rebuked: "What! Have you no life in your arms?" When fanned forcefully, again he is rebuked: "What! Are you trying to blow me away?" Mirzá Ján-Jánán رَحْمَةُ اللَّهِ عَلَيْهِ had a very sensitive temperament. Where can the temperaments of kings be as sensitive or their minds so acute? The temperaments of the auliyá-Alláh are extremely sensitive, but they do not display this and rather give preference to those who visit them.

**Hadhrat Mauláná Rashíd Ahmed Ghangohí's** رَحْمَةُ اللَّهِ عَلَيْهِ **acute sense of smell.**

Take Hadhrat Mauláná Rashíd Ahmed Ghangohí رَحْمَةُ اللَّهِ عَلَيْهِ; Mustard seed oil was used in the lamp in the masjid. The lamp could not be lit in the masjid. It had to be lit outside and then brought in. The reason being that the matchstick gave out a pungent smell when lit. Seeing that the masjid is the house of Alláh تَعَالَى, no offensive smell was allowed in it. The instruction was thus given to light the lamp outside and then bring it inside. This, then, was the custom of lighting the lamp.

Have you seen? When a person showed so much respect, manners and honour for the house of Alláh تَعَالَى, what would be the degree of respect and honour for the Being (Zát) of Alláh تَعَالَى in his heart?

It happened that one day Mauláná Rashíd Ahmed Ghangohí رَحْمَةُ اللَّهِ عَلَيْهِ went to the masjid for Ishá namáz. Ishá namáz used to take place after a third of the night had passed – *thuluth-layl* – which is

mustahab. As he entered, he commented: “It seems that somebody lit the lamp in the masjid. I can detect the offensive smell.”

Take into account that the lamp was lit at the time of Maghrib, and that Ishá namáz took place fairly late. Despite the fact that there was such a long delay, take note of his sensitive nature that he could still detect that the lamp was lit inside the masjid by somebody. The odour had reached him.

### **Etiquettes of the masjid**

That is why it is an order that one should not enter the masjid having just eaten raw onions. The kachúmar salad that is prepared at mealtimes, has mainly raw onions in it, what else? Do not enter the masjid having just ate raw onions – it causes much unease (taklíf) to the malá’ikah. Cleanse your mouth thoroughly so that no smell of the onions is emitted.

Another etiquette is to enter the masjid by placing the right foot in first. Do not enter with the left foot. As for the left foot, the order is that one should enter the toilet with the left foot. When you leave, do so with the right foot. Entering the masjid, you are still doing so with your left foot?

### **Qissah of Hadhrat Thaurí رحمه الله عليه entering with the left foot**

Hadhrat Sufyán Thaurí رحمه الله عليه was an eminent muhaddith and one of the great auliyá-Alláh. Once, as he entered the masjid, in an absentminded manner, he placed his left foot first into the masjid. Immediately, a voice called out: “Yá thaur!” That is: “O you ox!” The Arabic word for an ox is “Thaur”. Terrified, he withdrew from the masjid. Realising his error, he was remorseful and repented. He entered the masjid again, this time placing his right foot in first.

The etiquettes of the masjid are not insignificant. There is extreme cleanliness and extreme purity – purity of the inside as well as purity of the outside.

## **Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه and the earthen drinking mug**

As I said, these personages have extremely sensitive temperaments. Take the following incident concerning Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه. It was summertime. Hot winds abound at this time. You do not experience such winds over here. In any case, at such times it is refreshing to drink water from an earthen mug. Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه felt thirsty. Remember that he had a very exquisite temperament, one that you will not find even among kings. His attendant brought him some water. When he lifted the earthen mug to his mubárák mouth, he suddenly remarked: “The smell of a corpse is emanating from this! The smell of a corpse is emanating from this!” Everybody around him was amazed: How could the smell of a corpse emanate from it?

You know that certain students have an investigative mind. One such student was concerned, and he went to the potter who had supplied the earthen mug and asked him: “Where did you get the clay for that batch of earthen utensils?” The potter replied: “Ají! I could not find clay anywhere. So, I secretly went to the qabrastán from where I took some clay and made the utensils. That clay mug was also made from it.”

Just give it a thought: Where was the qabrastán from where the clay was obtained? Where was the pottery situated? Where was it processed, moulded, dried, heated and baked? And then, too, Mauláná Rashíd Ahmed Ghangohí رحمه الله عليه sensed something and said: “The smell of a corpse is emanating from this!”

Do you see the extreme sensitivity of the temperaments of the auliyá-Alláh? When people come to them, they make sabr on their intransigencies. They will utter not a word, except to those who have handed themselves over for their tarbiyet and tazkiyah-e-akhláq.

To continue with the episode of Mirzá Ján-Jánán رحمه الله عليه and

Ghulám 'Alí Sháh: When Mirzá Ján-Jánán رحمه الله عليه said: “What! Have you no life in your arms?” Ghulám 'Alí Sháh started fanning him more forcefully. Mirzá Ján-Jánán رحمه الله عليه exclaimed: “What! Are you trying to blow me away?” Ghulám 'Alí Sháh muttered to himself very, very softly: “Únh! Neither is this good for him, nor is that good for him.” The moment these words – “Únh! Neither is this good for him, nor is that good for him” – escaped from his lips, Mirzá Ján-Jánán رحمه الله عليه, who overheard him, ordered: “Put the fan down and leave the khánqáh!” This is the essence of tazkiyah of the nafs, of refinement of character (tahzīb-e-akhláq), embedding and firmly entrenching!

It was not like what happens in these times, that the sheikh or the father gets angry, and muríd or the child runs away.

Ghulám 'Alí Sháh was remorseful. He cried. He wept. He begged for forgiveness. He promised not to commit the same error again in future. Mirzá Ján-Jánán رحمه الله عليه relented: “Fine. Come back. You are forgiven.” He was forgiven and he returned to the khánqáh.

Now, if you and I are ignorant of the reality of this episode then, definitely, the question is going to arise: What was so serious about what Ghulám 'Alí Sháh said? What impropriety did he commit? After all, he had been staying for a long time with his sheikh, Mirzá Ján-Jánán رحمه الله عليه, and there does develop some informality with those who are close to one. Even if such words were uttered, what injury did his sheikh suffer?

Agreed, no harm was suffered by his sheikh, but it was to save him from being harmed! No harm came to the sheikh – what harm could come to him? Even if he is sworn at, it was nothing! If he is slapped, still it was nothing! He does not at all know what revenge is! No, he suffered no harm. He was saving his student from being harmed in future by removing something inside him. How did he save him? He saved him in this manner: Mirzá Ján-Jánán رحمه الله عليه initially said: “What! Have you no life in your arms?” When the fanning was forceful, he said: “What! Are you trying to blow me away?” This then produced an irritation in his

temperament (tabiyet). This, in turn, created a spark within him. His temperament experienced displeasure. A weight settled on his heart. A very fine and subtle displeasure and sharpness arose. I shall not use the term anger. When this spark arose in his tabiyet upon his mubárák sheikh saying something that was against his temperament, and a burden was felt by him, then these words came to his lips: “Únh! Neither is this good for him, nor is that good for him.” The sheikh then thought as follows: “When a spark was created within his tabiyet by my comments which caused to be burdensome, then, when he leaves here for the outside world and some issue arises from somebody else, contrary to his tabiyet, he will die fighting. He still has a deficiency. When something happens contrary to his tabiyet, a spark is set off.” Accepted that it may not be the flame of a fire, but a spark is no less, either. If sparks fell into a box of clothes, the sparks will very slowly spread, set off a fire and burn all the clothes. If there is a flame, then a flame is a flame.

So, these personages will not tolerate even such a small spark to exist in their attendants. They will discipline them to remove these sparks. They are put through a process of rectification (tazkiyah) and trained in entrenched refinement of character (tahzīb-e-akhláq).

### **The demands of diyánat**

I had started off by saying that I was requested to present a talk on Dín. So, Dín demands that we have diyánat, so how can there be khiyánat? And, when there can be no khiyánat between insán and insán, between Muslim and Muslim, between a mu'mín and an animal, then how can there be khiyánat with Alláh تَعَالَى and His Rasúl ﷺ? When one has settled ímán in one's heart, then its demand is diyánat. That ímán that is in one's heart desires that one should continuously carry out that which ímán demands. This should be done with ikhlás, with khulús (sincerity), and not with riyá (show), not with a desire for personal aggrandisement,

not for name and fame, not to become a celebrity, but solely for the pleasure of Alláh ﷻ. One should state: “I shall fulfil all those demands of ímán, whether it is the ’ibádat of namáz, whether it is an occasion for grief, whether it is an occasion of happiness and a wedding, whether it is on occasions for social interaction with one another. I shall not let ikhlás and diyánat escape my grasp.” This is the demand of Dín.

When one lives one’s life in this manner, a specific strength (taqwiyet) enters the heart. Why? For this reason that, when one has fulfilled the demands of the Dín, it means that one has developed taqwá within oneself, and taqwá brings with it taqwiyet – a special strength. And, when taqwiyet comes, then:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ \*

*Truly, the friends of Alláh do not fear and they do not grieve. S.10.62.*

At the mental or intellectual level, one has no fear of anything. One does not suffer from anxiety. There is no sadness in the heart by the loss of anything. One’s heart has a very special force coming into it. There is a special strength. How does this happen? In the following manner: The sahábah رضى الله تعالى عنهم had shown us by their dealings and behaviour. Their lifestyles are in front of us. That is how it happens.

**Khálid bin Walíd’s رضى الله تعالى عنه meeting with the Christian king**

Khálid bin Walíd رضى الله تعالى عنه is a distinguished and well-known Sahábí رضى الله تعالى عنه. You are aware what he was like before he accepted Islám, that he used to oppose Rasúlulláh صلى الله عليه وسلم. At the battle of Uhud you know how he managed to breach the Muslim defences and caused a setback to the Muslims. However, after having accepted Islám, when Dín and diyánat entered, accompanied by sincerity (khulús), such a strength came into him that he went to give da’wat to the Christian king, Mahane Armani, taking only 10 men with him. Khálid bin Walíd رضى الله تعالى عنه was the commander-in-chief. He was also the amír. He had all

the attributes that an amír should have. What are the attributes that an amír must have?

The fuqahá-'izám, Abú-al-Layth Samarqandí, has listed these attributes. The amír should have these qualities:

- Firstly, he should have ikhlás (sincerity). The first quality a muballigh must have is ikhlás.
- Secondly, he should have 'ilme-sahíh (accurate/correct knowledge).
- Thirdly, he should have hilm (forbearance).
- Fourthly, he should have mulá'imat (softness/compassion).
- Fifthly, he should be practising on what he preaches.

These attributes have appeared in writing (in our kitábs).

Khálid bin Walíd رضى الله تعالى عنه possessed these attributes to perfection. Accompanied by 10 men, he set off to a foreign country to give da'wat to the Christian king, Mahane Armani. When the king came to know of his anticipated arrival, the king made appropriate arrangements according to the status of his visitor. He ordered that a silken carpet be laid out for him in the royal court. A silken carpet was laid out.

When Khálid bin Walíd رضى الله تعالى عنه arrived and he entered, he immediately noticed the silken carpet. He had his spear with him, and his sword was hanging at his side. With the tip of his spear he started lifting the carpet out of the way.

Have you taken note of the diyánat of Dín?

The king said: "It was out of consideration for you that I had the silken carpet laid out. What is this that you are doing?" Khálid bin Walíd رضى الله تعالى عنه said: "Our Rasúl صلى الله عليه وسلم has made it impermissible for men to utilise silk. We will not sit on the silken carpet. The carpet of Alláh is the ground. It is better than your silken carpet. We will sit on the ground."

وَالْأَرْضَ فَرَشْنَاهَا

*And We have spread out the earth as a carpet. (S51.48.)*

Give it a thought! Dear brothers! To chew pellets of iron is easy compared to following the Dín and to practise on it in its entirety. It is no ordinary feat to practise fully on the Dín. Yet, it is also simple. In what way? Create faná'yet in you. Produce faná'yet within yourself. That is all.

The silken carpet was removed. The king said: "It is my wish that I make you my brother." Khálid bin Walíd رضى الله تعالى عنه said: "That is the very reason why we came, that you become our brother and that we become your brothers." The king said: "Yes, that is also my desire that you become my brother."

Khálid bin Walíd رضى الله تعالى عنه said: "Well and good! Recite لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ. We will be brothers now and now." The king said: "This can never happen. This can *never* happen." Khálid bin Walíd رضى الله تعالى عنه said: "If this can never happen, note that we had discarded those who were our real brothers and sisters, born from the same mother and father, so where will we make you a brother? Having cast off brothers and sisters born from the same mother and father, where will we make you a brother without you affirming this Kalimah and stating it verbally? This cannot happen. And see: If you do not accept it, then I am forewarning you that a day will come when your head will be there and the reed mat of Hadhrat 'Umar Fárúq رضى الله تعالى عنه will be there, and your head will be placed on it in front of him!"

Ponder over the strength of the ímán of Khálid bin Walíd رضى الله تعالى عنه.

He repeated: "If you do not accept it, O Mahane Armani, a day will come when your head will be laid on the reed mat in front of Hadhrat 'Umar Fárúq رضى الله تعالى عنه!" These were provoking statements. Mahane Armani became infuriated. He flew into a rage and ordered: "Arrest them! Arrest them!" Khálid bin Walíd رضى الله تعالى عنه instructed his 10 companions: "Stand up! Get your spears ready and remove your swords from their scabbards! Stand and be ready with your spears and swords! And tell yourselves that your mothers gave birth to you for this specific day, for the hús of Jannat are waiting for you!" These words were hardly out of

his mouth when the companions sprang up, their swords out of their scabbards and their spears ready. Mahane Armani recoiled with fear. He felt overwhelmed, cowed.

Just think: Khálid bin Walíd رضى الله تعالى عنه and his companions were in a foreign country, whereas the king was in his own kingdom, and he had with him an army of 1,000,000. Whereas Khálid bin Walíd رضى الله تعالى عنه had with him only 10 men! And the king was frightened by these mere 10 men!

The king was overwhelmed. In a cowed voice, he spoke: “Khálid, what you are inviting to – towards which you came to invite – why are you so hasty? I was just testing you in regard to the Kalimah-tayyibah to which you are inviting me. I just wanted to see to what extent you are prepared to act on it and to see how firm you are on it. That is what I wanted to see.” Feeling completely intimidated, he changed his tune.

He continued: “Grant me a period of grace.” Khálid bin Walíd رضى الله تعالى عنه replied: “That is acceptable. You have a period of grace.”

Whence did this strength come in Khálid bin Walíd رضى الله تعالى عنه? It was the same Khálid as the one before accepting Islam, but he did not have this strength and he was never victorious in his confrontations previously. So, where did this new vitality come from? It came from the Dín which was practised with full sincerity, completely, only for the pleasure of Alláh تعالى:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

*And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds, and to establish salát, and to pay zakát. That is the true religion. (S.98.5.)*

In other words, the combination of physical 'ibádat, 'ibádat with one's wealth, rúhání and qalbí 'ibádat, caused that something to be created in him. Alláh تعالى created in him the taqwiyet with the taqwá in him. There is strength in taqwá. [Taqwá ke andar taqwiyet

hen.] His statements came from over there. He had developed a very special attachment and bond with Alláh تَعَالَى.

### **Constructing a masjid is an important mas'alah**

The objective, as far as Alláh تَعَالَى is concerned, is complete Dín. Not half and half. The whole of Dín, which has in it namáz, together with fasting, zakát and hajj. These are 'ibádát. Besides 'ibádát, correctness of dealings (mu'ámulát), correctness of social interactions (mu'ásharat) and correctness of character (akhláq) are all included. The latter being referred to as tazkíyahe-nafs and tahzíbe-akhlaq. The essence of all this is that there should be ikhlás in every task that we perform. It was on this that an áyet of the Qur'án Sharíf was recited:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

*And they are only instructed to worship Alláh, keeping religion pure for Him, dissociating from false creeds*

Mention in it is made of ikhlás, and also having one's heart serene from all, whatever directions these may be, and to do the work of Dín and to serve the Dín. In the work of Dín the construction of a masjid is an important mas'alah. A masjid – what is meant by this?

وَارْكَعُوا مَعَ الرَّاكِعِينَ

*And bow your heads with those who bow (in worship). (S.2.43.)*

The masjid is the place where everybody collectively make rukú' and collectively make sajdah. In other words, as a congregation, come to the place of sajdah to perform namáz with jamá'at. Come with good manners (adab) to the masjid, entering with the right foot, making sure that no offensive odour is brought in, and that there is complete cleanliness, with no filth or dirt in it.

### **Four different degrees in constructing a residence**

Something comes to mind. In constructing a home, there are

different degrees. The first level is that of “rihá’ish”. The second level is that of “árá’ish”. The third level is that of “zíbá’ish”. And the fourth level is that of “numá’ish”. To repeat: the levels are rihá’ish, árá’ish, zíbá’ish and numá’ish. These will now be explained.

### **Rihá’ish (abode/residence)**

This is to have the basic necessity, according to one’s need, of a place in which to stay that one may shelter the head, which will allow one to sit in the shade, to shelter against the wind, to protect from the sun, and to be safe from the rain. This is wájib. It is wájib to arrange for such a place for oneself. This is at the level of wujúb.

### **Árá’ish (comfort)**

This comes at the next level. Árá’ish – to derive comfort. One desires to have a place, a residence, where one can live in comfort, where one can live in ease. This is mustahab. Take note of the mas’alah. It is of specific significance. This is at the level of being mustahab.

### **Zíbá’ish (adornment)**

At the third level is zíbá’ish – beautification, adorning, good-looking, attractive. This is at the level of mubáh.

### **Numá’ish (show/exhibit)**

This is at the next level. The basis for this is takabbur (arrogance) – to appear exalted in the eyes of people, to appear important, to be acclaimed and be famous, to have a name and be a celebrity. This is harám.

So, numá’ish is harám; zíbá’ish is mubáh; árá’ish is mustahab; and rihá’ish is wájib, fardh.

### **Clarifying expenditure for a masjid**

Some people comment: “What is the need to build a masjid like

this? Why is it necessary to spend so much money on it?"

There was an era when Masjid-e-Nabawí was built. The social environment was such. The conditions were such. The structure was simple and basic. The roof was extremely low, so that anyone of a tall stature would knock his head against it. When it rained, water used to leak into the masjid. As time passed, very slowly we see what it has become now. What, were there no honoured 'ulemá there? Were they no august fuqahá there? Why did they state these [costly renovations and extensions] to be correct?

So, some people will raise objections like I mentioned. Why is that? The reason is that they are not aware of the fiqh rules. They are not aware of the correct branches of the Dín. These are mostly people who do nothing and do not let others do anything. They wish to live exonerated, in that they do not wish to contribute or wish to serve and, at the same time, nobody should point fingers at them. Therefore, they criticise. Brothers, nobody can save himself from criticism. Why should you be prevented from carrying out that task which, in your mind, from the Shar'í aspect, is permissible? There is a saying: *Listen to everybody, do what is in you*. The one thing to see is that it is not contrary to the Shari'at. Otherwise, it will be tantamount to the qissah Hadhratwálá related.

I am not speaking thus. It is you friends causing me to speak thus. It is the fadhl of Alláh ﷻ that is causing me to speak thus.

### **Qissah of a family of three travelling by horse.**

What is the qissah that Hadhratwálá related? It is as follows:

A man was riding on a horse, going on a journey. With him was his wife and son. He was sitting on the horse while the other two were walking. When they entered a village, people started commenting: "Just see what an oppressor is he! He is strong and robust, yet he is riding on the horse but making the poor wife, being weak, and the child, being so small, walk!"

As he left the vicinity, he got off the horse and made his son ride

on it, while he and his wife walked alongside. When he entered the next village, the people commented: “Just see what an era has arrived! The youngster is riding on the horse and making his old father walk! And the poor mother is walking, she being of the weaker sex. What an era has arrived!”

As they left this vicinity, the father told his son to climb off, and he got his wife to sit on the horse. When they entered the next village, the people commented: “What an age has come! Just see! He has lost his manliness and become the slave of his wife! He has put her on the horse while he is walking on foot! He has become her slave! His life is one of misery!”

As they left, his next move was for all three to sit on the horse. Farther on, they entered another village. The villagers commented: “Just see their oppression! Three people burdening one living creature! Don’t they have that much of fear as to how much the animal, the horse, is suffering? The horse would be better off if its neck was cut off with a knife!”

Completely bewildered by these comments, as they left, the man decided that all three should rather walk. The horse went along without anybody saddled on it. When they entered the next village, the people commented: “Who can be more foolish and idiotic? They have a conveyance but they are walking! What is the purpose of having the horse?”

The father addressed his family: “What we had decided on initially when we commenced our journey, that we will take turns to sit on the horse, in sequence, we will stick to it. If we listen to these others, we will surely die!”

Hadhratwálá said: “Brother, listen to everybody, do what is in you. Only bear in mind that it is not contrary to the Shari’at.” Nobody can save himself from criticism, neither was a Nabí عليه السلام able to prevent criticism, nor is Alláh تَعَالَى safe from people’s criticism. When people criticised the Ambiyá عليهم السلام and they criticise Alláh تَعَالَى, then how will other poor souls be able to save themselves from criticism?

So, some people have this thought that so much money has been spent and that so much money has been allocated!

### **Aspects to avoid in funding and building**

I had said just now, that there should be no features contrary to ikhlás. That is, there should be absolutely no love for fame (hubbe-jáh), takabbur, numá'ish, riyá, seeking fame in one's heart. So, whatever you have with you, obtained with ease, to the extent of necessity, provided that you did not have to take a loan – and what Alláh ﷻ has blessed with taufíq – you may construct what is in the category of rihá'ish and also in the category of árá'ish, and even to the extent of what is zíbá'ish. That is, what is beautiful, attractive and decorative. If it is not forbidden by the Sharí'at. And when Alláh ﷻ has blessed one with taufíq, nobody has been flattered into giving, nobody has been forced into giving, then why should you not build? When people have given, willingly and happily, for the work of Dín, to this level, in this form that there is no wheedling and without anybody being shamed into giving, then why should not the house of Alláh ﷻ be constructed with beautification and zíbá'ish?

### **Some comments regarding this masjid**

Having seen this masjid, my heart is happy. Alhamdulilláh! Má-shá'Alláh! Muslims have this: O Alláh! We have become extremely weak. And You forgive our weaknesses. Bless us with strength. Despite our extreme weakness, yet we still take Your name. And taufíq is solely from You that we are ready to lay down our lives for You; and we are ready to spend our wealth as well. Whenever Your name is mentioned, the heart of every Muslim starts quivering. If there was no muhabbat in the heart, and there was no unsiyat (affection/attachment) for Alláh ﷻ and the Rasúl ﷺ, then why would this house of Alláh have been prepared in this manner? It was constructed by virtue of this muhabbat. The perspiration of the hands and the body combined, and the

earnings from blood and sweat, was happily thrown in.

This place has features of great comfort and features of great ease. The ghusl-khánah is má-shá'Alláh! Towels are hanging to wipe hands and faces. There are toilets as well. There is a wudhú-khánah as well. And when one enters the masjid, there is a heartfelt exhilaration – that instead of performing just two rakats nafl, to perform an additional two.

### **Clarification of certain issues concerning ikhlás**

The awareness of ikhlás is demanded from us. And zínat and zíbá'ish are also not contrary to ikhlás. With the taufiq of Alláh تَعَالَى, I could have expanded on this to a much greater extent, as well as explain other issues, but time constraints do not allow this.

I had recited an áyet and I had also recited a Hadíth Sharíf. Rasúlulláh صلى الله عليه وسلم has said:

مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ \*

*Whoever builds a masjid for Alláh, Alláh will build for him a house in Jannat.*

Where it states, “for Alláh”, it means “with khulús” (sincerity). So, the meaning will be: *That person who has built a masjid for Alláh – with sincerity – Alláh will build for him a house in Jannat.*

What a great blessing! Now, do not fall into this misconception: Some people develop a doubt: “Such and such a person has given a large sum of money. I gave only a little.” Not at all! Do not misinterpret his giving a large sum. Take this situation: This other person had R10 000, out of which he gave R1 000. So, what percentage did he give? 10%. Whereas, the other person had only R1 000, out of which he gave R100. He gave 10% as well. So, the thawáb that the person who gave R1 000 receives, the person who gave only R100 will receive the same thawáb. Both are equal in that the first person gave 10% and the second person also gave 10%, even though the amounts are different, 1 000 in the first

instance and 100 in the second instance.

So, whoever can, on whatever occasion, in whatever manner, perform a service to the Dín, should do so. Different opportunities keep on arising. So, do not think of quantity. Do not feel ashamed. Do not pay any attention to this aspect. Let it not affect your generosity. This is khulús. The one person has given a thousand because he had ten thousand. You may have given only a hundred because you had only one thousand. Both are equal in the reward obtained. And, the greater the extent of khulús in a person, the greater will be the increase in the thawáb of that action.

It has come in the Hadíth Sharíf that when a person gives one date as charity in the path of Alláh ﷻ, that date first goes into the “hands” of Alláh ﷻ, and Alláh ﷻ then nourishers it and causes it to flourish until that one date reaches the size of Mount Uhud! Now, imagine the mountain to be reduced to pieces the size of ordinary dates, how many millions or billions of dates will the pieces equal to? If one were to compare weights, what is the weight of Mount Uhud compared to one date? Just see the great extent of qabúliyet by Alláh ﷻ! How great is not Alláh’s ﷻ bounty! That is why just bear in mind: khulús.

May Alláh ﷻ bless us with khulús more and more. May He grant us the taufíq to be ready to assist with the service of the Dín at all times and on all occasions, physically and monetarily, within the boundaries of the Dín, working collectively and with unity.

Dunyá is fání (bound to perish). Ákhirat is báqí (permanent, everlasting). We will have to leave this fání dunyá, and return from whence we came. There we will be staying permanently.

May Alláh ﷻ grant me and all of you hadharát the taufíq to tread along the paths of His pleasure, and the taufíq to abstain from His displeasure. وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



## MALFÚZÁT

### **The importance of taubah**

The effect of taubah can be illustrated by taking the example of water.

Just as water will wash away external impurities (ná-pákí), in a similar manner the “water” of taubah cleanses the internal (bátiní) filth. So, when water is utilised to cleanse external impurities, then why is tuabah not being made use of to remove the filth of sins?

Aré! It can happen that external impurities are so firmly stuck that water will not dislodge and wash them away, and the clothes do not become purified (pák), but it can never happen that taubah is made and insán is not cleansed of the filth resulting from sins. Definitely, purity (pákí) will be attained.

Moreover, the thoroughness of the cleansing will be to that degree that all references to the sins will be expunged from the book of deeds – the námah-a’mál – in which the sins were noted down.

And, Janáb, not only are references to the sins expunged from the námah-a’mál, all traces of the sins are also expunged from the memories of the Kiráman-Kátibín (the recording angels) who noted down the sins! No matter how hard they try to remember the sins, they will not be able to recall them.

So, why shun such a magnificent elixir like taubah?

It is a Shaitání deception to think as follows: “What will be achieved by taubah? Will anything significant be attained by making taubah?”

Because Shaitán did not himself make taubah, his aim is to prevent Muslims from making taubah as well. So, one should definitely make taubah. One should not listen to Shaitán.

Qissah: Habíb Ajmí رحمه الله عليه was a buzurg who lived in the time of Hadhrat Hasan Basrí رحمه الله عليه. He used to avidly devour interest. So much so that he had the habit of preparing only rotí at home.

The curry he used to fetch from the people owing him money, as interest!

It so happened that he once went to fetch some curry to one of his debtors. The man of the house was not at home. He instructed the wife: "I want some curry!" She replied: "We do not have much. The children are famished. I have managed to get a little meat from somewhere. I shall cook it to pacify the children." Habíb Ajmí said: "Give that to me. Habíb does not leave empty-handed." He took the meat and left.

On his way back he passed some children who were playing in the street. One child spoke out: "Move out of his way! It must not happen that his shadow falls on us and we become inmates of Jahannam!" Habíb Ajmí رحمه الله عليه heard, and a shock went through his heart.

When he reached his house, he told his wife: "I am going for a bath. You cook the meat." Upon returning, he asked his wife to dish out the food. When the pot was opened, instead of the pot having meat in it, it contained a big lump of congealed blood! Another shock went through his heart. The message was clear: "This is the manner in which you are devouring the blood of the people!" This was that crucial moment! He stood up and left the house with the resolve of making taubah at the hands of Hasan Basrí رحمه الله عليه.

Passing by the same children who were playing in the street, the same child who had earlier on called out to the others to give way, now called out: "Come! Come! Let us hug Habib! Through his barkat, we will also be forgiven!"

Habíb Ajmí رحمه الله عليه went to Hasan Basrí رحمه الله عليه and made taubah at his hands. He then went to all those from whom he had taken interest and asked their forgiveness.

He subsequently became a great buzurg.

